THE WAY TO THE TRVE CHVRCH:

WHEREIN

THE PRINCIPALL MOTIVES perſwading to Romaniſme,

and

Queſtions touching the nature and authority of the Church and Scriptures, are familiarly diſputed, and driuen to their iſſues, where, this day they ſticke betweene the Papiſts and vs:

Contriued into an Anſwer to a Popiſh Diſcourſe, concerning the Rule of Faith, and the marks of the Church. And publiſhed to admoniſh ſuch as decline to Papiſtry, of the weake and vncertaine grounds, whereupon they haue ventured their ſoules.

Directed to all that ſeeke for reſolution: and eſpecially to his louing countrimen of Lancaſhire.

By IOHN WHITE *Miniſter of Gods word at Eccles.*

The fourth impreſſion, to which is annexed the Authors Proteſtation made vpon his deathbed, touching his opinion in the preſent controuerſies.

¶ *De hoc inter nos quæſtio verſatur, vtrum apud Nos, an apud Illos vera Eccleſia ſit.* Auguſt. de Vnit. Eccleſ. cap. 2.

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TO THE MOST REVEREND FATHERS IN GOD, TOBIE, THE LORD ARCHBISHOP OF YORKE HIS Grace, Primate and Metropolitane of England:

and to

GEORGE, Lord Bishop of Chester:

his very good Lords.

When I first penned this Treatise, which now I offer to your Lordships, I did it for mine owne priuate exercise, and the satisfying of certaine friends that desired it. Afterward seeing some hope that it might do good abroad, principally in the countrey where I dwell: and desirous, if it were possible, to do any thing that might helpe the seduced out of their errors, and confirme the rest in the truth, I was easily perswaded to put it foorth; and the rather for that the questions handled, touching THE AVTHORITIE AND SENCE OF THE SCRIPTVRE, *and* SIGNES OF THE CHVRCH, *are the profitablest that can be stood vpon, and such as I haue alway obserued our people commonliest vse, and most desire to looke into; not being able to apprehend the difference, or iudge of the reasons in other*

queſtions; but preſuming that if by certaine markes they could find which is the true Church, there would remaine little difficultie in the reſt, forſomuch as therein they ſhould find the truth in euery controuerſie.

2 *The proper cauſe why our aduerſaries put this deuice into the peoples heads, was to dazle their eyes, and delude their ſences with the name of* THE CHVRCH; *that when they ſhould find the word of God, and all diſcourſe againſt their opinions, yet that name ſhould amaze them, while they might belecue nothing vntill they were perſwaded, by other marks, that it came from the* CHVRCH. *And no doubt this is the* [a] *Gorgons head that inchanteth and oppreſſeth them, euen the learnedſt of them all, and holdeth them in bondage to their errors, hauing a conceit that they will heare nothing againſt the Church: which they preſuming to be the Papacie (though it be but* AN IMPOSTVME BRED IN THE CHVRCH, *or* A DISEASE GROVVING TO IT) *will go no further. All their ſpeech is of the Church: no mention of the Scriptures, or God their Father, but their* MOTHER THE CHVRCH. *Much like as* [b] *they write of certaine Æthiopians, that* by reaſon they vſe no mariage, but promiſcuouſly companie together, it cometh that the children onely follow the mother: the fathers name is in no requeſt, but the mother goes away with all the reputation. *Let their talke be liſtened, and their bookes peruſed, and it will appeare, this authoritie of their Church is at the end of euery queſtion, and ſtrikes the ſtroke: as* [c] *one ſaith pleaſantly of Æſops fables, that* therein the Foxe is the chiefe ſtickler of all the companie. *The beaſts ſeldome meet but he is among them, and beares his part with the buſieſt.*

a Apollodor. Bibliothec l.2.

b Solin. polyhiſt. c.33.

c χορυφαῖα δὲ τῦ χορῦ ἡ ἀλωπήξ. Philoſtr. imagin.

3 *This matter is handled in this Booke betweene my Aduerſarie and me. For though others haue done the ſame before*

before me, yet I haue done it in mine owne method. The water is all one, but the vessell wherein I haue brought it, is my owne. And it was the iudgement of [d] *Saint Austine, that* In places infected with heresie, all men should write that had any facultie therein, though it were but the same things in other words; that all sorts of people, among many bookes, might light vpon some, and the enemie, in all places, might finde one or other to encounter him. *The Iesuites, which are the Popes Ianizaries that guard his person, and were brought in* * *now at the last cast, when the state of the Papacie was at a dead lift, to support the weight of the maine battell, haue pestered the land with their writings, and filled the hands and pockets of all sorts of people with their papers; yea fannes and feathers are lapped vp in them: wherein it is admirable to see how presumptuously they take vpon them, in disgracing our persons, belying our doctrine, and coining and defending strange opinions of their owne, neuer heard of afore: as if Chrysippus schoole had bred them,* [c] *who vsed to make his boast,* that many times he wanted opinions to aduance, but if once he had the opinion, he neuer wanted arguments to defend it: *whose writings, seeing they cannot be suppressed, pittie but they were effectually answered. The applause that ignorant and vnsetled mindes giue them, and the conquest that of late yeares they haue made of a few Libertines and discontented persons, hath so fleshed them, that it is incredible how they bragge and sing, like* [f] *the clownes of Germanie, when they had expelled the Frankes:*

Mille Francos, mille Sarmatas semel occidimus:
Mille, mille, mille, mille, mille Persas quærimus.

But I dare boldly say it, that if the manner how they haue preuailed be looked into, [g] *Tertullians speech will fall out to be true,*

d Trinit l.1.c 3. & contra mendacia.c 6.

*Their order was erected in the yeare 1540. Pet. Maffæ. vit. Laiol. l. 2. c. 12.

c Diog. Laert. in Chrysip.

f Auentin. Annal. lib. 2. in Aurelian.

g Præscript.

true, It is the weakneſſe of ſome that giueth them the victorie, being able to do nothing when they encounter an able faith. *Diſcontent and vanitie of mind, voide of the knowledge and faithfull practiſe of religion, are good diſpoſitions to hereſie.* They liue Gentiles, *ſaith Cyprian*, and die heretickes. h *Epicurus, in his time, with teaching pleaſure and liberty, filled the moſt houſes and cities with his friends. But if we looke what the motiues were that led them away, and what the Ieſuites ſay againſt vs, I preſume three verſes in* i *Plautus will anſwer them:*

h ὅιτε φίλοι τοσοῦτοι τὸ πλῆθος, ὡς μηδ' ἂν πόλεσιν ὅλαις μητρεῖ δύνασθαι. Diog. Laert. in Epicur.

i Pſeudol.

Quid ait? quid narrat? quæſo quid dicit tibi?
Nugas theatri, verba quæ in comœdijs
Solent lenoni dici, quæ pueri ſciunt.

4 *A ſingular miſery no doubt, and aboue all other to be lamented, that mans minde ſo free, ſo readie, ſo able, with thoſe helpes that God hath left him, to ſearch out the truth, yet ſhould not be ſatisfied, nor reſt contented with heauen and earth, or any other thing that God hath reuealed for the finding thereof: but ſuffereth it ſelfe to fall into opinions, and with conceits as it were with irons and fetters, like a priſoner, to be ſhut vp in the bottome of a lothſome dungeon, where they can finde nothing but the crawling of blinde error, and vnſetled opinions, and irkeſome vncertainties, as vermine creeping round about them. If euer any thing deſerued* k *pitie, it is to ſee ignorant men and women, that know nothing themſelues, thus to be impriſoned in the iayle of opinions, by the deceit of cunning ſeducers,* l *that ſeeke nothing hereby but to rob and ſpoile them, poſſeſſing the wiues, leading the children, vſing the goods, to ſwagger and ſerue their owne luxurioufneſſe: that ſince the Harpyes were chaſed away, and Bel was ouerthrowne, neuer was there ſuch a greedie and rauenous idoll as the Seminary: with his backe*

k Agathias hiſt lib. 1. ἐλεεῖσθαι μὲν οὖν καὶ χαλεπαίνειν δίκαιοι ἂν εἶεν ἅπαντες ὅσοι δὴ τὰ ἀληθῆ ἁμαρτάνουσι

l *The Quodlibets make full demonſtration of all this: beſide that which we ſee with our eies.*

and

and bellie ſinking and drowning all that entertaine him. I neuer thinke hereof, but Moloch the idoll of the Ammonites cometh into my minde: [m] It was an Image hollow, and had ſeuen chambers or ambries in it: they opened the firſt, and offered meale into it: in the ſecond they put pigeons; the third receiued a ſheepe, the fourth a ramme, the fift a calfe, the ſixt an oxe: and if any man would offer his ſonne or daughter, the ſeuenth was ready for him; his face was like a calfe, and his hands altogether framed to receiue gifts of the ſtanders by; *the liuely pourtraiture of theſe ſeducers, if we pleaſe but a little to compare the ſhape and condition of the one with the other.*

m Paul. Fagius. paraphr. Chaldaic. in Leuit. 18.21.

5 *And would to God they had made our land, their natiue countrie, but a ſtage for theſe fooleries, and not turned it into a theater of their tragedies and* [n] *vnprieſtly practiſes: or had planted their ſuperſtition in the heart of the ſubiect, ſo as a little more roome had bene left for loyaltie to the Magiſtrate. For what concluſions are theſe to be brought into a kingdome?* [o] It is iudged that no Chriſtian monarch hath his crowne wholly giuen him from heauen, vnleſſe it receiue firmeneſſe and ſtrength alſo from Chriſts Vicar *the Pope. And* [p] *againe*, It is to be holden, according to the Naturall, Morall and Diuine law, with the right faith, that the Lordſhip of the Romane Biſhop is the true and onely immediat Lordſhip of all the world, not as concerning ſpirituall things onely, but alſo as concerning temporall things: and that the imperiall Lordſhip of Kings dependeth vpon it, and oweth ſeruice and attendance thereunto, as a meanes, miniſter, and inſtrument; and that by him it receiueth inſtitution and ordination, and at the commandement of the Papall Lordſhip it may be remooued, reuoked, corrected, puniſhed. In the go-

n Vide pater ſi tunica filij tui ſit annon? apud Math. Weſtm. pag. 71.

o Poſſeuin. Biblioth. ſelect. pag. 17.

p Roderic. Sancius Epiſco. Zamorenſis *alledged and followed by Carerius*, de poteſt. Rom. Pont. pag. 131.

uernement of the world, the ſecular Lordſhip is not neceſſarie either of pure, or meere, or expedient neceſſity; but when the Church cannot. Reſoluing this article therefore, we ſay, that in all the world there is but one Lordſhip, and therefore there muſt be but one vniuerſall and ſupreme Prince and Monarch; who is Chriſts Vicar, according to that of [b] Daniel: He gaue him dominion, and honour, and kingdome, and all people, and languages ſhall ſerue him. In him therefore is the fountaine and originall of all Lordſhip, and from him the other powers flow. *All their religion is full of this doctrine, and hence proceede the monſters of conſpiracies againſt our State. Whereby it appeareth,* IT IS NOT RELIGION THEY STRIVE FOR, BVT SOVERAIGNTIE: *and not the conſciences of men, yeelding to their ceremonies and ſuperſtitions, will ſatisfie them, vnleſſe they may alſo haue their willes in ouerflowing all, and the Crownes of Princes, and the Scepters and ſubiects of the Kings of the world be at their deuotion. Whereby they haue branded themſelues for euer with the indeleble character of the Miniſters of Antichriſt: that being but prieſts, and confined to their bookes, and hauing* [i] *no other commiſſion but* TO PREACH AND TEACH, *yet thus they creepe into thrones, filling the world with anarchie and confuſion; and whoſe ſoules they ſhould winne to God by miniſtring the word and ſacraments, their bloud they ſacrifice to the diuell, by ſtirring them vp to treaſon and rebellion, and canonize them for* MARTYRS *when they haue done. We thinke it lamentable that is* [f] *written of the great Turke, how at Conſtantinople, in the place that ſometime was the pallace of Conſtantine, now he keepeth fierce Elephants, and a thouſand other cruell beaſts: and in a ſtately Church neereto adioyning, where God was wont to be honoured, he feedeth ſa-*

[b] Dan. 7. 14. *Which text belonging properly to Jeſus Chriſt, the Biſhop expounds of the Pope.*

[i] Mat. 16. 19. & ibid. Ferus. § Tertio obſeruandum & illud quòd ſignanter dicit.

[f] Anton. Magin geograph. pag. 168.

uage

uage monsters, and to euery pillar thereof tieth Lions, Beares, Wolues, Tygers. * *This is the practise of the Man of Rome: in the pallace of Constantine, where formerly of old godly Bishops had wont to be entertained, he stalleth vp purpled Machiavellians, and vnreasonable beasts to prey vpon Constantines successours, and deuoure the Princes of the earth: and to euery pillar of our Churches welnigh in Europe, he chaineth Wolues and Libards to flie at our throates, whensoeuer we come within their reach. And those heards that we see of Friers, Seminaries, Masse-priests, Iesuites, pretending to be the Pastors of our soules, be nothing else but so many Beares and bloudy Tygers, chained to the pillars of our Churches, the fatall enemies of Princes and their people, to sucke their bloud: saue that the Turkes lions at Constantinople* with feeding and familiaritie of their keepers become tame and gentle; *but the Popes sauages of Rome by no forbearance or mercy shewed them can be mollified: no gentle vsage can tame their nature; no clemencie will reconcile them, no diet will swage their thirst of bloud; no benefites, no patience, no endurance can alter their hearts from practising against their mercifull Prince, and deerest countrie. Alas for our people, that haue made choise of such maisters. I remember* [t] *the speech of Philotas touching Alexander, what time he would be made a god:* That he was glad Alexander was receiued into the number of the gods: neuertheless he could not but pitie their state who must liue vnder him that would exceede the degree of a man. *The Popes Deitie therefore maketh them in a miserable case that liue vnder him, that disdaines the place that God hath allotted him. The alliance they haue with the Church of Rome, will not let them see this, though the former ages* [u] *counted it* noueltie *and* heresie, *and* [x] *with passion cried out of it.*

Witnesse the murders of the infant of Spaine, the Prince of Orenge, the French King, King Iohn of England, the Irish warre, the English rebellion in the North, the Frech massacres, the infinit treasons against Qu. Elizabeth, and his Maiestie, & aboue all other the POWDER TREASON IN NOVEMBER 1605.

t Q. Curt. l. 6. Se quidem gratulari quòd in numerum deorum receptus esset Alexander; cæterùm misereri eorum quibus viuendum esset sub eo qui modum hominis excederet.

u Sigeb. ann. 1088.

x Anna Cæsariss. hist. καὶ ταῦτα ἀρχιερεὺς ὢν ἔλεγεν, καὶ ταῦτα πρώτης ἀρχιερεὼς, καὶ ταῦτα πρόκαθημένης τῆς οἰκουμένης ἀπάσης γενόμενος: Refert. Illyric.

For

For adultery is a foule ſinne, yet among the old Arabians it ſeemed no man was reputed an adulterer if he were ſib to the woman: *which is the reaſon why nothing is amiſſe among our aduerſaries, becauſe the men that do it are ſib to the Romane Church.*

y Cæl. Rhodigin. l. 10. c. 35.

6 *There is but one way to preuent the danger that may be feared from this generation and their practiſes: and that is, that ſinne be ſeuerely puniſhed, and a preaching Miniſtery ſetled, as much as is poſſible, in all places of the land, and painefull preaching effectually maintained againſt the manifold diſcouragements of this iron age, whereby the ſubiect may be taught obedience; and ignorance, and ſuperſtition (the roote of diſloyaltie) may be expelled; that ſlie Papiſts, ſpecially thoſe of the better ſort, be met with, and not ſuffered with cunning and friendſhip to ſlide through the fingers of the Magiſtrate: that beſides all other courſes vſed to bridle them, they be reuoked to continuall conference with ſuch perſons as are euery way fit to encounter the reputed learning of their Seminaries, & to lay the vaine rumour of it: that finally his Maieſtie and the State, vpon all occaſions, be encouraged againſt the manifold dangers and troubles, which (to the exceeding griefe of all good ſubiects) their gracious care ouer the Church, and Zeale againſt falſe religion, bringeth vpon them; and that by deuoting our ſelues to their obedience, and expreſsing our contentment in their gouernment, they be encouraged to proceed and take heart for euer in the faith and profeſsion which the ſacred lawes of our land and the mercie of God hath hitherto vpholden to vs, and vnder which we haue liued ſo happilie, and obtained ſuch ſtrange deliuerances againſt all our enemies. The perſons that muſt do this, are your Lordſhips, and the reſt of your place, the Fathers of the Church, whoſe ſeates were firſt erected, euen from the beginning*

ning, for ſuch very purpoſes. No contradiction nor contention muſt weary you, no peace muſt make you ſecure, no oppoſition diſmay you. The chiefe Magiſtrates of our State are properly in your hands, to frame their conſcience, to direct their proceedings, to ſtirre them to action: the inferiour ſort of the Clergie meddle not with this charge; it is your Lordſhips, to whom the cure belongeth. The vigilancie, Zeale and courage of the Primitiue Biſhops (to ſay nothing of our Grindals, Iewels, Pilkintons, and other famous Prelates of our time, your Lordſhips predeceſſors) was admirable in theſe buſineſſes: after God once bleſſed them with an orthodoxall magiſtrate to ſupport them, there could no hereſie harbour vnder them, but they draue it out. They were faithfull Fathers to the Church, and Tutors to Emperours, and by their zeale and courage made the name of METROPOLITAN *and* BISHOP *the moſt gratefull and honorable titles in the world; that euery toung pronounced them with ioy, and euery heart affected them with contentment; when the negligence and ſecuritie of ſome that ſucceeded in after times, gaue the firſt occaſion to quarrell at it, and depraue it,*

7 *If this be wanting, that God be not pleaſed, but ſinne increaſe, and ſo much ſuperſtition remaine ſtill in the land vnreformed,* [y] NO HVMANE WISEDOME CAN KEEPE OVT GODS IVDGEMENTS, BVT THEY WILL COME AT THE LAST VPON VS. *We haue bene often threatned, and the world about vs, amazed at our dangers, wondreth how we haue eſcaped.* [z] *When Nicephorus Phocas had built a mightie wall about his pallace, for his ſecuritie, in the night he heard a voice, crying,* ὦ βασιλεῦ, ὑψοῖς τὰ τείχη, κἂν μέχρι πόλου φθάσῃς, ἔνδον τὸ κακὸν, ἐυάλωτος ἡ πόλις: Though he built as high as the clouds, yet the citie might eaſily be taken, the ſinne within would marre all. *If the diuell had employed*

[y] τὸ μέλλον γὰρ νέφος ἀνυπαράτακτον ἔχει τὴν φέρεσθαι. Georg. Pachymer.

[z] Cedren. hiſt. pag. 542.

employed any wit againſt vs, but THE FRIERS, *our feare ſhould haue ben the leſſe: but all ages, and thus beyond all ſheweth their practiſes to haue bin of extraordinarie aſcendency. It is not much leſſe then* 500 *yeares ſince* [a] *a Biſhop of Lincolne gaue the Frier this definition*: Eſt cadauer mortuum, de ſepulcro egreſſum, pannis funebribus inuolutum, à diabolo inter homines agitatum. *There is nothing about him, but it reliſheth of the graue and deſtruction, and God deliuer vs from him.*

a Wickliffe in Trialog. pa. 142

8 *There is a generation that thinketh there is no difference betweene the two religions, but they may be reconciled, and all this ado needeth not. Two ſorts of people ſay thus. The firſt are certaine* POLITICKE ROMANISTS, *to extenuate the foulneſſe of Popery, and to hold mens conceits toward it in the meane time till oportunity ſerue to ſet it wholly open; what time they will change their dittie, and ſay, the difference is ſo great, that they which hold our part muſt be burned at a ſtake. The ſecond are* IGNORANT, AND VNDERSTAND NOTHING, *but liuing voide of the knowledge and conſcience of all religion, are poſſible of his minde that Turonenſis* [b] *writeth of, who ſaid it was beſt of all,* ſi & illa & illa colantur; neque eſſe noxium ſi inter Gentilium aras & Dei Eccleſiam quis tranſiens, vtraque veneretur. *Whom God in his iudgement giueth ouer to this opinion, to plague their ſloth; who minding nothing but Epicuriſme and earthly things, and not enduring the paines and conſcience to make triall of that which ſhould ſaue their ſoules, are ſeduced by this perſwaſion, and plunged into Atheiſme, to thinke the iuſt defence of our faith to be nothing but the maintenance of contention. Wherein, at one breath, they haue not onely cenſured* our State *reſtraining Papiſtry, and* all the Churches *throughout the world, inſiſting vpon the difference; and* the Church of Rome *too, that*

b Greg. Turon. hiſt. Franc. li. 5. c. 43. *If both the one and the other were followed: neither were it any hurt if going between the altars of the Gentiles and the Church of God, a man ſhould giue honor to both.*

that proclaimeth it and purſueth it: but they haue alſo condemned the Primitiue Church *and all the* Doctors *thereof, who would neuer yeeld, I will not ſay in opinion, but not ſo much as in a forme of ſpeech, or in the change of a letter, ſounding againſt the orthodoxall faith. The difference betweene the Councell of Nice and Arius was but in a* [c] *letter.* [d] *The controuerſie whereupon the Latine and Greeke Churches brake, touching the proceeding of the holy Ghoſt, depended but vpon two prepoſitions,* ἐκ *and* διὰ. *The monſtrous hereſie of Neſtorius, lay but in the change of* [e] *one poore letter; and* [f] *Cyril would haue him euen in that* to gratifie the Church: *and when he would not,* [g] *ſix thouſand Biſhops roſe vp againſt him for it; ſo religious were they that had religion, that* THEY WOVLD NOT EXCHANGE [h] A LETTER OR A SYLLABLE OF THE FAITH, WHEREVVITH OVR SAVIOVR HAD PVT THEM IN TRVST. *Which is our iuſt defence that write in the controuerſies againſt all other cenſurers.* φεύγομεν τὴν εἰρήνην; [i] *ſaith Cyril,* ἡδέως, ἀλλὰ μᾶλλον ἁρπάζομεν, ἐὰν ὁμολογηθῇ ἡ πίστις ὀρθή: Are we enemies to peace? no: we rather will pull it to vs with violence, ſo that the true faith withall may be confeſſed. *But when it cannot be obtained, we cleare the truth, and by expelling their errors, labour to plucke the ſeduced out of the fire, and bring them to knowledge, that their ſoules may be ſaued, and their life reformed, and the State ſecured wherein they liue.*

c ὁμοούσιον & ὁμοιούσιον.
d Georg. Pachymer. hiſt. l. 5.
e θεοτόκον for θεοτόκον.
f Concil. Epheſin. Græc. p. 10. καὶ λέξιν χαρίσασθαι τοῖς σκανδαλιζομένοις.
g Dalmat. apolog. in Concil. Epheſin.
h οἱ ὑπὸ τοῖς θείοις λόγοις ἐστεθραμμένοι. προέσθαι μὴν τὰ θεῖα δόγματα καὶ μίαν ἀπόχρησιν συλλαβὴν. Baſil. apud Theodoret. l. 4. c. 19.
i Epiſt. ad Cleric. Conſtantinopl. in Concil. Epheſ. p. 72.

9 *And this my poore indeuour in this kind I humblie preſent to your Lordſhips, vnder whoſe iuriſdiction I exerciſe my miniſterie; not in affiance of any thing therein worthy your reading, whom our Church hath long ſince knowne to be the ſame that Eunapius ſaith of two other in his time,* φιλοσοφίας ἁπάσης ἀφροδίτη καὶ λύρα, *and* περιπατοῦν ἄγαλμα σοφίας; *nor in hope to eſcape the diſgracefull cenſures of intermedlers;*

medlers; but in zeale to my countrey, and assurance that it may do good therein, going vnder so HONOVRABLE *protection. I am so meane a man, and obscure euery way, that I feared the truth would sustaine losse, and be contemned for my obscuritie, if some extraordinary fauor did not leade it forth. And let it go forward indeed, and shew it selfe abroad, hauing* THE TRVTH *to support it, and the name of so* WORTHY PATRONS *to leade it forth.*

And so desiring pardon for this my boldnesse, I humblie commit your Lordships to the mercifull protection of Almighty God, who long continue your prosperous estate, and make you happie instruments of much good vnto his CHVRCH. *Octob.* 29. 1608.

Your Lordships in all dutie

IOHN WHITE.

THE

THE PREFACE TO THE READER, TOVCHING THE preſent controuerſies betweene vs and *the Romiſh Church.*

IT is not as ſome thinke touching the queſtions betweene the Church of Rome and vs, that there is no reall difference. Would to God it were ſo. But they that examine the points ſhall find it farre otherwiſe. 1. Concerning the Scriptures, the Church of Rome teacheth, that [a] *Many things appertaine to faith and Chriſtian doctrine, which, neither openly nor obſcurely, are contained in holy writ.* [b] For *the totall and full rule of our faith is Scripture and Tradition both together, Tradition being of equall authority with the Scripture.* This aſſertion is directly againſt the doctrine of our Church, and leades men into pernicious errors pretended to be deliuered by Tradition; and withdrawes them from the obedience of onely Scripture, to the following of vncertaine authoritie. 2. Concerning the iuſtification of a ſinner, [c] *whereby of a wicked, vniuſt, and vncleane perſon, he is made cleane, holy, and ſimply iuſt:* it teacheth that this is done, by the habite of our owne inherent righteouſneſſe, and not by Chriſts. Bellarmine expounding the Councell of Trent, ſaith, [d] *Our owne inherent iuſtice is the formall cauſe of abſolute iuſtification, not the iuſtice of Chriſt imputed to vs:* and [e] *beſides the merits of Chriſt imputed to vs for our ſatisfaction, there is in vs an inherent iuſtice, which is the true and abſolute righteouſneſſe, whereunto, by the iuſt iudgement of God, not puniſhment, but glorie is due.* This opinion containeth ſo reall a difference from the truth, that S. Paul [f] ſaith of it: *Ye are abolished from Chriſt, ye are fallen from grace, whoſoeuer are iuſtified by the Law.* 3. Concerning the merite of our workes,

a Can. loc. lib. 3. c. 3. fundam. 3

b Totalis enim & adæquata regula, eſt Scriptura, & Traditio ſimul. Deinde Traditio parem authoritatem habet cum Scriptura. Becan. circul. Caluin p. 278.

c Viguer. Inſtitut. theol. p. 286

d De Iuſtif. l. 2. c. 2. §. Porro ſtatus.

e Ibid. c. 10. §. Deinde.

f Gal. 5. 4.

workes, it holdeth, g that *when men hauing conuerſed godlily and righteouſly in this mortall life to the end, obtaine eternall life; this is not to be deputed to the purpoſe of Gods grace, but to the ordinance of nature, appointed preſently in the beginning when man was created. Neither, in this retribution of good things, is it looked to the merite of Chriſt, but onely to the firſt inſtitution of mankind, wherein by a naturall law it was ſet downe, that, by the iuſt iudgement of God the keeping of the commandements ſhould be rewarded with life, as the breaking of them is puniſhed with eternall death.* Whereby we ſee that there is a plaine difference betweene the Church of Rome, and vs, in the principall article of our faith, touching the ſaluation of our ſoules; we beleeuing ſtedfaſtly that it is to be aſcribed to the merits of Chriſt, they expecting it for the merite alſo of their owne workes. 4. Concerning Images, h it practiſeth the hauing and worſhipping of them: yea i *the Diuines* of that Church *hold, that euery Image is to be honoured with the ſame honour, wherewith they worſhip the ſamplar.* No man can be ſo ſimple but he may ſee a ſubſtantiall difference in theſe points: and the like may be ſhewed in aboue two hundred queſtions controuerted betweene vs; though I will not denie that in many things the heate of the contenders hath deuiſed differences where there are none, and to diſcredite one another they haue wreſted that which might be well vnderſtood.

g Mich. Bai. de merit. oper. p. 12.

h Concil. Trident. ſeſſ. 25.

i Azor. Inſtit. tom. 1. p. 737.

2 Beſides, the Church of Rome not onely requireth vs to profeſſe her faith, but alſo to do it k with *ſubiection to the Pope:* and teacheth, l that *this is abſolutely neceſſary to ſaluation.* A point ſo fully oppoſite to the gouernement of our Church, that it can no way be reconciled, forſomuch as we know the ſame to be a meere pretence to hide their tyrannie, and bring the State in ſubiection to them.

k Bell. de laic. c. 19. p. 1639.

l Turrecr. quæſt. ex S. Tho. q. 13.

3 And as the difference is reall, and of long continuance, ſo is there no hope to reconcile it. The Papacie, that ſtands in oppoſition againſt vs, was brought in by Satan at the firſt, and is ſtill continued, onely to ſeduce the world: and m *what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? what communion hath light with darknes? or what concord hath Chriſt with Belial?*

m 2. Cor. 6. 14.

or

or the temple of God with idols? It is in vaine therefore to hope for reconciliation of things so farre vnlike, vnlesse our aduersaries would wholly renounce their parts, and embrace the truth, which [n] they will neuer do. Many meanes haue bene vsed, but neuer any could preuaile. The Emperours, Ferdinand, and Maximilian, trauelled painfully herein; and by their appointment Cassander, a great learned Papist, drew [o] a proiect, to shew his iudgement. And in the time of Charles the fifth, it was much laboured in Germanie to accord the sides, both by Papists and Protestants. And it is [p] reported, that at a meeting at Regenspurge, there was an agreement made of many weightie points, touching *Free will, Originall sinne, Iustification, Faith, Merits, Traditions, the Masse, &c.* but this held not; neither indeede can the wit of man auoide that [q] which God will haue, for the triall of his Church, and manifesting of his truth. There is in our aduersaries that refractarie frowardnesse, that they seeke nothing but to be contrary vnto vs, and euen hate the name of peace. *This opinion* ([r] saith Bellarmine) *we embrace and defend so much the more willingly, by how much it displeaseth our aduersaries, and especially Caluine.* [s] Another, expounding a place of Scripture, saith: *Though I haue no author for my exposition, yet I allow it rather then that of Austine and others, though it be most probable; because this of mine more crosseth the sence of the Caluinists.*

n 2. Thess. 2. 11.

o Consult. de Artic. controu. ad Imp.

p Act. colloqu. Ratisbon. ann. 1541. Lindan. l. de querela pacis. Præfat. p. 1.

q 1. Cor. 11. 19. 2. Thess. 2. 8. & inde.

r De Grat. & lib. Arb. l. 5. c. 1.

s Maldon. comment. in Ioh. 6.

4 Hauing therefore to do with aduersaries so contentious, with doctrine so pernicious, with a Church so diseased; it is a better way to examine the questions, and betake our selues to the true part, then to hope for that which will not be. And this was the course that the Christians tooke when the Church in ancient times was vexed with Arianisme and Pelagianisme. They were not indifferent which side preuailed, but they claue fast to the truth: They did not neutralize betweene both; they did not idlely sit, and deride those that contended for the truth; they made not the questions of religion the matter of their quarrels, and rude discourse in Tauernes and streets, and euery base company; but with godly affection they lamented the Churches trouble, and with zealous consciences

and earneſt praier, and religious endeuor they ſought the faith. This is the way that all men ſhould take now, when the rumor of the contention groweth ſo great: 1. with HVMILITY to craue at Gods hand the direction of his Spirit: 2. then with DILIGENCE to reade and learne the Scripture, whereby to iudge: 3. and ſo with LOVE to the perſons of the men, and with a mind prepared to yeeld to the truth, to trauell through the queſtions. The want of which, no doubt, is the true cauſe why contentions grow, and queſtions multiply, and all things are vncertaine. For the preachings and writings of learned men, are licentiouſly cenſured afore they be vnderſtood: the moſt people making the ſame onely a matter to cauill at; neuer conſidering with what religious hands they ought to touch the queſtions of faith, wherein whoſoeuer erreth, loſeth no leſſe then his ſoule thereby. The queſtions of faith, and all matters of religion, require in ſuch as will profitably exerciſe themſelues therein, three things: *Humilitie* of mind, becauſe they concerne the holy things of God: *Diligence* in attending, becauſe they are ſpiritually diſcerned: and *ſtrength of iudgement*, becauſe enemies and ſeducers are exceeding cunning to beguile a ſlothfull examiner, and deceiue him that conſiders not attentiuely.

5 Our aduerſaries that manage the Papacie, if euer any, haue expreſſed this cunning and skil in perſwading and ſetting forth of their hereſie, ſo far, that it cannot be denied, they haue omitted no art that might ſet it forth, nor diligence that might adorne it. We reade ſtrange things of certaine Painters, how admirably they caſt and ſhadowed their works: but the skilfulleſt painters that euer were, are our Ieſuites and Schoolemen, the workmen of the Church of Rome. Not the famous Zeuxis ([t] who wrote vnder his table, when he had drawne it, that *men ſhould ſooner enuie then imitate him*) was to be compared to theſe painters: not the ancient Polignotus, nor Parrhaſius, not Mycon, Timanthes, Bularchus, Phidias, did euer beſtow ſuch paines on their images, as theſe haue done on their idoll the Papacie: ſpecially the Ieſuite, who (as Plinie [u] noteth of Parrhaſius) is *fœcundus artifex, ſed quo nemo inſolentiùs & arrogantiùs ſit vſus gloria artis*: *a workman full of deuice, but*

[t] Plin. l. 35. c. 9

[u] Lib. 35. c. 10.

but no man vseth the reputation of his skill more proudly and arrogantly then he. Zeuxis being to make the image of Iuno, to hang vp in her temple, chose out certaine virgins, to put the seuerall beauty of them all into his picture: so haue these painters made choise of the exquisitest deuices that all the heresies in ỹ world could yeeld, to put the same in their religion; no policie in Machiuel, or sophistry in Aristotle, or eloquence in Rhetoricke, but they haue contriued it into their image, that, saue TRVTH and SINCERITY there is nothing wanting. Tertullian saith, *As the Gentiles with their hands, so hereticks with their words, are the makers of idols: for euery lye that they speake of God, is a kind of idolatrie.* The Prophet Esay [x] sets downe a liuely description of this matter. *The Smith takes an instrument, and worketh in the coles, and fastneth it with hammers, and worketh it with the strength of his armes: the Carpenter stretcheth out a line, he fashioneth it with a thred, and plaineth it, and pourtraieth it with the compasse, & maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in a house. He heweth him downe Cedars, and Pine trees, and Okes, and he taketh thereof and burneth it, and warmeth himselfe, and baketh his bread: yet he maketh a god, and worshippeth it, an idol, and boweth downe before it: he burneth the halfe of it in the fire, and vpon the halfe of it he eateth his meate: he rosteth it, and is satisfied: also he warmeth himselfe, and saith, Aha, I am warme, I haue bene at the fire; and the residue thereof he maketh a god, euen his idol; whereto he boweth, yea he worshippeth and prayeth vnto it, saying, Deliuer me, for thou art my god.* In which words the God of heauen deriding the Gentiles, doth very fitly shew vs the idolatry of Rome, and the maner how the idol religion thereof was framed & set on foot. At the first it was but a rude blocke, and ragged trunke, rough hewne by bungling workemen that were not their crafts masters, till the Smith, the Carpenter, and the painter came, euery one in his place, and shewed his skill. First the Canonists like blacke smithes blew with the bellowes of their Decrees, and hammered and heat it in the coles of the Popes Constitutions: these smithes were Gratian, Pope Iohn, Gregory, and Boniface, with their prentises that serued them, Hostiensis, Innocent, Panormitane,

[x] C.44.v.12.

and the reſt of that profeſſion. The Carpenters that tooke it in hand were the Friers and Schoolemen, which ſtretched their line ouer it, and brought it into better ſhape. Thomas, & Scot, and Alexander faſhioned it with line and leuell, they ſtretched out the line of Method ouer it, and with the threed of a Diſtinction they plained it where it was rough, and with the compaſſes of their Logicke & Philoſophy made it in the faſhion of a man, after that the great Lateran Councell, about the yeare 1215. had poliſhed it, and giuen it ioynts to ſtand vpon. Not long after, the Councels of Conſtance, Baſil, and another Lateran, hewed it ouer againe, and altered the faſhion in certaine points touching the Popes authoritie. There ſome Cardinals, as Senenſis & Cuſanus, thought the head ſtood too high aboue the ſhoulders, and would haue had it bowed downe a little lower. At laſt they brought it to Trent, into the hands of their beſt workmen, as ʏ they ſay, who mended it from top to toe, & ſet it vp againe, when the wormes had welnigh conſumed it: ſince which time the third ſort of workmen the Painters haue taken it in hand; the Ieſuits & their fellowes, who neuer ceaſſe to paint it day and night. There is no colour but they haue tried it to make it beautifull. Some with varniſh and plaiſter ſtop vp the cracks, which the Sun ſhining vpon it, hath made, that they might not be ſeene. Bellarmine and his aſſociates in that kind, ſtir all colours together, & varniſh ouer the ſmoky & duſtie places ſo skilfully, that a man can ſcarce tel what the colour is. Surius and Baronius with other colours, ground by Legendaries, caſt a ſhadow ouer it for ſeeming too youthful, but they haue painted a gray beard to a greene head: the reſt ſtand by, ſuch as are Sixtus Senenſis, Lindan, Staphylus, Poſſeuin, like Cenſors, bragging of the workmanſhip, & flattering the workmen & extolling the idol againſt them they call Lutherans and Caluiniſts. Thus at the laſt they haue poliſhed their Dagon, and ſet it before the Lords Arke: ſaue that it may not be forgotten, that with ſome of it they warme themſelues, & roſt their meat; as Pardons, the Maſſe, and Purgatory; & laugh in their ſleeues at ſuch as turne the ſpit: *Ah, I am warme, I haue bene at the fire.* This is the labor & workmanſhip that our aduerſaries haue beſtowed

ʏ Abſolutiſſima Tridēt. Synod. Poſſeuin. biblioth. ſelect. pag. 18. A.

ſtowed on their religion, to ſet it forth: whereby they haue made their Church ſo ſeeming Catholicke.

6 And indeed we haue alwaies obſerued that there be two principall things which draw mens conceits to Papiſtrie. The firſt is the Name and report that goes of the Church of Rome, while men perſwade themſelues that a Church ſo ancient, and renowned in all ages, cannot but be the true Church of God. The ſecond is the Rumor and opinion of our aduerſaries learning, as if it were vnpoſſible ſo learned men ſhould be deceiued, or their writings be anſwered. Neuertheleſſe it is eaſie enough to ſee the truth through all this, if men will conſider of things attentiuely. For touching the name and ſhew of the ROMANE CHVRCH, it is but an emptie title and ſound of words: this preſent Romane being wholly departed, in the queſtions controuerted, from the ancient, and retaining nothing but the title. This ſhould deceiue no man. For the true, ancient and Apoſtolicke Church of Rome, ſo much commended by the Fathers, and ſought to by the world, profeſſed another kind of faith then this doth, and the ſame that now we defend againſt them: whereas This is fallen from it; and yet skilfully retaining ſtill the ſame Seate and Title, impoſeth marueilouſly vpon the world hereby. Iſidorus Peluſiota [b] hath a ſaying, that ſheweth the likelihood of this: *In the dayes of the Apoſtles, and afterward, when the Church flouriſhed, and laboured as yet of no diſeaſe, the diuine graces of God went, as it were in a ring, round about it; the holy Ghoſt adminiſtring all things, and the Biſhops thereof inciting and turning it towards heauen: afterwards it grew diſeaſed, and was troubled with faction, and then all thoſe things flew away. Thus the Church is like a woman fallen from her ancient happineſſe, and retaining onely ſome ſignes thereof. She hath the ſheathes and caskets where her ornaments lay, but the goods themſelues ſhe is ſpoiled of: not through his careleſneſſe and negligence that firſt enriched her, but through their naughtineſſe that gouerned not things as they ſhould haue done.* This Doctor well perceiued that a Church may loſe her faith, and yet retaine her name ſtill: and he ſaw that, in his time, things fell to decay, and the faith of Chriſt began to be altered. To

[b] L. 3. epiſt. 403

what purpose then should any man respect the name of the Romane Church, when the true faith is changed? or what do the prerogatiues and royalties of the ancient Church concerne this that is turned to another religion? or who regards a house of stately building, and honourable title, or anticke memory since Iohn of Gaunt, when the plague hath infected it, and theeues possesse it? Besides, when it was at the best in the Apostles time and after, yet other Churches were commended as well, and counted as good as it. These are the words of [c] Balsamon: *The fiue Patriarkes* (of Rome, Alexandria, Constantinople, Ierusalem, and Antioch) *had identity of honour:* [d] *and obtained the roome of one head ouer the bodie, that is, ouer the holy Churches of God.* And Nicephorus the Patriarke of Constantinople, [e] in an Epistle to Leo the Bishop of Rome, saith, *And we also, who haue obtained the name of new Rome, being built vpon one and the same foundation of faith, the Prophets and Apostles, where Christ our Sauiour and God is the corner stone:* [f] *in the matter of faith are nothing behind the elder Romanes. For in the Church of God there is nothing to be reckoned before the rest. Wherefore, let Saint Paul glorie and reioyce in vs also, and ioyning new things with old, and comparing vs in doctrines and preaching, let him glory in vs both alike. For we, as well as they, following his doctrines and institutions, wherein we are rooted, are confirmed in the confession of our faith, wherein we stand and reioyce, &c.* So that the Greeke Churches in the East thought themselues equall with Rome, and the commendations of the Apostle to belong to them as well as to the Church of Rome; whereby we may iudge how vndiscreet a part it is to be caried away with the name of a Church, afore we haue enquired whether it keepe the ancient faith: or so to be conceited of one particular Church, that we will looke toward no other but it.

c Meditat. & Respons. in iure Græcoroman. tom. 1. p. 449.

d διὰ τὸ ἐπέχειν τὸν αὐτὸν πατριάρχας τόπον τῆς μίας καθολικῆς.

e Concil. Ephesin. pag. 207.

f ἴσα τε καὶ ὁμοίως ἐν πίστει τοῖς τῆς πρεσβυτέρας Ῥώμης πρεσβυτέροις ὑποφερόμεθα. ἐν γὰρ τῇ ἐκκλησίᾳ τοῦ Θεοῦ, οὐκ ἔστι τὸ προκεφάλαιον.

7 The second point that deceiueth many, is the rumour and opinion that goes of our aduersaries learning: which is as weake a motiue to build on, as the former; when the greatest heretiks that euer were, haue wanted no learning, and we may be sure, this of our aduersaries is not commended with the least. Themselues are vnmeasurable, and more then odious in extolling

extolling their owne facultie, and their people as ridiculous and irkesome in reporting it. It is nothing beseeming Christians to leaue the cause, and to fall a boasting. Let our bookes be viewed, and the disputations betweene vs weighed, and it will appeare they haue no such vantage, no not in Art and learning: and, but that vnsetled braines are giuen vainly to admire strangers, our Church at home here in England (to say nothing of those abroad, who haue made our proudest enemies feele the edge of their learning) hath brought forth, and at this day yeeldeth, as learned as our aduersaries euer had any. And that the Reader may haue some triall of this, I will giue an example or two, wherein he shall see, and by that iudge of the rest, how learnedly they carry themselues now and then against vs, and how great their skill is to helpe them when they are a little vrged.

8 They haue a solemne tradition among them concerning the Assumption of the Virgine Mary, the story whereof you may reade in the g Rhemish Testament, to this effect: *How at the time of her death all the Apostles, then dispersed into diuerse nations, to preach the Gospell, were miraculously brought together (sauing S. Thomas, who came the third day after) to Ierusalem, to honour her diuine departure and funerall: where before her death, and after for three dayes, not only the Apostles and other holy men present, but the Angels also and powers of heauen did sing most melodiously. They buried her body in Gethsemani: but for S. Thomas sake, who desired to see and reuerence it, they opened the sepulcher the third day, and finding it void of the holy bodie, but exceedingly fragrant, they returned, assuredly deeming that her bodie was assumpted into heauen, as the Church holdeth, and therefore celebrateth most solemnly the day of her Assumption.* And h some adde, that *companies of Saints and Angels, and Christ himselfe (for how else should he haue fulfilled the commandement, Honour thy father and thy mother?) met her, and with great glory and ioy placed her in her throne.* This is the Legend; and that no man should mistrust they could not defend it, i most bitterly they raile vpon all that deny it, perswading men k that it is *the iudgement of the vniuersall Church:* l yea *a point of faith.* The ground whereupon they

g Act. 1. 14.

h Anton. chron. parr. 1. p. 147. Suar. tom. 2. p. 200.

i Feuard. in Hest. pag. 616. Rhem. act. 1. 14. Bristo. mot. 32.

k Baron. an. 48. nu. 17. & 24.

l Cathar. opusc. de concept.

they ſtand, is the Teſtimony of many authors: a certaine writing of Iohn the Euangeliſt, Dionyſius Areopagita, Melito, Athanaſius, Ierome, Auſtine, Damaſcene, Bernard, Andreas Cretenſis, Nicephorus, Metaphraſtes, Glycas, &c. Who would not thinke but here were a learned defence of that they ſay? But marke the iſſue: Firſt, we haue ſhewed them, and it is the truth, that whatſoeuer the later writers, Damaſcene, Bernard, Andreas, Metaphraſtes, Nicephorus, Glycas, and others of thoſe times haue written touching this matter, is borrowed from the former authors, Dionyſius, Melito, the writings of S. Iohn, Athanaſius, Ierome, & Auſtin: and can haue no more credite then the ſaid authors haue from whom it is borrowed. Now theſe authors are * all forged, and our aduerſaries, in the purſuite of the matter, confeſſe it. [m] The booke going vnder the name of S. Iohn, is bored through the eare by the Pope himſelfe in a Councell; and ſo is Melito, as [n] Baronius acknowledgeth, who calleth him *an idle companion, full of dotages and fooleries vnworthie of Chriſtian audience.* The ſame cenſure he giueth [o] of Sophronius and Ierome, to Paul and Euſtoch, and [p] of Athanaſius, confeſſing them to be *forged in their names*, and *full of lies and impoſtures.* And [q] of that which goeth vnder the name of Auſtine, as the Diuines of Louan haue done before him. Dionyſius is he that when all is done, muſt beare the burden. But he alſo is acknowledged by [r] right skilfull Papiſts, to be a counterfet. And if the Rhemiſts [ſ] ſay true, that the bleſſed Virgine liued but 63 yeares, then by [t] computation of times, ſhe died in the eight and fortieth yeare after Chriſts birth, what time Dionyſius could not (as the booke going vnder his name pretendeth) be preſent. For the ſame Rhemiſts [u] ſay, he was not conuerted till an. 51. and Baronius [x] not till an. 52. which was three or foure years after her death. Beſides Baronius [y] is driuen to confeſſe *her ſepulcher was not found, or knowne in Ieromes time: —— but when at the length, not much before the dayes of* * *Iuuenalis the Biſhop of Ieruſalem, it was found, and that without the body,* BY OCCASION HEREOF *the argument of writing concerning the aſſuming of her body into heauen, was exhibited: for* BEFORE THAT TIME NONE HAD WRIT

* *See* Poſſeuin. apparat *in all their names.*

m D. 15. ſancta Romana Sixt. Senenſ. p. 104.

n An. 48. n. 12.

o Nu. 13. & inde.

p Nu. 20. & inde

q Nu. 17.

r Eraſm. declar. ad Cenſur. Pariſienſ. theol. p. 180. Caietan & Valla annot. in Act. 17.

ſ In Act. 1. 14

t *She bare Chriſt at 15. yeares. Chriſt died at 33 then ſhe was 48 whereto if you adde 15. more, it maketh them 63. and that yeare falleth into the yeare of Chriſt 48.*

u *Table of Saint Paul* p. 375.

x An. 52 nu. 1.

y Nu. 19.

* *About the yeare* 450. *Niceph. l. 14. c. 47.*

WRIT *ſo*. Let this be noted. If her ſepulcher was *not knowne* nor her *bodie miſſed* out of it, nor *no man writ of her aſſumption* till Iuuenalis time; how can Dionyſius that liued ſo long afore, mention it? Againe, let the booke be Dionyſius his owne, and legitimate: yet the words thereof conuince not this Aſſumption. He ſaith no more but thus: [z] *When we alſo, as you know, and your ſelfe, and many of our holy brethren came together to behold the bodie which the Prince of life was in, and which receiued God; where Iames the brother of our Lord alſo was preſent, and Peter the higheſt and ancienteſt top of the Diuines: then, after we had beheld, it pleaſed all the Biſhops, as euery one was able, to praiſe the almightie goodnes of his infirmity that was the beginning of life vnto vs. Where Ieroth:us, as you know, excelled all the other holy Biſhops, except the Apoſtles, being wholly rapt out of himſelfe.* In which words he mentioneth no more but [a] THE BEHOLDING OF THE BODIE WHICH THE AVTHOR OF LIFE WAS IN, AND WHICH RECEIVED GOD: and the PRAISING OF CHRISTS GOODNES: which ſpeech is ſo obſcure and vncertaine, that Baronius [b] obſerueth, ſome haue expounded it of the *ſepulcher* which receiued the body of Chriſt, and ſome of Iohn the Euangeliſts *houſe* which entertained the holy Virgin, and ſome of the *fleſh* of Chriſt wherein the Diuinity dwelt. But ſuppoſing the body of the Virgine Mary be meant, which they came to ſee, yet how followes it that this was at her *Death* & *Funerall*, and *Aſſumption*, and all the reſt that the Rhemiſts tell? where is the learning that ſhould proue this? Moreouer we ſhew them how vaine and vncertaine all things touching this matter are. The authors are vnſufficient. No man can tell either when ſhe died, or where the ſepulcher ſhould be, or when ſhe was aſſumed. Touching her age when ſhe died, whereupon dependeth the credite of Dionyſius, [c] they ſay it is *vncertaine and vnknowne*. The time of her aſſumption is noted by [d] ſome to haue bene the ſame day ſhe died: by [e] others, 3. dayes, by [f] others 40. dayes after. Baron. [g] ſaith, there is *monſtrous diuerſitie among writers touching theſe things*. And concerning the ſepulcher, you ſee the Rhemiſts ſay confidently, it was in Gethſemany: but the counterfet [h] Ierom ſaith, *in the valley of Iehoſaphat*

z De Diuin. nomin. p 281. græc

a Θέαν τῆ ζωαρχικῆ καὶ θεόδοχα σώματος. ἡ παιδόθεν, μετὰ τὴν θέαν, ὑμνῆσαι τοῦ ἱεραρχας τὴν ἀγαθότητα τῆς θεαρχικῆς ἀσθενείας.

b An. 48. n. 6. & 8.

c Suar. tom. 2. p. 197. Baro. an. 48. n. 24.

d Suar. p. 200.

e Rhem. act. 1. 14

f Beleth explic. diuin offic. pag. 559 Durand. rational. 447.

g Nu. 4.

h Ep. ad Paul. & Euſtoch.

Iehoſaphat. Baronius thinkes it is *vnknowne*. But how is the matter then defended, after they haue ſo grauely related it, and ſo reuiled the Proteſtants for not beleeuing it? As in many more queſtions, ſo in this, when they haue flouriſhed a while, and ſpent a few vaine brags, their blood cooles, and the ſwelling ſwages. [i] One ſaith: *The truth is, ſhe was taken vp in ſoule, but whether her body remained on the earth, it is vncertaine. And better it is piouſly to doubt, then raſhly to define any thing touching the matter. Yet it is piouſly to be thought, ſhe was totally aſſumed.* [k] Another ſaith: the opinion is now ſo generally receiued, that it cannot, without raſhneſſe, be denied: yet *there is neither Scripture nor ſufficient tradition to make the faith thereof infallible.* Baronius ſaith, [l] THE THINGS PERTAINING TO THIS HISTORY ARE STRENGTHENED NEITHER BY THE SCRIPTVRES, NOR THE TESTIMONIES OF THE ANCIENT FATHERS. If their learning could haue iuſtified their fable, they would not firſt raile at the Proteſtants for refuſing it, and then in the end themſelues halfe miſtruſt it, laying it vpon bare *Tradition*, and intreating the world to receiue it, as a *godly opinion*, though there be no teſtimony in antiquity to proue it.

i Durand vbi ſupra.

k Suar. vbi ſupra.

l Nu. 9.

9 Another example to ſhew what little cauſe we haue to feare or to regard their learning, ſhall be this that followes. When the ſecond Nicene Councell had brought in the worſhip of Images, the Emperour Charles aſſembled another Councell at Frankford, and condemned it againe, and reiected the Nicene: whereby it appeares that images were brought in at that time, and that the Church of Rome, in confirming the ſaid Nicene Councell, changed the ancient faith. Our aduerſaries haue had time enough to thinke vpon this, and to frame their anſwer. But they know not what to ſay, the beſt learned among them confuting one another in this point. Firſt [m] they endeuour to proue, that this of Frankford was but a prouinciall Councell; and faine they would haue it ſo, that they might ſay it erred, and muſt giue place to the Nicene, which was generall. But we ſhew this to be falſe: for [n] the ſtories report it to haue bin a generall Councell of three hundred Biſhops, aſſembled

m Suar. tom. 1. p. 800. e Vazq. adorat p. 303. Bin. tom. 3. concil. p. 427.

n Vrſperg. pag. 187. Rhegin. p. 30.

bled out of all the prouinces of the Empire, the Popes owne Legates also being present: and therefore [o] other Papists let go this answer, granting it was a full Councell, and cannot be reiected as a prouinciall: and that it did condemne the Nicene Councell, but this, say they, was erroneously; being deceiued of those that penned the booke of Charles against Images, and thinking it had decreed they should be worshipped with Latria, diuine honour, which was the reason why they reiected the Nicene Councell. [p] Many of the learnedst flie to this answer: but we reply, that besides that it is against [q] a principle of their owne, that a generall Councell cannot erre, it is manifestly against the truth. For the mind of the Nicene Councell was well enough knowne, and the same Popes Legats that were at the one, were at the other: and the contrary cannot be shewed out of Charles his booke; whereupon other Papists perceiuing this answer cannot be defended, giue it ouer, and confute it, and betake themselues to a worse. [r] They say, that in the Synod of Frankford, the Nicene Councell was not condemned, nor any thing attempted against it, but the Councell of Constantinople vnder Constantinus Copronymus, which had condemned Images: yea it ratified and confirmed the Nicene Councell, and decreed the worship of Images, as it had done. A strange assertion; yet Baronius [f] saith, *It is the answer of very many good Catholickes*: as it is indeed: but note what [t] Bellarmine saith of it: *I wish this were true, but I doubt it is false.* For mark into what desperat straits they haue brought themselues that hold it. First, they of the former opinion confute them. Next, we produce the vniuersall consent of the Church stories against them. The booke of Charles the Great [u] saith, *There was brought forth the question touching the late Synod of the Grecians, which they made at Constantinople concerning the adoring of Images, wherein it was written, that they should be cursed which did not giue the same seruice and adoration to the images of Saints, which is giuen to the diuine Trinity. This our most holy Fathers* (of Frankford) *despised, and with one consent condemned.* To this agree diuers other authors: Hincmarus, Ado, Vrspergensis, Rhegino, Aimon, Auentine, &c. But they answer: Hinc-

o Quand. breuiloq. in 4 sent. pag. 52 Baron. an. 794 nu. 1.

p Bozi. de Sign. eccl. tom. 2 pag. 270 Genebrard chron. an. 794. Bellar. de imag. c. 14. Baron. an. 794 n. 31. & inde.

q Concil Basil. epist. Synod. Respons de authorit. Concil.

r Alan. Cope. p. 570 Sand. visib. monarc. p. 80. Sur. comment. p. 445 & Concil tom. 3. p. 428. Alphon. contra hær. p. 139. Catharin. de sanct. glor. p. 67. Suar. tom. 1. p. 802. Vazq. adorat. p. 302. Binn. concil. tom. 3. pag. 419.

f An. 794. n. 26.

t De imag. c. 14.

u Præfat. circa med.

Hincmarus (though he were Archbishop of Rhemes, and liued at the same time) his authoritie is nothing. [x] The words are forged, or he was deceiued: the rest that followed him, are all either corrupted or mistaken. [y] Baronius saith, the books of Charles deceiued them. Suarez, [z] that either they erred, or their books are corrupted, or they speake not of the second Nicene Councell. Vasquez, [a] that they were all manifestly deceiued by Hincmarus, as Hincmarus was by the bookes of Charles. And thus all the blame is layd on that booke; the authoritie whereof notwithstanding they cannot infringe, though [b] they do their vttermost, to proue that Charles wrote it not. For first, it beareth his title, as all other bookes do theirs. [c] Secondly, it containeth the acts of the Synod of Frankford, and the Councell therein confuted is the second Nicene. Thirdly, [d] it was written in the time of Charles. Fourthly, [e] it was sent by Charles to Pope Adrian. Fiftly, one chapter thereof [f] is confessed to be the worke of Charles himselfe. Sixtly, and at the worst, [g] it was written by such as were neare about Charles. This is a briefe summe of all that long discourse betweene vs touching the Councell of Frankford; which I haue obserued, that the Reader may perceiue what is to be thought of our aduersaries learning, so much bragged of: for were it able to do that which is boasted, they would neuer suffer themselues thus to be distracted, and driuen to these beggerly shifts, and foxed out of one hole into another, that they know not where to set their foote. Let them speake directly, and go forward with the point in any controuersie, and we feare not their learning. [h] *Let not him that girdeth on his harnesse, boast himselfe as he that putteth it off.* [i] *There is no wisedome, nor vnderstanding, nor counsell against the Lord.*

x Cope. p. 582. Vazq. p. 309.

y An. 794. n. 33.

z Tom. 1. p. 80.

a De adorat. p. 309.

b Alan. Cope p. 566. Bellar. de Concil l. 2. c. 8. Suar. tom. 1. p. 803. Vazq. 277. Baron. an. 794. n. 30.

c Bell. de imag. c. 14. Baro n. 31.

d Cope. p. 568. Vazqu. p. 277. Baron. n. 31.

e Baron. ibid.

f Baron. n. 32. & 46.

g Hadrian. ep. ad Carol. tom. 3 Concil. p. 263.

h 1. Reg. 20. 11.

i Prou. 21. 30.

10 This opinion that they haue of their owne learning is it that puffes them vp, and makes them more then idle, euen base and ridiculous in their owne commendations; and (which ill beseemes the Ministers of Christ) fils their mouthes with contumelious and stage-like speeches against vs; such as these are: [k] *In the sight of the learned, they are most ignorant of the word of God, not knowing the very principles of Diuinitie, euen*

k Rhem. 1. Tim. 1. 7.

to the admiration truly of the learned that reade their bookes, or heare them preach. [l] *Their vnlearned and beggerly Ministers:* [m] *Looke to their Vniuersities, and see whether there be any appointed publike Readers or Teachers of such matters* (the mysteries of Diuinitie) *any that priuately make them their studie: whether they do not all in manner studie nothing but the art of speaking, or else but certain new bookes of common places for a few points of their new doctrine, and them so lightly, that the common sort of Catholickes are able to answer all their arguments, and to say also more for them then they can say for themselues.* [n] *More declamations in Greeke in one common schoole of the Iesuites, then in both your Vniuersities* ([o] I dare say) *being ioyned together: and better maisters of Arts of two or three yeares teaching through all Logicke and Philosophie, then with you in seuen yeares. No, no, regnum Grammaticorum is past date, all are not children as they were when this geare began: your tongues will not now serue, no nor your studie of Diuinitie it selfe in Caluins Schoole. Come once to the Catholicke Schooles and you will be ashamed of your selfe, as many a one alreadie is, that thought himselfe, and was thought of others, at home, a iolly fellow.* [p] *Your Ministers be Tinkers and Tapsters, Fidlers and Pipers.* It is incredible to heare their veine in this kind, & how they vaunt of themselues withall, as if they were playing vpon a stage the first Act and Scene of Plautus [q] his Braggadochio. But it is a base course, and cannot be pursued without lying, and ostentation; and therefore the Gentiles themselues deriding it, [r] *Sacrificed an Asse to Mars the god of wars,* because the noise and braying of the one agreed fitly with the tumult and confusion of the other. And yet it were the easiest matter of a thousand to requite them with testimonies of their owne writers. For Theodoricke of Niem [s] saith, *Many are created Bishops to day, which yesterday like iesters and stageplayers, and prodigals, did nothing but run vp and downe the streets & tauernes, and suspected places.* And Clemangis [t] writeth, how *innumerable Parish Priests came to their benefices, not from the Schooles, and their studie, but from the plow, and seruile occupations, which could neither reade nor vnderstand Latine, nor know B from a battledoore.* Yea the Bishops themselues, [u] saith he, *haue neither read, nor heard, nor learned*

[l] Caluinoturcism. p. 360.
[m] Brill. mot. 31.
[n] Brieſt. reply. p. 364.
[o] *This sheweth they dare say any thing.*
[p] Hard. confut. Apol. pag. 279. *And Stapleton saith worse in his* Counterbl. p. 481.
[q] Miles gloriosus, *A liuely picture of our aduersaries impotent brags.*
[r] ὄνους αὐτῷ σφαγιάζουσι διὰ τὸ παραχάδες καὶ γεγονέναι τὸ ὀγκᾶσθαι. Phurnut. de nat. Deorum p. 42.
[s] L. 2. c. 12. de Schism.
[t] De corrupt. statu eccl. p. 15.
[u] Pag. 30.

the

the ſacred letters, nor ſo much as touched the Bible, vnleſſe peraduenture it were the hilling thereof. Ignorant and vnlettered perſons hold the roomes of Biſhops. I could eaſily produce many of their owne authors (if our ſelues had knowne or ſeene nothing in their old Prieſts and young Seminaries) to diſcouer as much in their Clergie as they reuile vs with, whether it be our [x] youth, or conditions, or vnlearnedneſſe, if I would imitate their vanitie. Their [y] *Mus* that preached at twelue yeares old: their [z] *Bennet* that was Pope being vnder ten yeares old, and [a] *Iohn* not aboue ſixteene: their [b] *Archbiſhop* of Rhemes at fiue yeares old: their [c] *Cardinals* vnder 12. their [d] *youthes* and *nephewes* thruſt into Biſhopricks; their *idiots* [e] allowed to miniſter. Theſe and ſuch like practiſes of their Church will ſhew what ſmall cauſe there is why they ſhould diſdaine vs, ſuppoſing we had leſſe learning then we haue. Irenæus [f] hath a ſaying which I commend vnto them when they are admiring themſelues: *It is better and more profitable to be ſimple and of ſmall knowledge, and by loue to approach neare God, then to thinke themſelues to know much, and to be of high experience, and in the meanewhile to be found blaſphemers againſt God.*

x Maxima hæreticorum pars nimis maturè, exſcholis ad pulpita alioſue gradus, euocatur. Alan. Apol. p. 106.
y Sixt. Sen. p. 245.
z Baron. ann. 1033. n. 6.
a Baron. ann. 955. nu. 1. 2.
b Baron. ann. 925. n. 9.
c See D. Reyn. apol. theſ. p. 292.
d Baron. an. 925. n. 11.
e Sa. apho. pag. 208.
f L. 2. c. 45.

11 We know no cauſe therefore why we ſhould not conſtantly and chearfully go forward with our profeſſion, and confirme our ſelues daily more and more therein, againſt all the oppoſitions of the Romane Church whatſoeuer. 1. Firſt, we haue the Scripture in many places free from all ambiguity, on our ſide. 2. Secondly, we haue the principles of religion, contained in the Lords prayer, the Creed, and the ten commandements, 3. that directly leade to euery point of our faith. Which is the true reaſon why the church of Rome forbiddeth the reading and exerciſe of theſe things to the people, leſt they ſhould ſee ſo much. Thirdly, we haue the ancient Fathers in expreſſe termes, in all things that they held conſtantly and certainly, with one conſent. I do not deny but our aduerſaries in ſome ſmaller points, as Purgatory, and prayer for the dead, may make ſhew of ſome particular opinions in the Fathers: but vpon trial it will fall out they held then waueringly and doubtfully, that no certainty can be ſet downe touching their reſolute iudge-

ment:

ment: wheras in the principall points touching the Scriptures, iuſtification, merit of works, images, and all the reſt, they write moſt clearly with vs. Fourthly, which may perſwade any man not druuken with his owne preiudice, we haue the mercies of God to plead for vs, wherby our Church hath bin miraculouſly vpholden: when they *threatned*, God defended vs; when they *practiſed* and *expected* our vtter ruine, God diſappointed them; when they wrought all manner of *treaſons*, yet God deliuered vs. Fiftly, this is our further aſſurance, that we haue done nothing againſt the Church of Rome, but innumerable people in all ages wiſhed it long ago. What ceremony? what doctrine? what cuſtome? what one parcell of their ſuperſtition haue we refuſed, but the world long ſince complained of it? yea the learnedſt men that were, groned vnder the very burthens that we haue ſhaken off. 4. 5 It is written of Gerſon the Chancellor of Paris, who liued about one hundred yeares before Luther, that the Sorboniſts expulſed him the Vniuerſitie, and in his old age depriued him of all his dignities: becauſe, as it is like, he miſliked diuers errors in the Church of Rome. What time he betooke himſelfe to teaching of ſchoole, wherein his manner was daily to cauſe all his ſchollers, the little children, to ioyne with him in this ſhort prayer; *My God, my maker, haue mercy vpon thy miſerable ſeruant Gerſon.* It ſhould ſeeme he tooke ſmal comfort in theſe times, when forſaking all confidence in the glory of his Church, he would call for mercy at the hands of God, rather in the company of a few poore children, then in the ſocietie of ſuch as were reputed the Doctors of the world. And it may eaſily be thought, Gerſon ſaw more then he either loued or liked, becauſe the moderne Papiſts reiect his iudgement, and [h] confute his writings: and [i] ſay, *This Doctor in all things was an enemie to the Popes authoritie, and with his hereſie infected many others. His opinion touching this matter little differeth from ſchiſme.* Yea at this day they ſee more errors then they will reforme. *O God*, ſaith [k] one of their Hiſtoriographers, *what will become of our age, when our vices are growne to that, that they haue ſcarce left vs any place with God for mercie? What couetouſneſſe is there in Prieſts? what luſt, what ambition, what idleneſſe, what pompe, what ig-*

g E vetuſto quodam libro refert Illyric. catalog. teſt. tom. 2. p. 805.

h Reſp. Card. Bellar. ad reſolut. Io. Gerſon.

i Fra. Victoria relect. 4. p. 138.

k Noucler. pag. 499.

ignorance, both of themselues and of Christian doctrine? how litle religion, and fained rather then true? God haue mercie on vs.

12 And here, omitting the way that is by triall of arguments, I offer certaine externall markes, and sensible tokens, whereby the falshood of the Romane Church may be discouered, and the most resolute Papist that liueth moued to misdoubt his owne religion: for it is vnpossible that these things following should be found in the true Church, or practised by

1. men of the right faith. The first is, their enmitie with the sacred Scriptures, the word of God: whereof I haue spoken in the 22 Digression of this booke. For the words [1] of the Prophet are cleare: *To the Law, to the Testimonie: if they speake not according to that word, it is because there is no light in them.* And one of their practises against vs, whereby they haue depriued it from being the totall rule, hath left them vtterly voide of all meanes to secure their faith by, and to find the truth. For the Church, the Fathers, the Councels, the Pope, which is all they can pretend, are yeelded by themselues to be subiect to error. And how can that giue them assurance of their faith, which is selfe is not assured from error? The second is the very face and outward state

2. and gouernement of their Church, cleane contrary to the first antiquitie. How vnlike is their Pope to Peter? their Cardinals to the Apostles? their Prelates to the ancient Bishops; in state, in ambition, in intermedling? This is noted at large by many among themselues: Zabarella, Cusanus, Marsilius, Occham, Duarenus. How vnlike is their priuate Masse, halfe Cõmunion, Latine Seruice, Image worship, to the ancient Seruice of the Church of God? If it were the true Church, no continuance of time could haue thus altered it: age changeth the colour of a mans haire, and the sound of his voice, but not the shape of

3. his bodie. The third is, that *THERE IS NO POINT OF OVR FAITH, BVT MANY LEARNED IN THEIR OWNE CHVRCH HOLD IT WITH VS, AND NO POINT OF PAPISTRY THAT WE HAVE REIECTED, BVT SOME OF THEMSELVES HAVE MISLIKED IT AS WELL AS WE. And this may be demonstrated in all the questions that are betweene vs; and they know it, and for that cause haue purged and razed the principall bookes of the

elder

[1] Esa. 8. 20.

* *M D. Morton, Deane of Winchester, a rare ornament of our Church among many other, hath shewed this, of all other most fully in all his writings.*

elder Papists, and some of them they haue vtterly forbidden. *In the bookes of latter Catholickes also,* [m] saith the Index, *which were written since the yeare* 1515. *if that which needeth correcting can be amended by taking away or adding of a few things, let the correctors see it be done: but otherwise let it be wholly razed out.* m Index librorum prohib. p. 25. §. 3.

The fourth is, that the most points of Papistrie, are directly and at the first sight absurd and against common sence, and the law of nature. For who can conceiue that it should be the *Popes* right to lord it thus ouer the Scriptures, Fathers, Councels, Church, and all the world? What possibility is there that the kingdomes of the world should be subiect to him? What likelihood is there that *images* should be worshipped? our *workes* should merite heauen? the *cup* should not be allowed to the people? the *Seruice* should be in a language vnknowne? the *Body of Christ* should be in ten thousand places at once? the Priest should haue iudiciall power to *forgiue sin?* the *Saints* in heauen, should be made mediators for vs to God? He that wil indifferently compare these and many points more, shall find them manifestly against the principles of religion, and the light of nature. What man can thinke it to be the true Church that teacheth to *equiuocate*, to *murther the King*, to *pay no debts*, to BLOW VP THE PARLIAMENT, to dispence with *murther* and *whoredome?* 4. 5. The fift is, their intemperate and vnchristian proceeding against vs. For if they were of the truth, they would not defend themselues, & deale against vs with grosse lying, vncharitable railing, irreconcileable malice; which are the weapons of darkenesse; but with grauity and sincerity as becomes Christs Gospell. Who will beleeue that any can be so impious, that holdeth there is a God, as to make him *the author of sinne?* and yet [n] they shame not to say we do it. Who can thinke that any man is so absurd as to denie *the necessity of good workes*, and a godly life? and yet they say our Church doth it. There is very litle of our doctrine but maliciously they traduce and misreport it. That we haue need to put them in mind of Philoxenus the Poet, [o] who hearing certaine Potters singing his verses vndecently, brake their pots: *For*, saith he, *I breake your pots, and you marre my verses.* n Posseuin. bibl. select. p. 533. o Hesych. 1. lust vir. philosoph. in Arcesilao.

What truth or ſinceritie is it to publiſh abroade to the world, that in England, Catholickes (ſo they call themſelues vntruly) are ſo cruelly perſecuted? P That *yong women*, which are found to be of that religion, are *put into the ſtewes*: and ſuch like vntruths mentioned thicke and threefold in their q writings. r That ten thouſand Churches and aboue are ouerthrowne: more then two hundred Martyrs ſlaine, an infinite multitude of all ſorts and ſexes, impriſoned, baniſhed, and bereaued of their goods. One Cardinall, three Archbiſhops, eighteene Biſhops, one Abbot, foure Priours, foure whole Couents, thirteene Deanes, foureteene Archdeacons, ſixe hundred Prieſts, ſeuenty ſeuen Doctors, one Queene, eight Earles, ten Barons, ſixe and twenty Knights foure hundred Gentlemen. What could they haue ſaid more if Queene Elizabeth had bin as cruel as Queen Marie was againſt vs in her time? Yea their hatred againſt vs is ſuch that they hold vs to be [f] *poſſeſſed* (not ſimply ſeduced, but *euen poſſeſſed* by the diuell:) and thereupon, when any of vs reuolteth to the Papacy, and is reconciled to them, they haue an order to exorcize the partie, [t] *who kneeling vpon his knees the Biſhop ſaith: I coniure thee, vncleane ſpirit, by the name of God, that thou depart out of this ſeruant of God, whom he hath vouchſafed to deliuer from thy errors, and to bring backe to his holy Church: he commandeth thee thou curſed and damned ſpirit, who ſuffered for the ſaluation of man, &c.* Beſides, their malicious [u] threatning of the peace of our Land, euen then when it had the happieſt time, and vnnaturall treaſons againſt vs, ſhew the true ſanctification of Gods Spirit not to be among them, which teacheth meekeneſſe and forbearance, not rankor, and impatience, and rebellion. Saue that hauing ſaid, [x] *They were but thriftleſſe yonkers, vulgar readers, common perſons, that would not be perſwaded our country and ſtate to be in the greateſt, and moſt dangerous termes* (in the Queenes time) *that euer it was, ſince or before the conqueſt, and in far worſe then any countrey in Chriſtendome*: it pleaſed God by the coming of his Maieſtie, to deride theſe their Prophecies; and in ſcorne thereof, at this day we enioy the very ſame peace and liberty we then had.

p Nonnullæ de caſtiſſimis virginib. veſtris in lupanaria, aliasq; loca inhoneſta (præclariſſima in hoc Agnetis, Luciæq; virginum exempla ſecutæ) protruſæ ſunt. Alan. conſol. pag 159.

q Concert. eccl. Cathol.

r Aſuiponta. de Antichriſto. p. 110 poſt Sander. viſib. monarch. l. 7. p. 664

f See Lindan. de fuga idol.

t Pontifical. Rom. pag. 206.

u Staplet. promptuar. moral. æſtiu. pag. 493. Anſwer to the libel of Engl. Iuſt. p. 170. & inde.

x Id.

13 The ſixt is the prodigious ignorance whereinto they fall that

that liue in Papistrie. For as their Church commendeth it, so their people follow it most desperately, euen in the chiefest things touching their saluation. I will not speake how vnable they are to render account of the faith, to vnderstād the points of the Catechisme, to iudge of all things lawfull and vnlawful, and such like: I will onely mention what I saw and learned, dwelling among them, concerning the saying of their prayers: for what man is he whose heart trembles not to see simple people so farre seduced, that they know not how to pronounce or say their daily prayers? or so to pray, as all that heare them shall be filled with laughter? And while, superstitiously, they refuse to pray in their owne language with vnderstanding, they speake that which their leaders may blush to heare. These examples I haue obserued from the common people. *The Creed: *Creezum zuum patrum onitentem creatorum eius anicum, Dominum nostrum qui cum sops, virigini Mariæ: crixus fixus, Ponchi Pilati audubitiers, morti by sonday, father afernes, scelerest vn iudicarum, siuis a mortibus. Creezum spirituum sanctum, ecli Catholi, remissurum, peccaturum, communiorum obliuiorum, bitam & turnam again.*

* *The maner how the vulgar sort of people, addicted to Papistry, say their praiers: the which I haue obserued by liuing & conuersing with them: and set down for no other purpose but to note the pitiful ignorance and confusion whereinto the Church of Rome plungeth her children.* Non verenda retego, sed inuerecunda refuto: vtinam nobis reliquerint moderni Noe, vnde à nobis possent aliquatenus operiri. Bern. ep. 42.

* Shut.

The little Creed.

Little Creed, can I need,
Kneele before our Ladies knee:
Candle light, candles burne,
Our Ladie prayed to her deare Sonne,
That we might all to heauen come.
Little Creed, Amen.

This that followeth, they call the white Pater noster.

White Pater noster, Saints Peters brother,
What hast i'th t'one hand? white booke leaues.
What hast i'th t'other hand? heauen yate keyes.
*Open heauen yates, and * steike hell yates:*
And let euery cryson child creepe to it owne mother:
White Pater noster, Amen.

Another Prayer.

I blesse me with God and the rood,
With his sweet flesh and precious blood:

With his crosse and his Creed,
With his length and his breed,
From my toe to my crowne,
And all my body vp and downe,
From my backe to my breſt,
My fiue wits be my reſt:
God let neuer ill come at ill,
But through Ieſus owne will,
Sweete Ieſus Lord, Amen,

Many alſo vſe to weare Veruein againſt blaſts: and when they gather it for this purpoſe, firſt they croſſe the herbe with their hand, and then they bleſſe it, thus:

Hallowed be thou Veruein, as thou groweſt on the ground,
For in the mount of Caluary there thou was firſt found.
Thou healedſt our Sauiour Ieſus Chriſt, and ſtanchedſt his bleeding wound:
In the name of the Father, the Sonne, and the holy Ghoſt, I take thee from the ground.

And ſo they plucke it vp, & weare it. Their prayers & traditions of this ſort are infinite, and the ceremonies they vſe in their actions are nothing inferiour to the Gentiles in number and ſtrangeneſſe. Which any man may eaſily obſerue that conuerſeth with them: the which I haue noted in this place, not to diſgrace the perſons of any, but to ſhew the pitifull barbarouſneſſe wherein they liue that refuſe to heare the Goſpell, and whom our Seminaries haue trained vp, boaſting that there is no religion, or knowledge, or deuotion, but in theſe people only. And let any man iudge how it can poſſible be the Church of Chriſt, that nouriſheth this barbarous, and more then brutiſh ignorance and ſuperſtition among the people. And it can not be anſwered, that theſe are the cuſtomes of a few ſimple people: for this that I ſay, is generall throughout the country, the whole body of the common people popiſhly addicted, practiſing nothing elſe, vntill it pleaſe God by the miniſterie of his Goſpel, to conuert them. Yea the moſt men and women deuoted to Papiſtrie, though well borne and brought vp for ciuill qualities, and of good place in the countrey, yet lie

plunged

plunged in this ignorance, being perſwaded that what they haue learned by long cuſtome and continuanee in their old religion (ſo they ſtyle it) they ſhould not giue ouer. Yea this ſore is ſo foule and grieuous, that it may not endure to be looked into.

14 This brutiſh condition of their people may the better be credited, and is the leſſe to be wondered at, becauſe the open practiſe of their Church giues them example, and encourages them, by their idolatrie and ſuperſtition toward the Saints departed. For how can that people diſcerne their ignorance, whoſe Paſtors euen before their eyes, in their open Seruice, and printed bookes, ſerue the Saints, and worſhip them, with the ſame ſeruice that they giue to Chriſt? This I offer for the ſeuenth motiue, to induce any Papiſt to ſuſpect his owne religion: for it cannot be the faith of Chriſt, that takes his honour, and giues it to another. In their Seruice and prayers the virgin Marie is made an interceſſour for ſinne, [a] as if Chriſt were not the ſole Mediator, vnleſſe the merites and mediation of another did come betweene. Let theſe formes be an example.

a 1. Tim. 2. 5.

[b] *By the prayers* AND MERITS *of the euer bleſſed Virgine Mary, and of all Saints, our Lord bring vs to the kingdome of heauen. Amen.*

b Offic. Mar. pag. 13.

Againe:

[c] *All haile ô Queene, mother of mercie:* OVR LIFE, *ſweetneſſe,* and HOPE, *all haile. We exiled, the ſonnes of Eue, do crie to thee. To thee we ſigh, groning and weeping in this vale of teares. Therefore ô thou our* ADVOCATE, *turne thoſe thy mercifull eyes vnto vs: and ſhew vs after this exile, bleſſed Ieſus the fruite of thy wombe. O clement, ô pitifull, ô ſweet virgin Mary: pray for vs ô holy mother of God.*

c Ibid. pag. 27.

Againe.

[d] *Mary that mother art of* GRACE,
Of MERCIE *mother alſo art,*
SAVE *and defend vs from our fo,*
Receiue vs when we hence depart.

d Ib. pag. 33.

[e] *The guiltleſſe bands* VNBIND,

e Ib. pag. 47.

Blind men their ſight ASSVRE:
Ill things from vs expell,
All good for vs procure.
A mother ſhew thy ſelfe:
He takes our plaints by thee,
That being for vs borne,
Vouchſafed thy ſonne to be.
Grant that our life be pure,
Make ſafe for vs the way,
That while we Ieſus ſee,
Our ioy way laſt for ay.

Againe:

f Miſſal. Sarisb. 8. Septēb. Alle celeſte.

f *O Virgin, the onely chaſte mother, looſing our ſinnes, giue the kingdome where the bleſſed companies do reigne: for thou as Queen of the world, art able to do all things, and* WITH THY SONNE DISPOSEST ALL RIGHTS.

Againe:

g Antidotar. animæ. p. 101.

g *O Marie, the ſtarre of the ſea, the hauen of health to ſuch as ſuffer ſhipwracke, the godly guide, the ſweeteſt patron of the miſerable, the learnedſt* ADVOCATE *of the guiltie, the onely* HOPE *of the deſperate, the* SAVIOVR *of ſinners: I beſeech thee at my laſt day enlighten me with the beames of thy moſt cleare face. Then there is no other hope but thou.* SAVE ME Ô SAVIOVRESSE: REDEEME ME Ô REDEEMER: *my ſinnes loade me, the fleſh deſileth me, the diuell lieth in waite, &c.* h *Thou calledſt thy ſelfe the handmaid of Ieſu Chriſt; but as Gods law teacheth, thou art* HIS LADY *miſtris: for right and reaſon willeth that the* MOTHER BE ABOVE THE SONNE. *Therefore pray him humbly, and* COMMAND HIM FROM ABOVE, *that he leade vs to his kingdome at the worlds end.*

h Hiſt. chor. Auguſt. cōmemot. virgin. Mariæ.

It is vnpoſſible to excuſe this kind of praying from formall idolatry, wherein the ſame titles are giuen to the Saints, and the ſame things by the ſame merits asked of them, that appertaine to Chriſt alone. And yet i the Ieſuites at this day excuſe it, and will not ſuffer it to be reformed. Yea we find in the writings of the moſt learned Papiſts that are, things touching the virgin Marie as bad, and worſe then all this. Dodechinus

i Suar. tom 2. diſp. 23. per totum. Bellar. de Sāct. beat. c. 17.

chinus [k] writeth, that *an infant lying in the cradle, saw the Virgine Mary standing before the tribunall seate of Christ, and making most earnest intercession for the world.* Biel [l] saith, *We flie principally to the blessed Virgine, the Queene of heauen, which is signified in Hester the Queene, who coming to appease king Assuerus, he said vnto her, It shall be giuen thee, though thou aske the halfe of my kingdome. So the Father of heauen hauing his iustice and his mercie as the chiefest goods of his kingdome, keeping his iustice to himselfe,* SVRRENDRED HIS MERCIE TO THE VIRGIN MOTHER. And [m] they tell a vision, how, *Christ preparing to iudge the world, there were two ladders set that reached to heauen: the one red, at the top whereof Christ sate: the other white, at the toppe whereof the Virgine Marie sate: and when the Friers, could not get vp by the red ladder of Christ, but euermore fell downe, Saint Francis called them to the white ladder of our Ladie, and there they were receiued.* [n] Another saith, that *Christ was incarnate more for the redemption of the blessed Virgine then for all mankind besides.* Bozius [o] saith, *The victorie obtained ouer the diuell, is to be ascribed altogether to Christ himselfe, but by Christ it must also principally be ascribed to the Virgine Marie. Seeing the blessed Virgine is the most noble part of the Church, it is chiefly referred to her to be Heuah, which signifieth the mother of the liuing: namely because by the vertue of Christ, Marie principally giueth eternall life to mankind, and through her we increase in the faith, and are multiplied in charitie, and repleniſh heauen. By the two Cherubins vpon the arke, were signified Christ and Marie, through whom God is mercifull, and heareth our prayers. There must needs be something in the Church to answer those old ceremonies. Wherefore in the Church there must needs be some woman, who being blessed with Christs gifts and merits, may beare all men to God, and by whom God may be mercifull to vs.* But this that Galatine writeth, deserues the noting: he saith [p] that FOR THE LOVE OF IESVS AND MARY, GOD CREATED THE WORLD. *For the loue of the vndefiled Virgine, who is the wisedome of the world, God made heauen and earth: and it was not onely made for her loue, but also preserued: for it could no way stand, our deeds are so euill,* BVT THAT SHE BY PRAYING FOR VS MERCI-

k Append. ad Maria. Scot. p. 470.

l In Cano. lect. 8. p. 233.

m Specul. exempl. d. 7. n. 41.

n Bern. Senens. ser. 51 c. 3.

o De sign. eccl. tom. 1. pag 679. & 681.

p De Arcan. Catholi. verit. P. 489.

* Pag. 515. FVLLY VPHOLDETH IT.* *Adam following ſinne incurred death, but the glorious Virgine and her Sonne, being no partakers of Adams ſinne, and altogether free from originall ſinne, of right were to be impaſſible and immortall. But for ſomuch as the death of Chriſt was needfull for the redemption of mankind, therefore it was neceſſary that the body of Chriſt ſhould be paſſible and mortall: and ſo likewiſe the immaculate Virgine being to beare a Sonne paſſible and mortall, which was to be one fleſh with her; and that could not naturally be if ſhe were impaſſible and immortall, therefore ſhe was alſo neceſſarily mortall; and ſo both the mother and the Sonne died.* THE DEATH AND PASSION OF CHRIST AND THE HOLY VIRGIN, WAS FOR THE REDEMPTION OF MANKIND. *It was impoſſible ſhe ſhould haue died afore the paſſion of her Sonne The ſecond reaſon is, that* SHE ALSO MIGHT COME BETWEENE (God and vs) FOR THE REMISSION OF SINNE, *ſeeing all things muſt come betweene for the remiſſion, that came betweene when Adam did it.* Thus they ioyne the virgine Mary with Chriſt, in the very worke of our redemption, and aſcribe to her, no leſſe then to him, the execution of all Gods mercies toward vs. Brigit in her reuelations, [q] ſaith, the virgine Marie told her, that AS ADAM AND EVE SOLD THE WORLD FOR ONE APPLE, * SO HER SONNE AND SHE REDEEMED THE WORLD WITH ONE HEART. Thus they haue ioyned a creature with Chriſt, and giue his honour to another; yea that honour of redeeming and ſuſtaining the Church, which no creature is capable of. And this idolatrie they haue committed not with the bleſſed Virgine alone, (who is *bleſſed and honourable, though not to be worſhipped, but her ſelfe worſhipped him that was borne of her fleſh*, [r] ſaith Epiphanius) but euen with the baſeſt of their Saints, that we may know in what vile account they hold Chriſt the Sauiour. [ſ] They ſay, he imprinted his fiue wounds vpon Francis of Aſſiſe the Frier; as if he alſo were to ſuffer for the world, and redeeme mankind: and marke [t] the verſes of Turſelline the Ieſuite, concerning the ſame;

q Pag. 21.

* Filius meus & ego redemimus mundum quaſi cum vno corde.

r Lib. 3.

ſ Lib. Conform. Francil. p. 304.

t Poſſeuin. bibl. ſelect. p. 295.

Exue Franciſcum tunica, laceroq; cucullo,
Qui Franciſcus erat, iam tibi Chriſtus erit:
Franciſci exuuijs, (ſi quâ licet) indue Chriſtum,

Iam

Iam Franciſcus erit, qui modò Chriſtus erat.
Strip Francis from his coate and cowle, all nak'd, and you ſhall ſee,
He that euen now Saint Francis was, to Chriſt will turned be:
Againe, put Francis coate and cowle on Chriſt, (& mark the lier)
He that euen now was Ieſus Chriſt, will Francis be (the Frier.)

The ſame conceit, or a worſe [u] is thus expreſſed by another Ieſuite, Fr. Bencius.

[u] Boz. de ſign. eccleſ. tom. 2. pag. 200.

Sancte patrum, ſpirans Chriſti expirantis imago,
Tempore quam nullo deleat vlla dies:
Quas etenim fers ipſe manus, fers ipſe pedeſq́,
Has tulit ille manus, hos tulit ille pedes:
Nec minùs & teli transfixum cuſpide pectus,
Quale tibi patulo pectore vulnus hiat.
Cuncta eſtis ſimiles: illum qui fortè verentur
Reddere, te ſaltem cur imitentur habent.
O holy Francis that of Chriſt, dying vpon the tree,
The very breathing image art, for euer ſo to be:
What hands thou bear'ſt, what feete thou haſt, ſuch hands, ſuch feete had he,
And ſuch a wound wide in his breſt, as in thy breſt we ſee.
In all things you are both alike, that he which is aſhamed,
Him t'imitate, may follow thee at leaſt, and not be blamed.

Out of all this, the Reader muſt obſerue what the Church of Rome aſcribeth to Saints, and how far they intrude them into the office of Chriſt: and then take a ſcantling thereby of the religion, and iudge whether it be the Church of God that offereth this iniury to his Sonne.

15 Let people therefore open their eyes, and view the Papacie a little better how it hath incroched vpon heauen and earth; that not the God of heauen, or the ſtates of the world, or the conſciences of men haue eſcaped the malice thereof, but it is buſily doing with them all: the which, me thinkes, ſhould moue them, if no other thing could be obiected. For what tyrannie and vſurpation is it thus to loade the world with their traditions? and fill the Church with more then Iewiſh idolatrie and ſuperſtition? Moreouer, what had the Councell of Trent to do, now after 1500. yeares to make a new Creede

and

and profession of faith, which, euen the people of their owne Church were neuer bound to before? This is a point worth the looking at, that the Bishop of Rome should take vpon him to adde TWELVE MORE ARTICLES TO THE CREED, and to bind men by oath and confession to receiue them. This sheweth him to be the same [x] *that sitteth in the Temple of God, exalting himselfe aboue all that is called God*, and his people to be in a miserable state, that must haue the matter of their faith increased, diminished, and changed at his deuotion. I will set downe his new Creede word for word, that such as haue not seene it may consider thereof, and see the new faith that the Pope hath taught his children. Thus it lies in the Popes [y] Bull, which calleth it THE PVBLICKE PROFESSION OF THE ORTHODOXAL FAITH TO BE VNIFORMLY OBSERVED AND PROFESSED. [z] *I, N. do with firme faith beleeue and professe all and singular things contained in the Creed, which the Romane Church vseth: namely I beleeue in one God the Father almightie, maker of heauen and earth, and of all things visible and inuisible. And in one Lord Iesus Christ the onely begotten Sonne of God, borne of his Father before all worlds, God of God, light of light, very God of very God, begotten not made, being consubstantiall with the Father, by whom all things were made: who for vs men and our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgine Marie, and was made man: crucified also for vs vnder Pontius Pilate, suffered, and was buried, and rose againe the third day according to the Scriptures, and ascended into heauen, and sitteth at the right hand of his Father, and shall come againe with glory to iudge the quicke and the dead, whose kingdome shall haue no end: and in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne is worshipped and glorified, who spake by the Prophets. And I beleeue one Holy, Catholicke, and Apostolicke Church. I beleeue one Baptisme for the remission of sins, and I looke for the resurrection of the dead, and the life of the world to come. Amen. The Apostolicke and Ecclesiasticall* TRADITIONS, *and other obseruances and constitutions of that Church do I firmely admit and embrace. Also the sacred Scripture, accor-*

[x] 2 Thess. 2. 4.

[y] Bulla Pij 4. super forma iuramenti professionis fidei.

[z] THE NEW CREED OF THE CHVRCH OF ROME.

according to THAT SENCE WHICH OVR MOTHER THE CHVRCH HATH HOLDEN AND DOTH HOLD *(whose right it is to iudge of the true sence and interpretation of holy Scriptures) do I admit. Neither will I euer receiue and expound it but according to the vniforme consent of the Fathers. I do also confesse, that there be truly and properly* SEVEN SACRAMENTS *of the new Law, instituted by our Lord Iesus Christ, and necessary to the saluation of mankind, though all be not for euery man: that is to say, Baptisme, Confirmation, the Eucharist, Penance, extreme Unction, Order, and Mariage: and that they confer grace, and that among these, Baptisme, Confirmation and Order cannot be reiterated without sacriledge. Also the receiued and approued rites of the Catholicke Church vsed in the solemne administration of all the aforesaid Sacraments, I receiue and admit. All and euery the things which concerning* ORIGINALL SINNE *and* IVSTIFICATION, *were defined and declared in the holy Councell of Trent, I embrace and receiue. Also I confesse that in the* MASSE *is offered to God a true, proper, and propitiatorie sacrifice for the quicke and the dead: and that in the holy* EVCHARIST *is truly, really, and substantially the body and bloud, with the soule and Diuinity of our Lord Iesu Christ; and that there is made a conuersion of the whole substance of the bread into his body, and of the whole substance of the wine into his bloud; which conuersion the Catholicke Church calleth* TRANSVBSTANTIATION. *I confesse also that vnder* ONE KIND ONELY, *all and whole Christ, and the true Sacrament is receiued. I do constantly hold there is a* PVRGATORIE, *and the soules detained there are holpe by the suffrages of the faithfull. And likewise that the* SAINTS *reigning with Christ, are to be worshipped and prayed vnto. And that they offer their prayers to God for vs: and that their* RELICKES *are to be worshipped. And most firmely I auouch that the* IMAGES *of Christ, and the Mother of God alwaies a Virgine, and other Saints, are to be had and retained, and that to them due honour and veneration is to be giuen. Also that the power of* INDVLGENCES *was left by Christ in the Church; and I affirme the vse thereof to be most wholsome to Christs people. That the Holy, Catholicke and Apostolike* ROMANE CHVRCH *is the mother*

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and

and miſtris of all Churches, I acknowledge: and I vow and ſweare true obedience to the Biſhop of Rome, the ſucceſſour of S. Peter the
12. *Prince of the Apoſtles, and the Vicar of Ieſus Chriſt. And* ALL OTHER *things likewiſe do I vndoubtingly receiue and confeſſe, which are deliuered, defined and declared by the ſacred canons, and generall Councels, and eſpecially the holy Councell of Trident: and withall I condemne, reiect, and accurſe all things that are contrary hereunto, and all hereſies whatſoeuer, condemned, reiected, and accurſed by the Church: and that I will be carefull this true Catholicke faith (out of the which no man can be ſaued, which at this time I willingly profeſſe and truly hold) be conſtantly (with Gods helpe) retained and confeſſed, whole and inuiolate to the laſt gaſpe; and by thoſe that are vnder me, or ſuch as I ſhall haue charge ouer in my calling, holden, taught and preached, to the vttermoſt of my power: I the ſaid N. promiſe, vow and ſweare, ſo God me helpe, and his holy Goſpels.* The Schoolemen and Lawyers were long ago in hand with this queſtion, whether the Pope had authority to make a new Creed? and becauſe they were long tempering with it, and the affirmatiue ſeemed a ſtrange poſition, we maruelled what they would make of it. But now we ſee they meant in good earneſt indeed, and this belike was the Creed whereof the Pope was with child, and all his Church muſt receiue it. This is a ſtrange preſumption, that taking vpon them to bring new matter of faith into the Church, and to make that neceſſarie to be beleeued for ſaluation, which before was not ſo; yet their people ſhould be ſo
a Tom. 2. p. 30. blind as not to obſerue it. Suarez the Ieſuite ſayes, [a] *The matter may come to that paſſe, that without any new and explicate reuelation, the Church may haue ſufficient motiues for the defining of this* (or that) *veritie, by the infolded and ſtill reuelation of God: for this manner of defining* (whereby that which was not before, is now made an article of faith) *it is ſufficient, that any ſupernaturall veritie be infoldedly contained in tradition or Scripture: that the common conſent of the Church* (*by which the holy Ghoſt often explicates tradition and declares Scriptures*) *increaſing, the Church at length may bring in her determination; which hath the force of a certaine diuine reuelation, in reſpect of vs. This conſent of the*

Church

Church may ſo increaſe, that at the length ſhe may ſimply and abſolutly define it. This ſheweth plainely that they thinke the Pope hath power to make a new Creed; and hereby the world may ſee that vnder pretence of *things lying hidden in the Church, and the common conſent of the Church increaſing*, the Pope may multiply the matters of faith, and ſo ſit in the conſcience as he pleaſeth.

16 It is no ſmall griefe to all that are well minded, to ſee this more then Egyptian bondage, wherein ſo many people lie; but yet if any man looke attentiuely vpon it, the matter will not ſeeme ſo ſtrange. Firſt, their cuſtome and long continuance in blindneſſe binds them in, there being nothing harder then to breake an ignorant man of his cuſtome. [b] Saint Auſtin coming to Cæſarea, *where the people had an ancient cuſtome once a yeare, for certaine dayes together, to diuide themſelues into parts, and throw ſtones one at another, whereby many were ſlaine:* found it an exceeding hard matter to diſſwade them from it. Then the ſocietie and alliance, whereby they are linked one to another, reſtraineth them; being aſhamed to depart with their acquaintance, and the things which long continuance of friends haue inured them to. This is noted by S. Baſil in the vulgar of his time, ſeduced by Arius: *There is,* [c] ſaith he, *ſmall hope of reducing them to the truth, who are linked to heretickes, with the band of long amitie.* And Saint Auſtin yeeldeth the ſame reaſon why the Donatiſts could ſo hardly be reclaimed. *How many,* [d] ſaith he, *being moued with the truth, would euen preſently haue bene good Catholickes, and yet deferred it daily, fearing the offence of their friends? How many did, not the truth, but the heauy band of obdurate cuſtome, hold together; who thought the Church to be with Donatus, becauſe their ſecuritie made them ſlothfull and lazie in ſearching the truth? How many were hindred by the rumours and ſlanders that went of vs? How many ſtucke to Donatus, becauſe there they were borne, and no man conſtrained them to depart thence, and go to the Catholicke Church?* Finally, they are in the hands of skilfull workemen and warie leaders, that know how to entertaine and hold them, and with faire words to deceiue the ſimple: whoſe firſt worke,

Note the things that continue our countrie people in their errors.

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b De Doctrin. Chriſt. l. 4 c. 24.

2.

c Ep. 70.

d Ep. 48. ad. Vincent.

3.

worke, when they ſeize vpon a proſelite, alway is to teach him foure concluſions, before he go any further: and I wonder their drift therein is not eſpied. Firſt, that the Proteſtants are heretickes, and their Church come vp but lately; and therefore he muſt neuer heare any Proteſtant, or regard what he ſaith in the matter of religion. Next, that the Romane Church is the true Church, wherein onely ſaluation is to be found: and this Church can erre and teach falſe, in nothing. Thirdly, that the Scriptures are obſcure, imperfect, troubleſome, and therefore it is not for ſimple men to meddle with them, or once to hope that they can thereby come to any certaine reſolution. And thē laſtly, that in all things he muſt referre himſelfe to his mother the Church, and his ghoſtly Father, to whoſe cure God hath committed him, whoſe directions if he will follow reſolutely, he may be careleſſe in all the reſt. When ſilly creatures haue drunke in theſe principles, (which a wiſe man will examine before he beleeue) what maruell is it if they be hardly conuerted? and when their teachers haue thus hedged them in, and taken away their eies, their eares, their vnderſtanding, it is no wonder if they be eaſily trained into any thing.

17 Who are againe and againe to be admoniſhed, that they looke into theſe things, becauſe no leſſe then the ſaluation of their ſoules lies vpon it: and it is the fooliſheſt thing in the world in matters of ſuch conſequence to relie on the perſons of men, or our owne affection. For which cauſe, and for whoſe ſakes, I haue penned this booke, to ſhew * the full triall of ſuch motiues as they ſeeme to ſtand vpon. And whoſoeuer will reade it attentiuely, ſhall finde therein a iuſt and complete anſwer to the principalleſt things that are obiected againſt our Church. Yea he ſhall reape this benefite by reading it, that he ſhall ſee the very point where diuerſe queſtions ſticke, that are much talked of, but little vnderſtood by many. I haue done it moderately, and with all the reſpect of my aduerſarie I could. I haue meddled with the perſons of no man, but onely debated the cauſe, and followed the argument as it led me. And I will freely confeſſe that my aduerſaries kind of writing, which I much liked, allured me to anſwer him be-

cauſe

* *But if any man deſire to ſee all theſe and other queſtions concerning the Church more ſcholaſtically and accurrately handled: Let him read D. R. Field, of the Church, printed Anno 1606. A Booke that I commend to our zealouſeſt aduerſaries to reade with diligence and indifferently, and to compare with the learnedſt that haue written of his owne ſide.*

cauſe as it is ſchollerlike performed, ſo it brings aboord the beſt queſtions and reaſons that are ordinarily diſcourſed. His writing it borrowed wholly from Gregory of Valentia his Analyſis fidei, & Tract. de obiecto fidei: who is as acute an aduerſarie as any this day diſputes againſt vs. In my anſwer I hold this courſe throughout, to lay the argument or queſtion plainly downe, and then to anſwer it directly and perſpicuouſly, that the Reader may vnderſtand what is ſaid. And becauſe the iudgement of the ancient Church is much obiected againſt vs, I haue endeuoured to cleare that point alſo, by ſhewing in euery queſtion as the cauſe requireth, the practiſe of the Primitiue Church, and the opinions of the Fathers, concerning the points. And although in their time they knew not of our queſtions (the Papacie being riſen ſince their daies) whereby they might ſpeake directly as witneſſes betweene vs; yet teaching the truth of the Goſpell, which the Papiſts haue corrupted, they ſhew who be the innouators; and to this day ſtrike the Church of Rome as if they liued and ſaw it: wherein we are ſo well aſſured, that we embrace that kind of triall, which is by antiquity, moſt contentedly, and daily find our aduerſaries to be galled thereby. [e] The Legend telles, that *Epiphanius being dead, as he lay on the ground, and one looking curiouſly at him, gaue him ſuch a blow with his foote, that he ſtrooke the ninde out of his belly.* Thus the Fathers dead in their graues, yet ſtrike our aduerſaries to the ground with their feete, that if the Pope were not made interpreter to helpe at a dead lift, they could not ſtand an houre. Which is ſuch a ieſt that no doubt themſelues ſmile at it. For if the Fathers rule the queſtions of faith, and the Pope rule the Fathers, and the Church of Rome the Pope; this will be like [f] the merry conceite of a little boy in Athens, the ſonne of Themiſtocles: that playing among his companions would tell them, he could rule all Athens: For ſaith he, *my father can rule Athens, and my mother can rule my father, and I can rule my mother.*

e Sim Meraphraſt. vit. Epiphan.

f Plutarch.

18. Againe, in all the queſtions handled I haue confirmed our owne doctrin & expoſition, & confuted our aduerſaries, by the authority & teſtimony of the Papiſts themſelues: which courſe

I dare

I dare vndertake may be maintained in all the queſtions betweene vs: and I haue obſerued it principally, to make it appeare, that the Romiſh faith came in by the faction of ſome particular perſons, and was alway reſiſted as it grew, and contradicted by learned men; and that our aduerſaries mouthes may be ſtopped when they ſhall ſee ſome learned man or other in their owne Church to hold the ſame things that we do. g The Church of God hath alway thought this a fit courſe. Dionyſius Alexandrinus, h ſaid of himſelfe, that *he vſed ſometime, to be occupied in reading the writings and treatiſes of heretickes, though it ſomething polluted his mind with touching their vncleane opinions; becauſe he reaped this profite thereby, that he might the eaſilier refell them, and the more execrate and deteſt them.* If any will take vpon him to confute me, the lawes of Chriſtian conference, ſpecially in the points of faith, bind him, and I heartily intreate it at his hand: 1. to do it temperatly, abſtaining from railing and reproching. 2. perſpicuouſly, that I may certainly know his meaning. 3. honeſtly, that what I ſay be faithfully ſet downe, and what I proue my ſayings by, be not diſſembled. For I affirme nothing that concerneth the cauſe, but I proue it, either in the text by reaſon, or in the margent by authoritie, which I would not haue diſſembled, or (according to an vſuall trade taken vp of late among them) traduced with taunts and outcries, as if it were falſe alledged, vntill it appeare to be ſo indeed. 4. And laſtly I deſire he will take my booke wholy afore him, and ſo anſwer it as it lyes, without omitting any thing: for to cull out ſome points for the reſt, and to anſwer Them onely, is to confeſſe that he cannot anſwer the whole as it lies in his owne dependance. Which if he performe, I ſhall thinke my lot the better to haue met with ſo profitable an aduerſarie. And ſo wiſhing the good Reader that with loue to all men, and reuerence to Gods truth, and care to leade a ſanctified heart, he would purſue the cauſe of religion: I take my leaue, beſeeching our Lord Chriſt by the power of his Spirit, to make way for the truth in all our hearts. Amen.

g Refert ſed ipſa poſſe, quæ meſſem necãt, Zizaniorum ſemina. Prud. apotheoſ.

h Niceph. l 6. c. 8.

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40 Wherein the doctrine of Iuſtification by faith onely, is expounded and defended 40.
41. Intreating of Predeſtination and Freewill, as the Proteſtants hold them, and ſhewing that their doctrine concerning theſe points, doth neither make God the author of ſinne, nor leade men to be careleſſe of their liues, nor inferre any abſolute neceſſitie conſtraining vs that we cannot do otherwiſe then we do. 40.
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Luthers time. 50.

53. Obiecting ſeuen things againſt the outward ſucceſſion of Popes in the Sea of Rome. Whereby the ſame is clearely demonſtrated to haue bene interrupted, and not to be any certaine, or infallible ſucceſſion. 55.

54. Containing a briefe narration touching the life and death of Martine Luther, with the incredible reports thereof made by his aduerſaries: and ſhewing how ſundry Popes, in the Church of Rome, haue liued and died worſe then he, though it were granted all reports made of him were true. 57.

55. Shewing how vncertaine and contrary the Papiſts are among themſelues touching the power of their Prieſthood in remitting ſins: and concerning the firſt inſtitution of Shrift where it began.

THE PROTESTATION

OF IOHN WHITE DOCTOR IN DIVINITIE, WHICH HE CAVSED TO be written the day before his death, to the end the Papists might vnderstand he departed out of this world, of the same opinion and iudgement he maintained both by preaching and writing whilest he liued.

IN the name of God amen. I Iohn White Doctor in Diuinity, weake of body, but of perfect remembrance, being fully perswaded of Gods loue and mercie to me, do briefly make this my last will and Testament in manner following: First I bequeath my soule into the hands of almighty God, who infused it when I was borne, and all the daies of my life hath enriched it with such graces and habits, as haue enabled me vnto the seruice whereto he hath called me, of what nature soeuer they haue bene: And my body to be interred at the pleasure of my deare and louing brother Maister Edward White, where and in what manner he shall thinke good.

And touching Religion, and the state and disposition of my conscience therein, I professe that I depart in peace, beleeuing with a Christian faith all things contained in the Apostles Creede, and other Creeds receiued in the Church of England: To whose iudgement I perfectly adhere, in the articles of the Deity, Trinitie, Creation, the Fall and Reparation of mankind; Redemption by Christ alone, Iustification, Faith and necessity of good workes, &c. Touching the nature and institution of the Church, authority of the Scriptures, vse and number of Sacraments, and doctrine concerning death, and the resurrection

of

of the dead, and the state of the world to come: And all that which our Church doth vniformly teach against the Church of Rome.

And whereas I haue these twenty yeares past, by preaching and writing, published in two * bookes, ingaged my selfe against Papistry, I professe I haue done nothing therein against my conscience, but desire all men to assure themselues, that if any error haue escaped me, it hath passed me through ouersight; for I alwaies bended my selfe to that worke of writing with much humility to God, and such diligence as I was able to vse; and hauing the bookes alwaies by me, I writ nothing but what I found in antiquity, & in the writings publickly receiued in the Church of Rome it selfe. And I do constantly auouch, that what I haue written is the truth, and haue bene the more confirmed therein by the vnconscionable dealing of my aduersaries against me, when no learned man amongst them hath encountered me, but onely such as vse base courses of railing and scurrilitie vnbefitting Christian religion. The which my writings I commend to my children, praying God they may liue and die therein without opening their eares vnto seducers: and to all my people to whom I haue preached; and generally to al people that haue bene acquainted therewith. And this my Protestation I was desirous to insert in my wil, wishing it were also printed in my bookes; nothing doubting but Romish Priests and their followers, when they shall heare of my death (according to a common practise of theirs) will be ready enough to diuulge some tales or other touching my vncertainty in religion.

* The WAY to the true Church, and the Defence of the way against the reply of A.D.

And hauing finished his Will and Testament, seeing himselfe almost spent, he vsed these words following:

I am scarce able to say any more, greater occasion calles me off, my owne weakenesse and more necessary meditation with God, breakes me off, and haue taken me by the hand; with whom I hope to be shortly, hauing a stedfast perswasion through faith in Christ, that I shall see him, and enioy him, and

liue

liue with him for euer. Which he graut of his abundant mercy, who will haue mercie on whom he will haue mercie; and will shew compassion on whom he will shew compassion. Amen.

The words following are a postscript of a Letter which Doctor White did write to a friend of his, who hauing found comfort thereby, is desirous it should be printed among his workes for the comfort and good of others also.

LEt him that will liue reposedlly, and die chearfully, heare, pray, meditate, do. First heare Gods word in the Scriptures, and in the pulpit; in the Scripture daily, in the pulpit make choise of a fit teacher, and sticke to him; for the practise of Gods word giues knowledge, workes holinesse, breakes downe naturall corruption, and fils with strength and comfort against all assaults. Secondly, prayer hath three rules: daily, without intermission: free, that the mind be vnladen Go to prayer as you go into the water to swim, go not hote in, but take a time, and first coole your selfe, feeling that the words touch your soule. The day I neglect either Gods word or prayer is vnhappie. That God being so neare, and within me, I should neither speake to him, nor he to me, that were too much betweene a man and his wife. Thirdly, meditation is the most soueraigne cure of the soule that is. My course is this: I misse no day but I retire my selfe (if I be at home) to my studie, or the field, and there first I pray to God to giue me a recollected mind; secondly, I enter into consideration of my sinfull state, and examine my selfe, I call for helpe to God; thirdly, I take notice of my passion, disposition and inclination, and so

I come to the knowledge of my ſelfe. Fourthly, I arme my ſelfe by vowes, reſolutions, and prayer, to conquer my ſelfe as a Citie. Fiftly, I call to mind if any thing hath paſſed betweene my neighbour (any other) and me: if I remember any vnkindneſſe offered, or receiued, I waſh it out, I cleare the ſcore, I ſuffer no mans infirmitie to poſſeſſe me with conceit. Sixtly, I enquire after the day of my death in this ſort; firſt I ſet it before my eye; next I examine whether I be fit, prepared, readie, willing to die: thirdly my cowardly ſoule I encourage, and teach it to looke death in the face: laſtly I end this point with flying to my Sauiour for helpe, till I become more then a conqueror. I will with great and tender paſſion, in this point powre out my ſelfe and weakeneſſe to him. Seuenthly I thinke alſo (in the next place) of my worldly ſtate; and if it proſper, I giue thankes, and lay humility and compaſſion in my mind: if it be poore, I pray for ſupply, and bethinke me of ſome honeſt and lawfull meanes: (here I remember wife, children, ſeruants, and purpoſe to bring them towards God.) Fourthly, doing is the life of all; for it is nothing to be religious in ceremonies. Here are foure principal points. Firſt, beware of doing againſt your conſcience. Secondly, omit no occaſion, place, or time, or perſon, if you can do good. Thirdly, follow the good of your owne calling: too many meddle with the good that belongeth to others to do, as Vzzah. Fourthly, the beſt good in the world is compaſſion, and almes, and comforting in diſtreſſe, as ſickneſſe, &c.

Life is ſhort, the dayes are euill, our companie is ſmall, the account is certaine, the comfort vnutterable.

Witneſſes, Maiſter Thomas Welles Secretary to the Biſhop of Bath and Welles, Edward Rilands, and others.

TO THE IESVITE

namelesse, or whosoeuer he be that compiled this Treatise of faith that I haue answered.

THis Treatise of Faith that I haue here answered, was deliuered to some friends of mine, if themselues haue reported the truth to me, to perswade them to papistry. Which being in writing onely, was presented to me verbatim as I haue inserted it; and I answered it, by conference first, and then by writing, as you see. But since I printed my booke, I vnderstand the Author enlarged his Treatise, and printed it, 1605. diuiding it into 17. chapters, and adding two letters, A.D. for his name. I could haue wished that either the booke had come to my knowledge in time, afore I printed my Answer; or that my health, since I saw it, had bene such as would haue admitted me to any reasonable paines taking in study. But when neither of these befell me, I was content to put out my booke againe as it is, without enlarging my answer to the additions made in the printed Treatise. And herein I haue done my aduersarie no wrong. For I haue answered that which he deliuered foorth word for word; neither did I know when I penned my answer, that he would either enlarge or print his Treatise: and now he hath done both vnto it, yet I find it still the same for number and substance of arguments, that my written copie was; and in most places the very

very words and whole paſſage is the ſame. The augmentation is little in the things. Yet if the Author thinke it containes matter more to the purpoſe then this copie of mine, here expreſſed; let him modeſtly and charitably vrge it when he will, and I will anſwer it; and ſo no hurt ſhall be done. The which moderation and Chriſtian ciuilitie to be vſed towards me, and other conditions mentioned in the end of my Preface to the Reader, I requeſt at his hand alſo in all his Reply, if he pleaſe to make any; nothing doubting but he well knowes (or if he do not, becauſe he is farther off, yet others do) my like vſage toward all my countrymen here of his profeſſion, may iuſtly challenge good and kind vſage againe. Farewell.

De Iudice fidei, admonitio Catholica ad Lectorem.

PVrus ab impuro num differt ſanguine ſanguis?
Differt: iudicium laudo (Galene) tuum.
Ritibus in ſacris ſecernitur hœdus ab agno?
Vox tua ſecreti regula (Paſtor) erit.
Roma ſuis, & magna ſuis Brittannia normam
Pandit; in incertum ne rapiare, caue.
Conſilium Medici, Paſtoris conſule vocem:
Iudicium certum PAGINA SACRA *dabit.*

Le. Aſshaw. ar.

A BRIEFE DISCOVRSE CONCERNING FAITH, BY WHICH IS euidently declared, how euery one that hath a desire to please God, and a care to saue his soule (the which should be the chiefe desire and care of euery Christian) ought to resolue and settle himselfe in all points, questions, and controuersies of faith.

The Answer.

IF the Discourse had performed what the Title promiseth, you had bene beholding to the mā that bestowed it on you: the rather because the controuersies of the present time haue changed the sweet Spring of our Church into a stormy Winter. But seeing the author thereof, vnder colour of directing you in the controuersies, goes about to make another Eue of you, by seducing your minde from the simplicitie that is in Christ, you haue little cause to thanke him, and [a] he lesse to reioyce in his labour. For his reasons, whereby he thinketh to declare his matter so euidently, all tend to perswade you, that the Pope of Rome, [b] *his fast friēd*, [c] is this very Rule that must resolue you in these points, questions, and controuersies of faith. An vnreasonable position, voyd of all indifferencie; when common sense teacheth, that he which is a partie cannot be iudge: and [d] *that which it selfe is a thing wauering and inconstant, cannot be the Rule to discerne the right by. What father,* [e] saith Christ, *if his sonne aske him bread, will giue him a stone? or if he aske a fish, will giue him a serpent?* yet thus the Iesuite hath dealt with you. But [f] the heathen mans counsell is good, *Be sober and suspicious:* and [g] the Apostles better, *Trie all things, and sticke to that which is good.* Neither must you hope to learne truth in the schoole of lies: for they that seeke Christ among heretikes, shall lose him.

a Deut. 27. 18.

b Gregorius decimus tertius filiorum Ecclesię pater amantissimus. Camprat. 5. apud Possev. bibl. l. 7. c. 21.

c Nomine Ecclesiæ intelligimus eius caput, id est, Romanū Pontificem. Gregor. de Valent. in Thom. tom. 3. pag. 24. l. c

d Niceph. Gregor. hist. lib. 10. cap. vlt. πρῶτον μὲν γὰρ κανόνα καὶ σάθμιον θρησκείας ἡγεῖται χρεὼν ἀσάθμητον πρᾶγμα. pag. 219.

d Luc. 11. 11.

f Epicharm.

g 1. Thes. 5. 21.

§. 1. First it is to be supposed and set downe for a certaine ground, that there is but one faith, which whosoeuer wanteth cannot possibly please God, nor consequently be saued: since none are saued which do not please God. This is proued out of Saint Paul, who in one place saith, *Vna fides, Ephes.* 4. and in another, *Sine fide impossibile est placere Deo. Heb.* 11. The which two places make this sence in English, Faith is but one, and without faith it is impossible to please God. Secondly, this one faith, without which we cannot please God, must be infallible and most certaine, because faith is the credite and inward assent of the minde, which we giue to the word of God; the prime and first veritie, which neither can deceiue, nor be deceiued. *Fides*, saith the same S. Paule, *Rom.* 10. *ex auditu, auditus per verbum Christi.* The sence of which words be, that faith is bred in vs by hearing and yeelding assent to the word of Christ, who is of God.

The Answer.

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1 Both these conclusions be true, and you shall graunt them to be as himselfe calles them, *certaine grounds* wherein we all agree: that there is *but one faith whereby we can be saued*, and *this faith must be infallible or certaine, that is, free from error, and such as cannot deceiue vs*, beleeuing nothing that false is. And this latter is well proued, *Because faith is the assent of the minde that we giue to the word of God, which word being the first truth, neither can deceiue vs, nor be deceiued it selfe.* This confirmation, I say, will serue, meaning by the word of God, the holy Scriptures: for [h] *the securitie of our faith ariseth from the demonstration of the diuine Scriptures*, [i] that *no man presume aboue that which is written.*

h Cyril. Hierosol. cat. 4.
i 1. Cor. 4. 6.

2 But if by the word of God, *which cannot deceiue, nor be deceiued*, he meane also the Constitutions of his Church, and the Popes Decrees, which they call *Traditions*, then his confirmation is naught, and we reiect it: because the words thereof will be resolued into this sence, That our faith, or religion, to this end that it may be infallible, must be grounded partly on Traditions, and partly on the Scriptures, and the certaintie thereof depends no lesse on the former then on the latter; a point which no wise man will grant, considering that such Traditions are so farre from securing our faith, that directly they leade it into a very sea of errors and vncertainties;

and

and being once admitted, euery Friers dreame, and base custome of the Romish Church, shall be thrust vpon you for an article of religion necessary to eternall life. And I dare vndertake, the Iesuite in this place, by *the word of God and of Christ*, meanes these very Traditions so farre, that put him to it, and before he will forgo them, or hazard the least of his Papall Decrees, you shall see him [k] very strangely speake of the Scriptures: as the [l] man of Athens, that thought *his countreymen should not, by striuing for heauen, in the meane time venter to lose the earth.*

k Videas quãti ponderis sit ipsa traditio, vt ex ipsa noui testameti scripta omnia authoritatem acceperint: quam qui non admittunt ab ipsis etiam canonicis scriptis excidant necesse est. —— Traditio scripturarum fundamentum — In eoq; istas excellunt, quod illæ, nisi, traditione firmentur, non subsistant, hæ verò etiam sine scriptis, suã obtineant firmitatem. Cæs. Baron. an 53. nu. 11. & Si manch. instit. tit. 24. n. 40.

l Demades. Eras. apop.

Digression 1. *Proouing that the Papists grounding the doctrine of faith on Traditions, make them equall to the written word.*

3. For the Trent Councell [m] decreed, they should *be receiued with the same reuerence and affection*, wherewith we receiue the Scripture it selfe. Canus [n] saith, *Many things belong to Christian faith which are contained in the Scripture neither openly, nor obscurely.* [o] Hosius saith, the GREATEST PART OF THE GOSPEL, IS COME TO VS BY TRADITION, VERY LITLE OF IT IS COMMITTED TO WRITING. [p] Peltanus, that *many veritties lye hidden in the Church, which if she would reueale, we were bound to beleeue with the* SAME FAITH *wherewith we beleeue the things reuealed in the Scriptures.* [q] The Popish Catechismes teach, that *Faith is a certaine light, wherewith whosoeuer is enlightned, he firmely agreeth to all such things as God hath set forth by his Church, to be learned of vs, whether they be written or not written.* Doctor Standish, in [r] his booke against English Bibles, crieth out, *Take from them the English damnable translations, and let them learne the mysteries of God reuerently by heart, and learne to giue* AS MVCH CREDIT TO THAT WHICH IS NOT EXPRESSED, AS TO THAT WHICH IS EXPRESSED IN THE SCRIPTVRE. [s] The Canon law newly set out by Pope Gregorie the thirteenth, saith, that *Men do with such reuerence respect the Apostolicall seate of Rome, that they* RATHER *desire to know the ancient institution of Christian religion* FROM THE POPES MOVTH, THEN FROM THE HOLY SCRIPTVRE:

m Sess. 4 decret 1.

n Loc. l. 3. c. 3. pag. 151.

o Confess. Petric. c. 92. pag. 383. Idem Iacob. Simanch. instit. tit. 24. n. 36. & 37.

p De Purgat. cap. 11.

q Vaux & Canisius English catech. c. 1.

r Cap. 6 probat. 3.

s D. 40. Si Papa. in Annot. margin.

and they ONELY *inquire what is his pleasure, and according to it they order their life and conuersation.* So that you see howsoeuer the Iesuite say, *Our faith cannot apprehend a falshood,* because it *assenteth* onely to the word of God, yet by *the word of God* he meaneth Romish Traditions as well as the Scripture, and so makes those things of equall truth with it; and then beareth you in hand, that the *certaintie* of your faith and religion dependeth on their infallibility as much as on the intallibilitie of the Scripture: a point which I would easily grant him if the question were of the Romish faith: for I confesse it depends vpon Traditions more then on the written word; so farre forth that, as[t] a Doctor of his owne side speaketh, *Many points thereof would reele and totter, if they were not supported with the helpe of Traditions.* But against this let the iudgement of[u] Basil be noted by the way: *It is necessary and consonant to reason, that euery man learne that which is needfull out of the Scriptures, both for the fulnesse of godlinesse, and lest they be inured to humane Traditions.*

t Andrad. Orthodox. explicat. lib. 2. quam traditionum authoritatem si tollas, nutare iam & vacillare videbuntur.

u Regul. contract. 95. εἰς τὴν πληροφορίαν τῆς θεοσεβείας καὶ ἁγίας τῆς ἀρετῆς ἀναγκαῖον καὶ συμφωνοῦν τῷ λόγῳ ἐστὶ, πάντα ἄνθρωπον ἐκ τῶν θείων γραφῶν μανθάνειν τὰ πρὸς εὐσέβειαν ἀναγκαῖα, καὶ μὴ πρὸς τὰ ἀνθρώπινα παραδόσεις ἐθίζεσθαι. pag. 502.

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§ 2. Thirdly, the one and infallible faith without which we cannot please God, must be also entire, whole, and sound, in all points, and it is not sufficient to saluation to beleeue stedfastly some points, and not other some. So saith Athanasius his Creede, receiued of all: *Quicunque vult saluus esse, &c. Whosoeuer will be saued, before all things it is needfull he hold the Catholick faith, which vnlesse euery one keepe entire and inuiolate, without doubt he shall perish euerlastingly.* Againe, to beleeue some points of faith and to deny others, is heresie, as not to beleeue any point of faith at all, is absolute infidelitie. But it is certaine out of the Scripture, that *neither infidell nor heretick* shall be saued. For our Sauiour hath absolutely pronounced: *Qui non crediderit, condemnabitur, Marc.* 16. And the Apostle Saint Paule, *Gal.* 5. putteth heresies among the workes of the flesh, saying: *Manifesta sunt opera carnis, quæ sunt fornicatio, &c. secta, αἱρέσεις,* which is in English, heresies; of all which he saith *Qui talia agunt, regnum Dei non consequentur.* Moreouer the reason why any one point of faith is vnder paine of damnation to be beleeued, by Christian, diuine, and infallible faith, is, because God almightie hath reuealed it, and by his Church hath proposed it vnto vs, and commanded it to be beleeued: for otherwise they be not points of faith but of opinion, or some other kinde of knowledge. Therefore all points of faith are vnder paine of damnation to be beleeued.

The Answer.

1 This third conclusion toucheth a second propertie required in saving faith, and it must be granted him with the confirmation therof, in a true sence; namely, that we are bound to beleeue the points of saluation, by obtaining a particular distinct knowledge of the same in our selues, and so assenting to them: that our faith may include an *apprehension* also and *knowledge* of the things beleeued, as well as *an assent to the proposition thereof.* If this be the Iesuits meaning in this place, then I embrace it as the truth.

2 But peraduenture his mind runs vpon a further matter, which his Church teacheth about infolded faith, and then you may note the grosse heresie that he thrusts vpon you in his smooth words. For [x] the Iesuites and Schoolemen teach, how the lay-people are not bound to know what the matters of their faith be, [y] ignorance is better: it sufficeth if they consent to the Churches faith, whatsoeuer it be; assuring themselues it beleeueth and knoweth all things necessary, but what those things are, they need not enquire: thus excluding knowledge from the nature of religion, and placing it in *assent* onely, as sufficient to make it *whole* and *entire*. This being a sottish conceit, deuised for the nonce to suppresse knowledge, yet marke how boldly these men presse it on vs with the style of *an entire faith*: which I manifest further in the Digression following.

x Implicita fides est credere secùdùm quod ecclesia credit. Vnde nô omnis Christianus tenetur illos (articulos fidei) scire explicitè, sed tantùm clerici. Iacob. de Graf. decis. lib. 2. ca. 8. nu. 16.

y Fides melius per ignorantiã, quàm per notitiam definitur. Bellar. de Iust. l. 1. c. 7. §. Iudicium autem.

Digression 2. *Shewing the infolded faith of the Papists, and confuting the same as not entire.*

3 For howsoeuer the Church of Rome pretend this whole & complete faith, yet when the matter comes to scanning, she vtterly refuseth knowledge, and sendeth her childrē to schoole to the Collier, of him to learne to beleeue as the Church beleeueth. For first, whereas [z] the ignorance of the Scriptures is the roote of all error, and the cause of vnbeleefe; [a] the Church of Rome forbiddeth the reading of them among the people,

z Mat. 22. 29. Chryso. hom. 3. in Laz & prol. hom. in Rom.

a Index. lib. prohib. Reg. 4.

b Franc. Ouan. Mogol. breuilo. in 4. Sent. D. 13. prop. 13. p. 324.
c Linwood in constitut. prouin. l. 5. titul. de magistris. c. p. Periculosa.
d Mart. Peref. de tr d. pag. 44
e Thyræ. de Dęmoniac. cap 21. th. 257.
f Nauatr. Manual. cap. 11. nu 26. Iacob. de Graff. decis. l. 4. cap. 23. nu. 23.
g Magin. Geograph. pag. 104. Linwood. lib 5. tit de Magist. c. Quia.
h Annot. on Act. 17. v. 11.
i Hosius de express. Dei verb. Andrad defens. Trident. l. 2.
k Prolegom. cont. Petrum à Sot. Et Confess. Wittenber cap. De lect. scriptur.
l Bellarm. de verb. Dei. l. 3. c. 3. §. Similiter.
m Rhem. annot on. 1. Cor. 14. & on. Luc. 12. v. 11
n 1 Pet. 3 15.
o Rhem. vpon 1. Ioh. 2. v. 20.
p Conf. Petric. cap. 14. pag. 18

o. *Apologie trãslated by Staplet. part. 1. pag. 53.*

b pretending *the vulgar translations to be one principal cause of heresies*: and therefore c when the law was in their owne hand, they vtterly forbad them. d One of them saith, *he thinketh verily it was the diuels inuention to permit the people to reade the Bible.* e Another writeth, that *he knew certaine men to be possessed of a diuell, because, being but husbandmen, they were able to discourse of the Scriptures.* Thus theeues put out the candle that discouers them.

4 Next, f they make it *heresie for a lay man to dispute in a point of faith*, and g suffer no bookes among them that examine their religion. h The Rhemists say, *The hearers must not trie and iudge by the Scriptures, whether their teachers doctrine be true or no: neither may they reiect that which they find not in the Scriptures.* And this is also commonly defended by i others. And whereas k Brentius had written, no lesse godly then truly, that *in the matters of our saluation we might not so cleaue to another mans opinion, that we should embrace it without the approofe of our owne iudgement*: and *it belongs to euery priuate man to iudge of the doctrine of religion, and to discerne the truth from falshood*: the l Iesuites very scornfully reiect his saying.

5 Thirdly, they extoll ignorance to the skies, and encourage their people to it. m They require no knowledge of the things we pray for, but preferre ignorance: nor yet abilitie to professe the particulars of our faith, when possible we are to die in the defence of the same: far contrary to that which n the Scripture so plainly teacheth. And the rather to hearten the people in this blindnesse, o they promise them *a part in other mens gifts and graces*, which haue knowledge. p Hosius saith, *Ignorance in most things is best of all.—To know nothing, is to know all things.*

6 This is the *whole entire* faith mentioned here in the Iesuites discourse; whereby nothing is meant but the Colliars faith, whereof I spake, and Staphylus q writeth thus: *The Colliar being at the point of death, and tempted of the diuell what his faith was, answered, I beleeue and die in the faith of Christs Church: being againe demaunded, what the faith of Christs Church was; That faith, said he, that I beleeue in. Thus the diuell getting no other answer,*

answer, was ouercome and put to flight. By this faith of the Colliar, euery vnlearned man may trie the spirits of men, whether they be of God or no: by this faith he may resist the diuell, and iudge the true interpretation from the false, and discerne the Catholicke from the heretical Minister, the true doctrine from the forged. I could scarce beleeue this to be their doctrine of entire faith vpon the report of so base a companion as Staphylus; but when I saw the same conceit as grauely set foorth by [r] skilfuller clearkes than he, then I perceiued the Colliars faith was canonized for the Papists creed, and the prouerbe true, that like to like were the diuell and the Colliar: saue that it hath brought such a flood of ignorance vpō the people, that [s] a Doctor of their own cries out vpon all the Clergy for it: *Wo to our parish Priests, wo to our Bishops, wo to our Prelats.*

7 And wo to them indeed from him that so plentifully in [t] the Scriptures hath condemned this ignorance: and in vaine did Christ [u] command the people to *search the Scriptures*, and [x] Paul and Iohn teach, that *whatsoeuer things are written, were written for our learning, and that we might beleeue*, if to assent to the Church, without any knowledge thereof, were a sound, whole, and an entire faith. [y] Hilary saith, *Many thinke the simplicitie of their faith shall suffice to accomplish their hope of eternall life: as if the studie of innocencie, according to the iudgement of the world, needed not the precepts of heauenly doctrine.* It is written of [z] Timothy and [a] Basil, that *of children they were trained vp in the knowledge of the mysteries of religion.* And in the primitiue Church, [b] the doctrines and seuerall points of religion were knowne, and discouered by the meanest of the people, and [c] the Bishops exhorted them thereunto: which practise declared manifestly enough, that in those dayes knowledge of the things beleeued, was thought necessary to an *entire* faith, though now the case be altered in the Church of Rome, and the Iesuites owne reasons proue as much for [d] *Athanasius creed is a rule of faith*, and therefore sheweth we are bound both to beleeue and *know* the things contained in it; else he might as well haue pointed downe the Colliars creed. Againe, to what purpose should God propound all the points of our faith, one

r Hosius contra prolog. Brentij lib. 3 pag. 146 Pigh. hierarch. lib. 1. ca. 5. p. 38. Iacob. de Gratijs decision. part. 1. l. 1. c. 26. nu. 34. Antonin part. 1. tit. 5. c. 2. §. 1.

s Imman Sa. aphor. verbo Parochus. pag. 298.

t Es. 53. 11. Ioh. 17. 3. Ro. 10. 14. 17. Col. 3. 16. Heb. 5. 11.

u Ioh. 5. 39.

x Rom. 15. 4. Ioh. 20. 31.

y Enarrat. in Psalm. 118.

z 2. Tim. 3. 15.

a Basil. Aschet Prolog. de iudic. Dei. Et epi. 75. and Neocæsar.

b Iust. Martyr. apolog. 2. Euse demonstrat. Euang. l. 1. c. 6. Theod. de curand. Græcorū affect. l. 5

c Chrysost. hom. 3. in Lazarum. Orig. in Num. hom. 27. initio.

d Thom. 22. q. 1. art. 10. 3.

as well as another, vnleſſe his will were that we ſhould learne them all? according to [e] that of Moſes, *Secret things belong to the Lord our God, but the things reuealed belong to vs and to our children, that we may do all the words of the law.* [f] Auſtins ſaying is to be noted: *Some may obiect, we do raſhly in diſcuſſing and ſearching out the words of God: but why are they vttered, if they may not be knowne? why haue they ſounded, if they may not be heard? and why are they heard, but that we ſhould vnderſtand them?*

e Deut.29.29.

f In Ioh. tract. 21.

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§.3. Fourthly, as this one, infallible, entire faith is neceſſary to the ſalnation of euery one, as well the vnlearned as the learned, ſo we muſt ſay, Almightie God, *Qui vult omnes homines ſaluos fieri, & ad cognitionem veritatis venire.* 1. *Tim.* 2. hath for proofe that this for his part is a true will, prouided ſome certaine and infallible rule and meanes, whereby euery man, learned and vnlearned, may ſufficiently, in all points, queſtions, or doubts of faith, be infallibly inſtructed what is to be holden for true faith: and that the onely cauſe why a man miſſeth of the true faith, is, that he doth not ſeeke and finde this infallible rule; or hauing found it, will not with an obedient minde captiuate his vnderſtanding, ſelfe iudgement, and contrary opinion, *in obſequium Chriſti*, for the ſeruice of Chriſt, and in all points yeeld infallible aſſent vnto it, as euery Chriſtian ought. *Credamus Deo*, ſaith Saint Chryſoſtome, hom. 83. in Math *nec repugnemus etiamſi ſenſui & cogitationi noſtræ abſurdum videatur quod dicit. Let vs beleeue God without repugnance, although that which he ſaith ſeeme abſurd to our ſence and thought.* This I proue. For vnleſſe there were ſuch an infallible rule prouided, it were impoſſible for any man, eſpecially for any vnlearned man, in all points, infallibly to learne and hold the true faith: and ſince it is impoſſible, it is no way to be thought but that Almighty God, who is ſo deſirous that all men ſhould come to the knowledge of the truth and conſequently to ſaluation: did prouide that infallible rule or meanes ſufficient to inſtruct euery one in all points, by which it might be poſſible for them to attaine to the true knowledge of infallible faith, and by that to ſaluation.

The Anſwer.

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1 This fourth concluſion containeth two members. Firſt, *that God hath left in the world ſome certen rule and meanes, whereby we may infallibly be inſtructed what is to be holden for true faith*; this you may freely grant him, with that which he inferreth thereupon, that the *onely cauſe why a man miſſeth the truth, is*

either

either because he doth not finde this rule, or hauing found it, he will not obey it. The second is, that *this rule is left to all men indifferently*, so that euery man, without exception, of what estate or faculty soeuer, may haue accesse vnto it, and be instructed. This member includes 2. sences. First, *that the rule is of that nature, that it is* ABLE *to direct any man, be he neuer so simple; yea the most vnlearned aliue may conceiue and vnderstand it sufficiently for his saluation.* This you shall also yeeld him, as an vndoubted truth. Next, *that all men at all times, may haue accesse vnto it, as being a thing concealed from none, but visible, and reuealed to all places, ages, and persons.* And this to be a part of the Iesuites meaning, I gather by the words of his* eighteenth section, where he concludeth the Church to be the rule, & alway visible, *Because otherwise men sometimes, viz. when it were inuisible, should want a rule to instruct them, contrary to that of Paule, that God would haue all men to be saued, and come to the knowledge of his truth:* this he could not haue said, if his meaning in this place (the ground of his speech there) were not, that the rule of faith is euermore, and in all places, visible and manifest to all men indifferently: a point meerely false and smelling of Pelagianisme.

* Pag 89.

Syllog. *The doctrine of the Gospell is the rule of faith.*

But the doctrine of the Gospell is concealed from some.

Ergo, The rule of faith is concealed from some.

2 For before Christ it was reuealed onely to the Iewes, & not to the Gentiles, except some particular persons, as appeareth plainely both by obseruation, & g the text. And experience sheweth how at this day the Lord hath concealed the meanes of saluation from the Turkes and infinite other barbarous gentiles: of whom it cannot be said, that he hath left vnto thē this entire rule, but that *in his iudgement, many times secret, but alway iust*, he hath denied it them; seeing as h the Apostle speaketh, *the Gospell of Christ is the power of God vnto saluation both to the Iew & Gentile;* i and *when the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue.* And k Austin saith, *It is a most manifest truth, that many cannot be saued, not because themselues will not, but because God will not:* and the contrary he confuteth as Pelagianisme.

g Psal. 76. 1. &. 103. 7. & 147. 19 Mat. 10. 5. Act. 14 16. & 16. 6 Rom. 3. 2. & 16. 25.

h Rom. 1. 16.

i 1. Cor. 1. 21.

k Epist. 107. ad Vital. circa med.

lagianiſme. But if I miſtake the Ieſuite, and he meane the words in the firſt ſence, it is well, and we both agree. To the place of Timothy, concerning Gods willing all men to be ſaued, [l] I ſhall anſwer it in the 18. ſection, nu. 6.

l Deus vult omnes homines ſaluos fieri id eſt, omnes homines qui ſaluãtur, ſaluos fieri: nullus enim niſi eo volente ſaluatur. Vel ſit diſtributio, non pro ſingulis generum, ſed pro generibus ſingulorũ: quia de quolibet genere, & ſtatu hominum vult aliquos ſaluos fieri. Greg. Arimin. p. 165. l. 1. See Do. Bann. 22. pag. 278. c.

§. 4. Fiftly, this infallible rule prouided by almightie God, as ſufficient to inſtruct euery one, aſwell learned as vnlearned, in all points of faith, muſt haue three properties or conditions. Firſt, it muſt be infallible, and moſt vndoubted ſure. For otherwiſe faith grounded and built vpon it cannot be infallible, certain and ſure. Secondly, it muſt be ſuch as may be eaſily and plainely knowne to all ſorts, learned and vnlearned. For otherwiſe be it neuer ſo certaine and ſure in it ſelfe, yet if it be vnknowne, or vncertainly knowne vnto them, it cannot be to them a rule or infallible meane whereby they may attaine vnto the infallible knowledge of the true faith. Thirdly, it muſt be moſt vniuerſall, that it may not onely make vs know certainly what is the true faith in ſome one, or two, or more points, but abſolutely in all points of faith. For otherwiſe it is not a ſufficient rule whereby we may attaine to an entire faith: which integritie of faith is neceſſary to ſaluation, as hath bene proued.

The Anſwer.

1 To theſe three properties of the rule of faith, we muſt adde two more, if we will ſhew all the nature therof. Firſt, that it be not *partiall*, addicted more to one ſide then another. Secondly, that it be of *power* and *authority*, able to conuince the conſcience of ſuch as vſe it, and from the which there can be no appeale. For neither can it be a rule of the truth, which it ſelfe is crooked with affection, neither may we ſafely rely vpõ it, if either it diſmiſſe our cõſcience wauering, or admit a ſuperior rule whereto we may appeale. And the reaſon is, becauſe our faith and knowledge muſt be [m] *with full aſſurance and perſwaſion*; the which we cannot obtain vnleſſe the rule giue it vs; and nothing can giue it but that which hath a coactiue power to bind the conſcience, and to ſtay it at his owne tribunall.

m Col. 2. 2. Baſil. Reg. contract. qu. 95.

2 Next the ſecond property muſt be expounded; that the rule be *eaſie* and *plaine* to all ſorts of men, learned and vnlearned, to wit, *which vſe the meanes, and are diligent in attending it, and be enlightned by the Spirit of God.* To all ſuch it is *plaine*, be

be they neuer ſo vnlearned: to the reſt it is not; neither is it a neceſſary condition of the rule ſo to be; not becauſe it ſelfe is obſcure at any time, but for that ſometimes men haue not eies to ſee into it. For all meanes and rules are vaine, vnleſſe God giue eyes to ſee; as [n] *he opened Hagars eyes to ſee the well of water*: according to that of Dauid, [o] *Open mine eyes, that I may ſee the wonders of thy law*: and [p] the Scripture teacheth the point manifeſtly. So ſaith [q] Cyril, that *euen thoſe things which are very eaſie, yet to heretickes be hard to vnderſtand.* And [r] Epiphanius: *If a man be not taught of God to beleeue the truth, all things to him are vneuen and crooked, which yet are ſtraite and not to be excepted againſt, to ſuch as haue obtained learning and vnderſtanding.* Auſtin hauing in his bookes of Chriſtian doctrine propounded the rule of faith, whereby all matters of faith muſt be determined, yet notwithſtanding thus concludes: [ſ] *To ſuch as vnderſtand not what I write, I anſwer, they muſt not blame me if they conceiue not theſe things; as if I ſhewed them with my finger the Moone or a ſtar, which they would ſee, being not very cleare, and they haue not eyes to ſee my finger, much leſſe a ſtarre, they muſt not be offended at me if they ſee it not: ſo they who vnderſtanding theſe my precepts, cannot yet ſee the things which in the Scripture be darke, let them ceaſſe to blame me, and rather pray God to giue them eye-ſight. For I may point with my finger, but I cannot giue them eyes to ſee the things I point to.*

n Gen 12.19.
o Pſal.119.18.
p Eſa.29.10. Pro.14.6 Luc. 8.10.Ioh.8.43. 47.1.Cor.2.14. & 43.
q In Ioh.lib.1. cap.4.
r In Anchor.
ſ Prolog. in lib. de doctrin. Chriſt.

§.5. All theſe being ſet downe for certaine grounds, the queſtion is, what in particular may be aſſigned, as an infallible rule ſufficient in it ſelfe to inſtruct all ſorts of men, in all points of faith? This queſtion I reſolue, by putting downe and proouing theſe foure concluſions. The firſt concluſion is, that the Scriptures alone, eſpecially as tranſlated into the Engliſh tongue, cannot be this rule. This I proue.

The Anſwer.

1 This concluſion hath two parts. Firſt, that the Scripture is not the rule which God hath left to inſtruct vs in the points of faith. Next, that if poſſible it were, yet, as we haue it tranſlated into

into English, it cannot. Whereto I answer, that the doctrine of our Church is,[t] that the *Scripture comprehended in the Canonicall bookes of the old and new Testament, is the rule of faith, so farre, that whatsoeuer is not read therein, or cannot be proued thereby, is not to be accepted as any point of faith, or needfull to be followed*; but by it all doctrines taught, and the Churches practise must be examined, and that reiected which is contrary to it, vnder what title or pretence soeuer it come vnto vs.

t Artic. 6. cap. *The doctrine of holy Scripture* Iewel apol. part. 2 cap. 9. diuis. 1.

2 And as for translations, we say, that the diuine truth which is the infallible word of God, is alike contained in all translations, as the meanes to shew it vs, and the vessels wherein it is presented to vs: yet with this difference, that the same is perfectly, immediatly, & most absolutely in the originall Hebrew and Greeke; all other translations being to be tried by them. And therefore * *we relie vpon translations but in a certaine manner and degree; with this caution, that we trie them by the originall, and finding them to agree in the matter, we hold the translation to be the same Canonicall Scripture that the Greeke and Hebrew is.* Thus we say, that *euery translation consenting with the originall, is canonicall Scripture, because the matter of it is the pure doctrine of the holy Ghost*; and this doctrine is the rule we seeke for. Otherwise, in the rigor of speech, we cannot call the English translation the *rule*, no nor yet the Greeke and Hebrew; because all language and writing is but a symbole or declaration of the rule, and a certaine forme, or manner, or meanes, whereby it commeth to vs, as things are contained in their words. And so to conclude, because the doctrine and matter of the text is not made knowne to me but by the word and language, therefore I say, the Scripture translated into English, is the rule of faith: whereupon I relying, haue not a humane, but a diuine authoritie for my faith. For euen as I beleeue a diuine truth, although by humane voice, in preaching, it be conueyed to me; so I enioy the infallible doctrine of the Scriptures, immediatly inspired by the holy Ghost, though by a humane translation it be manifested to me. And this is our meaning when we call the Scriptures translated into English, the rule. Which being explaned, I will put the Reader in minde of three

* Sacræ Scripturæ infallibilis per omnia authoritas, & integerrima in omnibus veritas, non pendet ex omnimoda incorruptibilitate alicuius editionis, sed eius incorruptibilitas omnimoda in corde Ecclesiæ ita conseruatur, vt cum opus fuerit opportunè prouideat, ipsosque codices corrigat & emendet. Dom. Bann. in 1. part. Tho. pag. 72.

three points to be noted about this conclusion, which I will handle in the three next Digressions one after another.

Digression. 3. *Wherein by the Scriptures, Fathers, Reasons, and the Papists owne confession, it is shewed, that the Scripture is the rule of faith.*

3 And first let any man iudge by that which followes, if this conclusion be not contrary to the cleare euidence of truth and Diuinitie. For the text in plaine words free from ambiguitie, saith, [u] *The Scriptures are able to make vs wise to* SALVATION *through the* FAITH *that is in Christ Iesus; & are profitable to teach, to improue, to correct, to instruct in righteousnesse, that the man of God may be* ABSOLVTE *and* PERFECT *to euery good worke*: or as Salomon [x] speaketh, *They will make a man vnderstand righteousnesse and iudgement, and equitie, and* EVERY *good path.* [y] *We must repaire to the law, to the testimony; if any speake not according to that word, there is no light in them.* [z] *Remember the law of Moses my seruant, which I commanded him in Horeb for all Israel, with the statutes and iudgements.* [a] *We haue a more sure word of the Prophets, whereunto we must take heed, as to a light that shineth in a darke place, till the day starre arise in our hearts.* [b] *These things are written that we might haue the certainty of that whereof we are instructed, and that we might beleeue in Iesus, and in beleeuing, haue life eternall.* [c] *We may not presume aboue that which is written.* [d] And when one asked Christ *what he might do to be saued*, he referred him to the Scripture for his direction. And [e] so did Abraham answer the rich glutton, *They haue Moses and the Prophets*, And [f] infinite more testimonies be there to the same effect. Now, shall the Scripture be able to informe vs to euery good worke, to teach vs Christ crucified, ([g] & Paul desired to know no more) to giue vs light in darknesse, to beget our faith? Shall we be reuoked from all other teachers to them? and finally is there no counsell, no comfort, no doctrine, no resolution needfull for vs, but there it may be found, and yet it cannot be the rule? it is impious to thinke it, & blasphemous to say it. The primitiue

u 2.Tim.3.15.
x Pro.2.1.9.
y Esa.8.20.
z Mal.4.4.
a 2.Pet.1.19.
b Luc.1.4. Ioh. 5.39.& 20.31.
c 1.Cor.4.6.
d Luc.10.26.
e Luc.16.29.
f Deut.12.8.32. Pro.30.5. Mat.22.29. Gal.1.8.Eph.2. 20.Heb.4 12. Apoc.22.18.
g 1.Cor.2.2.

primitiue Church ſpake farre otherwiſe.

4 And conſider how the Ieſuite can anſwer the places without tergiuerſation. [h] Baſil ſaith: *Let the holy Scriptures be arbitrator betweene vs, and whoſoeuer hold opinions conſonant to thoſe heauenly oracles, let the truth be adiudged on their ſide.* Optatus diſputing againſt a Donatiſt, thus preſſeth him, [i] *We are,* ſaith he, *to enquire out ſome to be iudges betweene vs* in theſe controuerſies: *the Chriſtians cannot, becauſe both ſides cannot yeeld them, and by parts taking the truth ſhall be hindred. The iudge muſt be had from without our ſelues. If a Pagan, he knowes not the myſteries of Chriſtianitie; if a Iew, he is an enemie to baptiſme; therefore vpon the earth no iudgement concerning this matter can be found; * the iudge muſt be had from heauen: but to what end ſhould we knocke at heauen, when here we haue one in the Goſpell?* [k] Tertullian calleth *the Scriptures the rule of faith:* and [l] Chryſoſtome, *a moſt exquiſite rule and exact ſquire and ballance to try all things by:* and [m] Gregory Nyſſen, *a ſtraight and inflexible rule.* Auſtin [n] ſaith, *The Scripture pitcheth downe the rule of our faith.* And againe he [o] ſaith: *This controuerſie depending betweene vs requireth a iudge: let Chriſt therefore iudge, and let the Apoſtle Paule iudge with him, becauſe Chriſt alſo ſpeaketh in his Apoſtle.* And [p] againe: *If a matter be grounded on the cleare authoritie of the holy Scripture, ſuch I meane as the Church calleth canonicall, it is to be beleeued without all doubt: but as for other witneſſes and teſtimonies, vpon whoſe credite any thing may be vrged vnto vs to beleeue it, it is lawfull for thee either to credite or not to credite them, according as thou ſhalt perceiue them of weight to deſerue or not to deſerue credite.* [q] Iulius Firmicus; *Let the myſteries of the Prophets be opened, let the credite of the holy oracles ſtand by vs.* [r] Origen, *We muſt of neceſſitie call the Scriptures to witneſſe; for our ſenſes and interpretations without them, are of no credite.* [s] Auſtin, *All points which concerne faith and good life are found in thoſe things which are plainely ſet downe in Scripture.* [t] And, *Whatſoeuer thing it be that a man learnes out of Scripture, if it be hurtfull, there it is condemned, if it be profitable, there it is found.* [u] Cyril the Biſhop of Ieruſalem, *Concerning the holy and heauenly myſteries of faith, we muſt not deliuer any thing, though neuer ſo ſmall, without th:*

h Ep. 80. ad Euſtat. medicũ ἡ θεόπνευστος ἡμῖν διαιτησία τῶν γραφῶν. p. 334

i Cont. Parmẽ. l. 5. pag. 393.

* De cœlo quærendus eſt iudex: & qui in tumulo quieſcit, tacitis de tabulis loquitur vnus: voluntas eius velut in teſtamento ſic in Euangelio inquiratur.

k Contra Hermog.

l Hom. 13. in 2. Cor.

m Orat. de ijs qui adeũt Hieroſol. κανόνα ὀρθὸν καὶ ἀδιάστροφον.

n De bono viduit. c. 1.

o De Nupt. & concup. ad Valer. l. 2. c. 33.

p Ep. 112. ad Paulin.

q De Error. pro fan. relig. Arcana Prophetarũ veneranda pãdantur; adſiſtat nobis ſanctorum oraculorum fides. pag. 61.

r Ho. 1. in Ier.

ſ De doctr. Chriſt. l. 2. c. 9.

t Ibid. c. 42.

u Catech 4, ἡ σωτήρια γὰρ ἀμφὶ τῆς πίστεως ἡμῶν, ἐκ ἐξ εὑρέσεως λόγων, ἀλλὰ ἐξ ἀποδείξεως τῶν θείων γραφῶν. pag. 15.

the holy Scripture, neither may we be led away with probabilities and shew of words: neither yet beleeue me barely saying these things vnto you, vnlesse thou also beleeue the demonstration thereof from the Scripture. For the securitie of our faith ariseth from the demonstration of the holy Scripture.[x] The Emperour Constantine, in his speech to the Bishops of the Nicene Councell, hath this memorable saying:[y] *We haue the teaching of the holy Ghost written. For the Euangelicall and Apostolicke bookes, and the decrees of the old Prophets do euidently teach vs the things that are needfull to be knowne concerning God. Therefore laying aside all contention, let vs out of the diuine-inspired Scripture take the resolution of those things we seeke for.* Thus the ancient Church would neuer haue spoken, if it had bene of the Iesuits mind, that the Scriptures alone cannot be the rule to direct our faith.

x Theod. hist. lib. 1. cap. 7. pag 284.

y τοῦ παραγὶς πνεύματος ἡ θεόπνευστος ἡμῖν διδασκαλία σαφῶς ἀναγράπτους ἔχοντας, &c.

5 And very common sense may confirme their iudgement. For if the written word be granted to be the rule in one point, as[z] in *the Trinitie* for example, who may deny it to be the rule in another, seeing the rule is but one for all, and the nature thereof is to be perfect, as the Iesuit himselfe requireth? Again, what Father? what Councell? or Churches iudgement is so absolute? what doctrine or exposition so likely, [a] but it is examined by the Scriptures? And when the Papists haue said what they can, they are constrained to grant, that all other authoritie is finally resolued into the authority of the Scripture. These are the words of Gregory of Valence: [b] *If a man be asked why he beleeues, for example, that God is one in nature and three in person? if the question be touching the cause of his faith in it selfe, why he firmely and infallibly beleeues it; then let him answer, because God hath reuealed it. If againe he be demanded, how he knoweth that God hath reuealed it? let him answer, that indeed he knoweth it not euidently, but beleeueth it infallibly by faith, and that vpon no other reuelation:*[c] *but yet the infallible proposition of the Church, as a condition requisite for the beleeuing it, doth well moue him thereunto.*[d] *If againe you aske: And how doth he know the proposition of the Church to be infallible? let him likewise say, he knoweth it not euidently, but beleeueth it infallibly, because the Scripture hath reuealed it, giuing testimonie to the Church;*

z Augustin. de Trinit. lib. 15. cap. vltim.

a Act. 17. 11. Ioh. 5. 39.

b Comment. Theolog. in Thom. tom. 3. disp. 1. q. 1. punct. 1. pag. 31

c Bene tamen ob infallibilem propositionem Ecclesiæ, tanquam conditionem.

d Si rursus: vnde cognoscat propositionem Ecclesiæ esse infallibilem? similiter dicat, se clarè nō nosse, credere tamen fide infallibili ob reuelationē Scripturę, testimonium perhibentis Ecclesiæ: cui reuelationi nō credit ob aliam reuelationem, sed ob seipsam. Idem prorsus Can. loc. l. 2. c. 8 pag. 47.

which

which reuelation he beleeues, not vpon the credite of any other reuelation, but for it ſelfe, though hereunto the propoſition of the Church, as a requiſite condition, be needfull. Let this ſpeech of the Ieſuite be well noted.

6 Finally, the euidence of this truth is ſuch, that it conuinceth the Papiſts themſelues, many of them. Thomas of Aquine [e] ſaith, *The doctrine of the Apoſtles and Prophets is called Canonicall, becauſe it is as it were the rule of our vnderſtanding.* And againe, [f] *Our faith reſteth and ſtayeth it ſelfe vpon the reuelation giuen to the Apoſtles and Prophets, which writ the Canonicall bookes, and* NOT VPON REVELATION, *if any ſuch haue bene* MADE TO OTHER DOCTORS. Antoninus the Archbiſhop of Florence [g] writeth expreſly, that *God hath ſpoken* BVT ONCE, AND THAT IN THE HOLY SCRIPTVRE, *and that ſo plentifully, to meet with all temptations and all caſes that may fall out, and all good workes: that, as Gregorie in the two and twentieth booke of his Morals expounds it, he needs ſpeake no more vnto vs concerning any neceſſary matter, ſeeing all things are found in the Scripture.* Gerſon, [h] the great man of the Councell of Conſtance, [i] ſaith, *The Scripture is the rule of our faith, which being well vnderſtood, no authoritie of men is to be admitted againſt it.* Durand [k] ſaith, that *generally in the things that touch our faith, we muſt ſpeake to that which the Scripture deliuereth;—leſt any man fall into that which the Apoſtle noteth, 1. Cor. 8. If he thinke he knoweth ſomthing, yet he knoweth nothing as he ought to know: for the manner of our knowledge, muſt be, not to exceed the meaſure of our faith,—and* [l] THE HOLY SCRIPTVRE EXPRESSETH THE MEASVRE OF FAITH. Alliaco the Cardinall [m] ſaith, *The verities themſelues of the ſacred Canon, be the principles of Diuinitie: becauſe the* FINALL RESOLVTION *of Theologicall diſcourſe is made into them, and originally from them is drawne euery concluſion of Diuinitie.* Conradus Clingius [n] ſaith, *The Scripture is the infallible rule of truth, yea the meaſure and iudge of the truth.* [o] Peresius the Diuinitie reader at Barcilona in Spaine, ſaith, *The authoritie of no Saint is of infallible truth, for Saint Auſtine giues that honour onely to the ſacred Scripture.* That onely is the rule, which is of infallible truth: but the Scripture onely is of infallible

e Lect. 1. in 1. Tim. 6.

f 1. qu. 1. art. 8.

g Sum. part. 3. tit. 18. c. 3. §. 3.

h Trithem. cat. Script. eccl.

i De Commun. ſub vtraque ſpecie.

k Præfat. in Sentent.

l Continentia ſacræ Scripturæ menſuram fidei exprimit.

m 1. Sent. q. 1. art. 3. 1. Coroll. lit. H. quoniam ad ipſas fir[illegible] timata reſolutio theologici diſcurſus.

n Locorum l. 3. cap. 29 pag. 258. Norma. vlna. Iudex.

o Iac. Pereſ. à Valdiu. de ratio Con. l. 2. c. 19.

lible truth: therefore the Scripture onely is the rule. Finally, Bellarmine himselfe, one of the *two that haue wonne the garland*, saith [p] Possevinus, acknowledgeth as much as I say against the Iesuites conclusion, let his words be excused how they can: for thus he writeth, *The rule of faith must be certaine and knowne: for if it be not certaine, it is no rule at all; if it be not knowne, it is no rule to vs:* —*but nothing is* MORE CERTAINE, *nothing* BETTER KNOWNE *then the sacred Scripture contained in the writings of the Prophets and Apostles.* —[*] *Wherefore the sacred Scripture is the rule of faith, most certain and most safe:* —*and God hath taught vs by corporal letters, which we might see and reade, what he would haue vs beleeue concerning him.* This he writeth against Swinkfield and the Libertines, relying vpon reuelations; whereby you may freely iudge, whether the truth haue not constrained him to renounce the Iesuites conclusion. Shall the Libertines be recalled from their blind reuelations to the written text; and shall not the Papists be reuoked from their vncertaine traditions to the same rule? Is nothing MORE KNOWNE, nothing MORE INFALLIBLE then the Scripture, by the Iesuits owne confession; and yet shall they reiect it from being the rule, as not sufficient to preserue from error, not vniuersall enough, not knowne enough, not infallible enough? I pray you consider well how far our aduersaries deale against their owne conscience in this point. The same Iesuite saith [r] in another place, *The Scripture is better knowne then the Church* in some cases, *as namely where it is receiued, and speaketh plainly, and the question is of the Church.* Now we admit the Scriptures on all hands, and all the question betweene vs is about the Church: and therefore let him do vs iustice, and allow vs the Scripture to be rule & iudge, because it is better knowne then the Church; and let the Iesuite recant his conclusions, and yeeld either to the euident testimonies of the text against him, or to the iudgement of the Fathers, or at the least to the confession of his owne Doctors, whose testimonie he may not by [f] the law refuse, because they are of his owne Church: or if he will not, then the next booke that he writeth, let him send vs word by whom he will be tried, and he shall be prouided for.

p Biblioth. select. lib. 7. cap. 2. pag. 458.

q De verb. Dei. l. 1 c. 2.

* Sacra Scriptura regula credédi, certissima tutissimaq; — : per corporales literas, quas & cerneremus & legeremus, erudire nos voluit Deus.

r De notis Eccl. c. 2. § Respondeo simpliciter.

f 2. q. 7. c. Si hæreticus. Sin autē orthodoxus contra hæreticum litiget, pro orthodoxo quidem hæretici testimonium valeat contra orthodoxum autem, solius orthodoxi testimonium valeat.

Digreſſion 4. *Containing the very cauſe why the Papiſts diſable the Scripture ſo, from being the rule.*

7 Secondly, the cauſes why the Papiſts diſable the Scriptures from being the rule, and ſtriue ſo for their Churches authoritie, are eſpecially two. Firſt, that ſo they may make themſelues iudges in their owne cauſe. For who ſees not, that if the Church be the rule of faith, and theirs be the Church, which way the verdict wil go? chiefly whē they ſhal behold the Pope with his infallible iudgement, mounted vpon the tribunall, and made interpreter of all the euidence that ſhall be brought in? when Scriptures, Fathers, Councels, and Church, muſt all be expounded by his iudgement? For [u] this they requre, that ſo we might returne them Campians conceit: [x] *In fine, ſo they order their matters, that you ſhall haue no triall paſſe, vnleſſe you be reſolued to ſtand to the award of themſelues that are arraigned.*

u See pag. 68. nu. 4.
x Ratio 2.

8 Next, for that they know and confeſſe the moſt and greateſt points of their religion, euen welnigh all wherein they diſſent from vs, haue no foundation on the Scriptures, but as Andradius [y] ſpeaketh, *would reele and ſtagger if tradition ſupported them not:* whereupon [z] they admoniſh one another, that *there is more ſtrength to confute heretickes in traditions then in the Scripture, yea all diſputations with them muſt be determined by traditions:* ſo litle hope haue they of receiuing any vantage by the Scripture. Therefore Briſtow dealt ſurely and circumſpectly for his Romane faith, [a] where, teaching his ſcholler how to deale with a Proteſtant, he biddeth him, firſt get the proud heretick out of his weake and falſe caſtle of onely Scripture, into the plaine field of Traditions, Miracles, Councels and Fathers, and then like cowards they ſhall not ſtand. For I dare vndertake on a Papiſts behalfe, that put the Scripture to ſilence, and ſet the Pope as iudge, and giue him authoritie to make and repeale lawes, to vſe Traditions, approue Councels, expound Fathers and Scriptures, declare the Churches mind, [b] *make ſomething of that which is nothing, and to vſe his will for a lawfull reaſon:* and finally let vs ſay as [c] themſelues do, *That it were hereſie to thinke our Lord God the Pope might not decree as he hath*

y Orthod. explic. l. 2.
z Can. locorum l. 3. c. 3.
a Mor. vltim.
b Papa dicitur cœleſte habere arbitrium: ſententiam quæ nulla eſt facit aliquam. De tranſlat. epiſco. c. Quanto. in Gloſſa. §. Veri.
c Zeuzelin. Gl. ad c. Cum inter. §. Declaramus. in fine. Extrau. Ioan. 22.

hath decreed: and as Bristow wisely foreseeth, the Protestants shall be proued to be cowardly conuicted heretickes indeed. Saue that he did not foresee, how by confessing so much of his religion to rely onely on tradition and the credite of his Church, he hath debarred himself and all Papists for alledging the text for it; and any man of meane capacitie will easily conceiue what small comfort can be in that religion which is thus acknowledged to haue no warrant from the Scripture. And we Protestants cannot but note their conscience, and smile at their confidence, which are so loud in alledging texts for that which * they know and grant, cannot be proued but by tradition: and D. Saunders was but in an Irish fit when he cried out so vehemently, [d] *How vnhappie are men now adayes, that hauing most plaine Scriptures* (not such as possible needs the Churches declaration, but most plaine and expresse Scripture, not in some, which [e] other Papists could haue bin content with, but) *in all points for the Catholicke faith, and none at all against the same, yet they pretend by the very Scriptures to ouercome the Catholickes?* If this had bene true, traditions should haue bene in lesse account then now they are, and the Scriptures more allowed.

* Hoc quoque perspicuum est Euangelistas non scripsisse ea omnia quæ ad Ecclesiæ institutionē, hierarchiam, & sacramenta pertinent; quorum pars maxima vnctioni sancti spiritus reseruata fuit, & in aliud tempus recta. Iac. Simanch. p.106.

d *Rocke of the Church.pag.*193. e Multoque maxima pars Euangelij peruenit ad nos traditione, perexigua literis est mandata. Hosius confess.c.91. vide Eck.ench.c.4.de Scriptur.

Digress.5. *Wherein, against the Iesuites conceit, secretly implied in his first conclusion, it is shewed, that the Scriptures ought to be translated into the mother tongue, and so read indifferently by the lay people of all sorts.*

9 If the Iesuite by his generall exception against our English translation, meant also to gird at the reading of the Scriptures in the mother tongues, and the permission thereof to the common people, according to the conceit of [f] such as very odiously exclaime against it, for that *the translated Bibles be in the hands of euery husbandman, artificer, prentise, boy, girle, mistris, maid, man, &c:* you haue at hand wherewith to answer him. For in vaine were the Scriptures giuen vs [g] to be our armour

f Bellarm.de verbo Dei, l.2. c.15. Rhem. præfac. Staph. apol. Perer. de tradit: part.2.assert.3. pag.43. Hosius de sacr. vern. leg. pag.162.

g Mat.4.4.7.10. Ephes.6.17.

mour against Satan, if we might not be exercised in them: in vaine are we commanded [h] to search them, if they may not be translated for our vnderstanding: in vaine are we taught [i] to abound in knowledge and vnderstanding, if the Scripture, [k] the meanes thereof, be holden from vs: and in vain haue the words of Christ and his Church called them [l] the Rule, if we may not vse them; or if, as Duræus [m] writeth, *God had left vs, not the books of the Scriptures, but Pastors and Doctors:* or as [n] Staphylus counselleth, *a Porteſſe*, containing I know not what parcels, *were sufficient*: or if Hosius the Cardinall lie not, that [o] *ignorance of the things we beleeue, is worthie not onely of forgiueneſſe, but also of reward*: and [p] *it is fitter for women to meddle with their distaffe then Gods word.*

h Deut.6.7. Ioſ.1.8. Ioh.5.39. Col.3.16. 2 Cor.8.7. 2 Pet.1.5. Heb.5.12.
k Pſal.19.7. Prou.1.2. 2.Tim.3.15.
l Digreſſ.3.
m Confut. reſp. Whitak. rat.5. pag.148
n Apol.part 2. transl. by Stapl. pag.176.
o De ſacr. Vernac.legen.163.
p De expreſſ. Dei verbo.pag. 91.

10 But whatsoeuer the conceit of these men may be, certaine it is, and the Ecclesiasticall stories make it cleare, that in the Primitiue Church the word of God was not onely permitted the lay people to reade, but also for that cause translations were prouided, and they called vpon to be diligent in them, of what estate soeuer they were. [q] Vlphilas a Bishop of the Goths, translated the Scriptures into their language, that so the barbarians might learne the words of God, saith Socrates. Auentinus [r] saith, that Methodius translated them into the Slauonian tongue. [s] Chrysostome mentioneth *Syrian, Ægyptian, Indian Persian and Ethiopian translations, yea others innumerable.* [t] Theodoret saith, *The Bible was turned into all languages vsed in the world. Greeke, Latin, Egyptian, Persian, Indian, Armenian, Scythian, Sarmatian*: which is also proued by this, that diuers books and fragments of them are extant to this day. And concerning our own nation, [u] Bede sheweth, that of old it had the Scriptures in all the languages thereof. And finally, [x] the Papists themselues cannot denie, but this was the vse of those ancient times. Let the testimonie of Austine be noted for the clearing of the point: [y] *It is come to passe that the Scripture, wherewith so many diseases of mens will are holpen, proceeding from one tongue which fitly might be dispersed through the world, being spread farre and wide by meanes of the diuers languages whereinto it is translated, is thus made knowne to nations for their saluation: the*

q Τότε δὲ καὶ Οὐλφίλας ὁ τῆς Γότθων ἐπίσκοπος, γράμματα εὑρὼν γοτθικὰ, τὰς θείας γραφὰς εἰς τὴν Γοτθῶν μεταβαλὼν φωνὴν τοὺς βαρβάρους μανθάνειν τὰ θεῖα λόγια παρεσκεύασεν.
Socrat.l.4 c.33.
r Annal.l.4 234
s Homil.1. in Ioh.
t De curand. Græcorum affect.l.5.
u Eccleſ.hiſt. gent.Angl.l.1. c.1.
x Rhem.preface.
y De doctrin. Chriſtian.l.2. c.5.

which

which when they reade, they deſire nothing elſe but to attaine to the mind of him that wrote it, and ſo to the will of God, according to the which, we beleeue ſuch men ſpake. And what is more common with [y] the Fathers, then to call vpon the people to get them Bibles, to reade them, to examine that they heare by them, and ſharply to rebuke the negligence of ſuch as did not?

y Chryſoſt. hom 3. de Laz. & ho. 9. ad Coloſſ. & hom. 2. & 5. in Math. & hom 29. in Gen.

11 It is a common reproach layd vpon our people, that they reade the Scriptures in their houſes, and *the tranſlations thereof be nothing elſe but profanations of the Bible:* and this graceleſſe conceit, like blaſphemous Atheiſts, they vrge as [z] rudely; exclaiming withall, [a] that this is a principall cauſe to increaſe hereſie, and ſuch like: all which being compared with the practiſe of the Primitiue and Apoſtolicke Church, you may freely iudge how truly the Ieſuite ſaith [b] afterward, his Romane Church neuer altered any one point of religion. For thus writeth [c] Theodoret of his times: *You ſhall euery where ſee theſe points of our faith to be knowne and vnderſtood, not onely by ſuch as are teachers in the Church, but euen of coblers, and ſmiths, and websters, and all kind of artificers: yea all our women, not they only which are booke-learned, but they alſo that get their liuing with their needle; yea maidſeruants, and waitingwomen: and not citizens onely, but huſbandmen of the country are very skilfull in theſe things: yea you may heare among vs ditchers, and neat-heards, and woodſetters diſcourſing of the Trinitie and the creation,* &c. The like is reported by others. And what maruell? for the laitie was accuſtomed to the text of the Bible, as well as the learned; yong children and women as well as others: and [d] his doctrine that was preſident in the Trent conſpiracie, that *a diſtaffe was fitter for women then the Bible,* was not yet hatched. [e] Nectarius of a Iudge was made a Biſhop of Conſtantinople: and [f] Ambroſe of a Deputie, Biſhop of Millan: [g] Gregory the father of Nazianzene, and Thalaſſius the Biſhop of Cęſarea, of laymen were made Biſhops: which ſhews how diligent laymen were in the word of God, that they could be able to ſuſtaine the office of a Biſhop. [h] Origen *from his childhood was taught the Scriptures,* and gat them without booke, and queſtioned with his father Leonides a holy martyr, who reioyced in it, about the difficult

z Nunc hæc Scripturarum profanatio veriùs quàm tranſlatio, non ſolũ zonarios, bouilos, piſtores, ſartores, ſutores, verùm etiã zonarias, bouilas, piſtrices, ſartrices, ſutrices, facit nobis apoſtolas, prophetiſſas, doctrices. Hoſ. de ſacro vernac. legend. pa. 162.

a Alphonſ. Caſtrenſ de punit. hæret. l. 3. c 6. Ouand. breuil. in 4. d. 13. prop. 13.

b §. 50. pag. 365

c De curand. Græcorum affect. l. 5.

d Hoſius de expreſ. Dei verbo.

e Socrat. l. 5. c 8. Niceph. l. 12. c. 12.

f Socrat. l 4 c. 30. Niceph. l. 11. c. 32.

g Photius epiſt. ad Nicol. Pap. apud Baron. an. 861. nu. 47.

h Euſeb. lib. 6. c. 3.

ſences thereof. So [i] Macrina, Baſils nurſe, *taught him the Scriptures of a child*, after the example of Timothy; and [k] Emeſenus from his infancy was vſed to the word of God.[l] Many lay men, among whom was the famous Paphnutius, being very learned came to the Nicene Councell. [m] Gorgonia the ſiſter of Nazianzene, was well learned. Hierome [n] writes of Paula a gentlewoman, how *ſhe ſet her maides to learne the Scripture*: and many of his writings are directed to women, commending their labour in the Scripture, and encouraging them thereto: as to Paula, Euſtochium, Saluina, Celantia, &c. which he would not haue done if he had bene a Papiſt.[o] It was the reproch that Iulian the apoſtata laid on the Chriſtians, that their women were medlers with the Scriptures: and from him the Papiſts haue borrowed it. But [p] the Apoſtles counſel is rather to be followed, *Let the word of Chriſt dwell in you plentifully in all wiſedome, teaching and admoniſhing your ſelues.* Vpon which place, ſaith Hierome, *Hence we ſee, that lay men muſt haue the knowledge of the Scriptures, and teach one another, not onely ſufficiently, but alſo abundantly.* And the Greeke Scholiaſt, *Chriſt will haue his doctrine dwell in vs plentifully, and that by ſearching the Scriptures.*

i Baſil. epiſt. 74.
k Georg. Laodic. apud Sozom. l. 3. c. 6.
l Niceph. Calliſt. l 8. c. 14.
m Nazianz. orat. funeb. in Gorgon.
n Epitaph. Paulæ.
o Cyril. Alexan. contra Iulian. lib. 6.
p Col. 3. 16.

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§.6. Firſt, becauſe they faile in the firſt condition, which as I ſaid before, was requiſite. For theſe tranſlations are not infallible, as the rule of faith muſt be. For neither were the Scriptures immediatly written by the holy Ghoſt in this language, neither were the tranſlators aſſiſted by the ſame Spirit infallibly: infallibly I ſay, that is, in ſuch ſort as it were impoſſible they ſhould erre in any point. Since therefore the tranſlator, as being but a man, may erre, to ſay nothing of that, which by Gregorie Martin is proued, and by the often change, and variable tranſlations, is ſhewed, that ſome haue erred: how can a man, and eſpecially an vnlearned man, who hath not ſufficient learning, meanes, nor leiſure to compare the tranſlation with the prime authenticall αὐτογραφίν, or originall, be infallibly ſure that this particular tranſlation which I haue, or you haue, do not erre? And if in ſome points it erre, how can I be infallibly ſure that in theſe places which do ſeeme to fauour your ſide, it doth not erre, vnleſſe that you will admit an infallible authoritie in the Church, to aſſure vs ſuch or ſuch a tranſlation doth not erre? of which authoritie I ſhall ſay more hereafter.

The

The Anſwer.

1 This ſection containeth the Ieſuites firſt argument, to proue that the Scriptures tranſlated into Engliſh cannot be the rule of faith: and this may thus be concluded:

The rule is infallible and free from error.

But the Engliſh tranſlation is not infallible and free from error.

Therefore the Engliſh tranſlation is not the rule.

Whereunto I briefly anſwer two things: Firſt that the concluſion may be granted; for we do not thinke this or that tranſlation to be the rule and iudge, but onely that it is a meanes whereby the diuine truth, which is the rule, is made knowne to vs: for we put a difference betweene the doctrine taught in the Scripture, and the meanes whereby the doctrine is vttered to our capacitie, as betweene things and words. The former is the rule, the latter the veſſell wherein the rule is preſented to vs, which in the originall is perfect, but in all tranſlations defectiue more or leſſe. See my anſwer to §.5.nu.1.2.

2 Next, to the argument, that our tranſlations are not infallible, I anſwer, *An edition or tranſlation of the Scripture may be erronious two wayes, and one way is in reſpect of the words onely and not of the ſence: for ſo it may be corrupt, that is to ſay, not altogether ſo perfect as it ſhould be. Now this doth nothing hinder the truth of the matter, or the integritie of the text.* This diſtinction is [a] D. Stapletons, and therefore the Ieſuite muſt admit it, and it is the truth: for no tranſlation can fully expreſſe the idiome or propertie of the originall language, and words and phraſes may be defectiue, and ſecondary cauſes haue their impediments, all which may in their kind truly be called errors: and we deny not but our Engliſh tranſlation, and the Latin vulgar too, is ſubiect to them; but this hindereth not the *truth of the matter*, nor the *perfection of the text*, ſaith D. Stapleton.

[a] Relect. princip. doctrin. controu. 5. q. 3. art. 3. pag. 525.

3 And therefore that which the Ieſuite vrgeth againſt our tranſlations, is of no force, becauſe it proueth no error in matter, but in words onely, as I haue ſaid before: for we grant as he ſaith, *the Scripture was not written immediatly in Engliſh,*

neither was the tranſlator aſſiſted by the holy Ghoſt in ſuch ſort that he could not erre in any point, but being a man he might erre: for he might erre in his owne worke which he did himſelfe, viz. in words and proprieties; but in the matter contained, which is Gods worke, he could not, holding him to the originall Hebrew and Greeke, which our tranſlator did; or at the leaſt, it was not vnpoſſible but he might truly and faithfully tranſlate without any new inſpiration, though he were a man otherwiſe ſubiect to error: becauſe the originall might leade him, and many other meanes might direct and admoniſh him, and diſcouer his error; elſe what will the Ieſuite ſay when an ordinary Paſtor preacheth Gods word to the people? For that which he deliuereth may be free from error, and yet his voice is a humane worke, and himſelfe hath no immediate or infallible inſpiration. The very ſame reaſon is there of tranſlations: for a diuine worke propounded by a humane meanes, may be free from error; which I further proue by Bellarmines owne confeſſion, who ſpeaking of the vulgar Latin, [b] *He admitteth the tranſlator was no Prophet, but ſubiect to error, yet he could not erre in that tranſlation which the Church allowed:* where he granteth, that ſome tranſlation done by a man ſubiect to error, may yet be free if the Church allow it. Now the Church hath allowed our Engliſh, and we ſay, ours is the true Church; and therfore the tranſlator, though he were but a man, did not erre. Againe, thus I reaſon: if the Latin tranſlator were freed from erring, that is to ſay, might erre, but yet did not; then our Engliſh trāſlator may be freed likewiſe, becauſe he hath the ſame means: for if the approbatiō of the Church exempted him, ours alſo hath the ſame approbatiō: but that could not exempt him; for it was extant, and therefore was free from error, if euer it were ſo at all, [c] a thouſand yeares, or at the leaſt ſome time afore the Church either allowed it for authētical, or could take notice of it. And when the Councell of Trent did approue it, it put no other truth into it then was there before, but onely declared it to be true. It followeth therefore, that the tranſlator was preſerued from error by no other meanes: and why might not the ſame direct ours alſo; as namely the infallible and

b Admittimus enim interpretem non eſſe prophetam, & errare potuiſſe, tamen dicimus eum nō errare in illa verſione quam eccleſia probauit. De verbo Dei. l. 2. c. 11. §. Ad illud. See Ioh Maria. pro edit. vulg. c. 22 p. 108.

c *It began to be receiued about the time of Gregory the Great (who entred his Papacie in the yeare 590) ſaith Baron. annal. to. 2 an 231. nu. 47. but was neuer declared to be authenticall till the Councell of Trent. Seſſ. 4. anno 1546.*

and perpetuall veritie of the doctrine it ſelfe tranſlated, the direction of Gods Spirit, his owne diligence, meanes, skill, faithfulneſſe, and the Churches carefull ouerſight?

4 The ſumme of all this is, that our Engliſh Bible containeth two things: the Doctrine, and the Tranſlation.[d] The Doctrine was *inſpired of God*, and written by men infallibly aſſiſted by the holy Ghoſt, and therefore is free from error; and ſo conſequently the Scripture tranſlated into Engliſh, in reſpect of the matter, is vnfallibly true, becauſe it was done by the immediate inſpiration of the Spirit of God. The Tranſlation was done by the miniſterie of the Church, and induſtry of certaine men: who though they had no ſupernaturall inſpiration, or priuiledge from error, yet we know infallibly they haue not erred in the matter, by the ſame meanes whereby we know other truths, and diſcerne other articles of Chriſtian faith: namely by the light of the doctrine tranſlated, the teſtimonie of the Spirit, the miniſtery of the word, the rules of art, the knowledge of the tongues, and ſuch like.

d 1. Tim. 3. 16. 2. Pet. 1. 20.

5 To that which the Ieſuite ſaith out of Gregory Martin, I anſwer, that Martin hath ſaid ſomething againſt our tranſlations, but proued nothing. Doctor Fulkes Confutation of his Diſcouery lieth yet vnanſwered, and long muſt do. Martin cannot giue one inſtance of the ſence corrupted: his exceptions are childiſh, if you reade his booke. But as[e] Ierome ſaid of ſome that vnskilfully reproued his tranſlations, ſo I may anſwer Martin and the Ieſuite, *Theſe and ſuch like toyes are ſcored vp for our hainous faults.* Martin miſſed it farre, as[f] ſome of his fellowes charge him, producing the Councell of Trent againſt him, when he allowed *Recuſants to go to Church with a Proteſtation.* He that was ſo ſhort in his proofes at home, might be as wide in his diſcoueries abroad. And if the[g] Lamia would haue pluckt his eyes out of his boxe, and vſed them at home, as well as he did abroad, he might haue ſeene ſome errors alſo in his owne vulgar Latin: whereof I wil ſay ſomething in the ſeuenth Digreſſion.

e De opt. gen. interpret. ad Pammach.

f *Treatiſe of Renunciat. p.* 156.

g Palæphat. de Fabul. non credend.

6 His next reaſon is, that the often change and variable tranſlations do ſhew that ſome haue erred. Whereto I anſwer

two

two things. First, though it be granted that some haue erred, yet hence it followeth not that all haue, which is the point he must proue: else he were as good say nothing. For we defend the Scriptures WEL AND FAITHFVLLY TRANSLATED; not this or that mans edition, whereof our Church taketh no notice whether it be pure or no. It is sufficient for the veritie of our assertion, that in the Church there be some translations faithfull, agreeing with the originall.

7 Secondly, we do not denie but our translations varie and haue bene altered, according to [h] the example of the primitiue Church before vs. But this varietie hath bene in the words and style, and not in any materiall point of the sence. For we know the diuine doctrine to be one and the same in all translations; immediatly in the original, and more obscurely in the translations: and therefore we so vse them, as that we examine all by the originall, approuing the best, and not hindering the mending of it, if need require. But this change implies no such error in the matter. For one true sence may be vttered diuersly; & though things be alwayes one and the same, yet words be diuers. In which sence our translations are of different sort, and yet no materiall error. As for example, some plainer, or in phrase liker the originall then other some. One translation is in verse, another in prose: one word for word, another sence for sence: one hath a higher and obscurer phrase, another a lower and plainer: yet how can it be inferred hereupon, that therefore they be erronious, when they all yeeld the same diuine sence? Therefore Austins iudgement is more to be preferred, who saith, [i] *The variety and multitude of translations doth not hinder vs from vnderstanding the text, but very much helpe vs, specially if we shall diligently compare them one with another.* And what shall become of the Popish Authenticall vulgar, if change and varietie be a signe of error, which so often was changed before it came to that it is, and since the Trent approbation hath so many different copies? Yea what shall become of their Missals, Portesses, and Seruice-bookes, that so many times haue bene reformed, and more should be, but that the Seruice of the Church would be altered so farre, that scarce any

h Athan. Synops. Euseb. hist. l. 6. c. 13. & inde. Aug. doctr. Christ. l. 2. c. 11. Sixt. Senens. l. 8. hær. 13. Bellar. de verb. Dei. l. 2. c. 5. & 8. Baron an. 231. per totum. Possevin bib. l. 2. c. 8.

i De doctrin. Christ. l. 2. c. 12. & 14.

any shew of the ancient Religion would be remaining in it, [k] saith Canus a Popish Doctor.

8 But the Iesuite obiecteth further, that *seeing the translator, being but a man, may erre, how shall an vnlearned man be infallibly sure that this or that translation erreth not? or if it erre in one point, that it doth not in another, vnlesse the Churches authoritie be admitted to assure vs?* Whereto I answer, [l] that the doctrine contained in the Scripture, is a light, and so it abideth into what language soeuer it be translated; and therefore the children of light know it and discerne it. For [m] God directeth them by the holy Ghost, who openeth their hearts, that they know his voice from all others, and that the light of his truth may shine vnto them. Which light is of that nature, that it giueth testimonie to it selfe, and receiueth authoritie from no other, as the Sunne is not seene by any light but his owne, and we discerne sweet from sowre by it owne taste. And for the opening of our eyes to see this light, whereby our conscience may be assured, we haue diuers meanes; some priuate, as skill in the tongues, learning, labour, prayer, conference, &c. Some publicke, as the ministerie of the word, which is the ordinance of God to beget this assurance: which act of the Church is not authoritie to secure me, but ministerie to shew me that which shall secure me: which ministery is founded on the Scripture it selfe, in that from thence it fetcheth the reason that may perswade me, and sheweth the light that doth infallibly assure me. And thus we know our translations to be true.

k Loc. lib. 11. cap. 5. pag. 510. Videlicet historias graues pro Apocryphis reddunt quidē, sed diuinum ecclesiæ officium vsque eò præter solitum immutant; vt vix vlla antiquæ religionis forma in quotidianis precibus relicta esse videatur.

l Psal. 119. 105. Prou. 6. 23. 2 Pet. 1. 19.

m Ioh. 7. 17. & 10. 4 & 14. 16. 17. 1. Cor. 2. 15. 1. Ioh. 2. 20. Attende, eum qui vult Dei facere voluntatē dici cognoscere Christi doctrinam, quia dispositus est, nec impedimentum habet cognoscendi; tamen lumen diuinum necessarium est quo id assequatur. Tolet. in Joh. c 7. v. 17. in Comment.

Digression 6. *Declaring how the assurance of our faith is not built on the Churches authoritie, but on the illumination of Gods Spirit shining in the Scripture it selfe.*

9 So then the vnlearned man is secured, not vpon the Churches credite and authoritie, but by her ministery which teacheth him, he is directed to the light it selfe: and this ministerie we haue and vse for our translations: but they that obey it, know the translation; and so proportionably all other articles

cles of faith, to be infallible, becauſe the matter therof appeares vnto them, as a candle in a lanterne, ſhewing it ſelfe in it owne light. And that you may ſee the difference betweene theſe two, the Churches teaching, and the illumination of the Spirit in aſſuring vs: the Spirit of God is an inward meanes, the teaching of the Church an outward; the Spirit ſecureth vs by his owne authoritie, the Church directeth vs by her MINISTERY; the Spirit hath light in it ſelfe, the Church boroweth hers from the Scripture; the Spirit can ſecure vs alone, the Church neuer can without the Spirit. But nothing can be plainer to this purpoſe, then the ſaying of Conſtantine the great, in his epiſtle to the Perſian.[n] *Marking the diuine faith, I obtaine the light of truth: and following the light of truth, I acknowledge the diuine faith.* We need then a more certaine authoritie then the voice of the Church, that may proſtrate our mind with a lightning from heauen, and ſtand vpon his owne ground; not drawing his reſolution from any thing out of it ſelfe.

n τὴν θείαν πίστιν φυλάσσων, τῦ τ' ἀληθείας φατὸς μεταλαγχάνω: τῷ ἀληθείας φατὶ ὁδηγούμενος, τὴν θείαν αἰσθάνομαι πίστιν. Theod. hiſt. lib. 1. cap. 25.

10 This is not farre from that which the learnedſt of the Papiſts be driuen to acknowledge, through the neceſſitie of the truth. For thus writeth[o] Stapleton in that booke where he moſt defends the Churches authoritie: *The godly are brought to faith by the voice of the Church; but being once brought, and enlightened with the light of diuine inſpiration, then they beleeue no more for the Churches voice, but becauſe of the heauenly light.* And yet more plainly in[p] the laſt booke that euer he wrote, that one would wonder the Ieſuite ſhould ſee no authoritie to ſecure vs but the Churches: *The inward perſwaſion of the holy Ghoſt is ſo neceſſary and effectuall for the beleeuing of euery obiect of faith,*[q] *that without it neither can any thing by any man be beleeued, though the Church teſtified with it a thouſand times; and by it alone any matter may be beleeued, though the Church held her peace, or neuer were heard.* Where is he then that ſaith, we cannot be infallibly ſure, that this or that is doctrine of faith, free from errour, vnleſſe we admit an infallible AVTHORITIE in the Church to aſſure vs?

o Princip. doctrinal. lib 8. cap. 22. pag. 318. *Where he alſo ſayes:* In aſſenſu fidei formalis ratio aſſentiendi alicui articulo fidei eſt lumen ſupernaturale à Deo reuelante infuſum, quod quidem tùm proponit intellectui, id quod credi debet, tùm inclinat intellectum, — &c.

p Triplicat. inchoata aduerſ. Guilielm. Whittak. in admonit ad Whittak.

q Nec abſque illa quicquam à quoquam credi poſſit, etſi millies Eccleſia atteſtetur: & per illam ſolam perſuaſionem, quodlibet credendum credi queat, tacente prorſus, vel non audita Eccleſia.

Digreſ-

Digression 7. *Wherein the Trent vulgar Latine, and our English translation are briefly compared together.*

11 Which authoritie if we did admit, supposing the Church were like theirs, might we not speed possible as the Papists haue done in their authenticall vulgar, and be assured of that which were starke naught? For I thinke the Sun neuer saw any thing more defectiue & maimed then the vulgar Latin, & yet [r] their Church hath canonized it for good, and preferred it before the originall Greek & Hebrew, which [s] themselues cannot deny to be pure from all corruption; and therefore in all sence it were likely we should haue the better translation, which so religiously follow the originall. I omit to produce examples of the seuerall *Additions, Detractions, Falsifications, Depranations,* and intollerable *Barbarismes* of that vulgar Latin: others haue done it sufficiently; and the learned Papists complaine vpon it bitterly, if they could tell how to helpe it; but who may lift vp the heele against the Trent brat? Thus writeth [t] Lindan their owne Bishop; *It hath monstrous corruptions of all sorts, scarce one copie can be found that hath one booke of Scripture vndefiled and whole. Many points are translated too intricately, and darkely; some improperly and abusiuely, some not so fully, nor so well and truly; sundrie places thrust out from their plaine and naturall sence: the translator possible was no Latinist but a smattering Grecian.* So that if our translation were as bad as the Iesuite, or Gregory Martin could haue said, yet were we in as good a case as themselues. For when they talke such wonders of their vulgar, as for example, [u] that *it hangeth betweene the Greeke and Hebrew as Christ did betweene two theeues*: or as Possevinus [x] speaketh, *It standeth as the pillar of truth, and the hauen whereunto we must betake our selues from the waues of so many different translations*: I say, these and such like maruels are told of it but to bring men asleepe; for * many learned Papists can see no such thing in it.

r Concil. Trid. sess. 4.
s Andrad. defens. Trident. fid. lib. 4. Ioan. Isaac. defens. verit. Hebr. aduers Lindan. Molina in 1. Tho. q. 27. art. 1. disp. 3. p. 399. Alphonsus Médoz controu. Theol. qu. 7. pa. 514. Sixt. Senen bib. l. 8. hær. 2 p. 318 Do. Bann. part. 1 pag. 37.
t De opt. gen. interpret. l. 3. c. 1. 2. 4. 6. Idem Sixt. Senen. bib. sanc. l. 8. in fine pa. 365. & latè Do. Bann. in 1. part. Tho. qu. 1. pag 67. & inde.
u Bibl. Complut in præfat.
x Biblio. select. lib. 2. cap. 10.
* Possemus adiungere præterea Gallos, Italos, atque Germanos Scriptores, qui libris de theologia editis, nó dubitant sæpe editionis vulgatæ vitia accusare, & nostri interpretis oscitantiam; quos graue est vniuersos quasi impios criminari, præsertim cum validis argumentis eorum sententia fulciatur. Ioh. Marian. pro edit vul. c. 21. pag. 103.

§.7. Secondly, they faile in the second condition. For the Scriptures of themselues alone be obscure, and vnknowne, at least to vnlearned men who cannot

reade

reade them; and therefore they alone, in themſelues, cannot be a ſufficient rule to inſtruct them in all points of faith, as is plaine. For locke vp an vnlitterate man and a Bible together for a time in a ſtudie: and he will come forth as ignorant in matters of faith as he went in, if we adde no other meanes but the bare written word, which he cannot reade, to inſtruct him: and yet vnlearned men may be ſaued: and ſaued they cannot be without an entire infallible faith, and this they cannot haue, vnleſſe there be ſome rule and infallible meanes prouided by Almightie God accommodate to their capacitie, to teach them this faith; and Scripture alone, as is now proued, cannot be a rule of it ſelfe accommodate to the capacitie of the vnlearned men, or apt to inſtruct them ſufficiently in all points.

The Anſwer.

1 Vnlearned men may be ſaued, and ſaued they cannot be but by the true faith, and this faith they cannot haue without the rule to teach it them: all this is true; but ſtill the Scripture, yea onely Scripture is that rule, for any thing the Ieſuite hath ſaid in this place, [a] *giuing ſharpneſſe of wit to the ſimple, and to the child knowledge and vnderſtanding.*

a Prou. 1.4.

2 For his reaſon to proue it aboue the capacitie of the vnlearned, *becauſe they cannot reade them, nor profite by them without other helpes ioyned*, is a very ſhift and an idle cauill, concluding as much againſt himſelfe as vs, in that the determination of his Romane Church, without ſome other meanes added, will proue as obſcure as the text of Scripture. Therefore I anſwer, there be certaine helpes to enable vs to vnderſtand; the neceſſitie and requiſite condition whereof hinder not the plainneſſe and eaſineſſe of the rule, as I ſhewed when [b] I handled the properties thereof. For the word of God [c] is a light to our wayes, and [d] ſpeaketh to vs as to children, in all points of faith and manners, eaſily, plainly, familiarly; but yet there is a neceſſary condition required, that we heare and know this voice, which the Ieſuites man lockt vp in a ſtudie doth not. And will the Ieſuite himſelfe, becauſe a man neuer hearing of the Churches determination, abideth ſtill in ignorance, giue me leaue to inferre hereupon, that therefore the Church is not the rule? and yet the reaſon is all one. Againe, there

b §.4. nu.2.
c 2.Pet.1.19.
d Heb.12 5.

there be certaine impediments, ſome naturall, as infancie, vnlearnedneſſe; ſome ſinfull, as ignorance, pride, frowardneſſe; which muſt be remoued afore we can heare the Scriptures, as they muſt alſo afore we can heare the Church; for which cauſe the Lord hath giuen vs[e] the miniſtery of his Paſtors, and other meanes: ſo that if a man being lockt vp with a Bible, returne forth as ignorāt as he went in, this proueth not that the Scripture is obſcure, but that the man heard it not; and to him that heareth not, plaine and obſcure is all one. For the Law of our land is the *rule* of Societie, yet locke vp an vnlettered man and the Law booke for a time together in a ſtudy, and he wil come forth againe as ignorant in matters of law as he went in, if we admit no other meanes: but let the booke be opened and the text read, and then (as [f] Chryſoſtome ſpeaketh) *the moſt vnlearned man that is* ſhall vnderſtand. The Carpenters ſquire is the rule to meaſure by, yet a child can do nothing with it. The Sunne is our comfortable light to ſee by, yet we muſt open our eyes, and apply the meanes. In all arts, as in the Mathematicks, Law or Phyſicke, the precepts are the rule whereby the truth of euery queſtion may be tried; yet the books muſt be opened, and time muſt be ſpent in learning them. And though the Ieſuite do all he can to haue his Church the rule, yet he muſt needs grant the determination thereof is neither knowne nor agreed vpon without much labour: and when it ſpeaketh moſt plainly, yet infants, deafe men, and infidels, yea * many of themſelues heare it not.

e Rom. 10. 14. Eph. 4. 11.

f Hom. 3. de Laz. ὁ χαλκοτέχνης, καὶ ὁ οἰκέτης, καὶ ἡ χήρα γυνὴ, καὶ ὁ παντὸς αἰθεσίμου μαθήσεται—ἔνδοξος, καὶ δι' ἑαυτοῦ μανθάνειν δυνάμενος ἐκ τῆς ἀναγνώσεως μόνης τὰ λεγόμενα. pag. 79.

* See Digreſſ. 26. pag. 166.

Digreſſion 8. *Shewing that the Scriptures are not ſo obſcure, but that they plainly determine all points of faith.*

3 And becauſe the Ieſuite, according to the common hereſie of his Romane Church, maketh the matter of the Scriptures obſcurity ſo dangerous, I wil demand of him by the way, how our reaſons to the contrary may be ſatisfied. For firſt, the Scripture it ſelfe in euident places calleth vs to it, [g] bidding vs *ſearch it and ſeeke to it*; and [h] compareth it *to a light ſhining in a darke*

g Ioh. 5. 39. Eſa. 8. 20.

h 2. Pet. 1. 19.

darke place, yea [i] to the voice of *a father ſpeaking to his children:* and when men vnderſtand it not, [k] it ſaith, *A veile is layed ouer their hearts*, not ouer the Scriptures: and Chriſt [l] ſaith, his ſheep heare his voice; and [m] the rich glutton was told, that his brethren, if they would eſcape damnation, ſhould *heare Moſes and the Prophets*; which had bene to no purpoſe, if they could not haue vnderſtood them when they heard them.

Heb.12.5.
k 2.Cor.3.15.
l Ioh.10.27.
m Luc.16.29.

4 Secondly, he can name no one neceſſary article of our faith, but the word teacheth it as plaine as himſelfe can: as that there is one God, three perſons, a generall reſurrection and iudgement, that Ieſus is the Sauiour of mankind, &c. Bellarmine [n] ſaith, *All thoſe things are written that are neceſſarie to be knowne of all men:* [o] *neither is there any thing better knowne then the Scriptures*: ſo ſaith [p] Saunders, *We haue moſt plaine Scripture in all points for the Catholicke faith.* And in all controuerſies the Papiſts with whom we deale, crie, PLAINE, EVIDENT, MANIFEST SCRIPTVRE.

n Illa omnia ſcripta eſſe, quę ſunt omnibus neceſſaria. De verbo Dei. l 4. c.11. § Vltimo.
o Scripturis nihil notius, l.1. c.1.
p Rock.pa.193. Et Contaren. de poteſt.Pont. pag.227 Lucem meridianam illuſtrius oſtenſum puto ex diuinæ ſapientiæ vocibus.

5 Thirdly, all other queſtions at the laſt are determined by the Scriptures, the Fathers expoſitions are examined by it, & [q] *the Church receiueth teſtimonie from it*: ſo that the finall reſolution of all things dependeth vpon it: which could not be, if of all other things it were not the beſt knowne; for things are not tried by that which is obſcurer, but by that which is plainer.

Greg.Val to. 3. diſp.1. q.1. punct.1. p.32.

6 Laſt of all, what meant the Fathers of the primitiue church ſo much to report this perſpicuitie? for [r] Clemens Alexandrinus ſaith, *The word is not hid from any, it is* A COMMON LIGHT THAT SHINETH TO ALL MEN, *there is no obſcuritie in it: heare it you that be farre off, and heare it you that be nigh.* Auſtine [s] ſaith, *God hath bowed downe the Scriptures euen to the capacitie of* BABES *and* SVCKLINGS, *that when proud men will not ſpeake to their capacity, yet himſelfe might.* Chryſoſtome (and his ſcholer [t] Iſidorus Peluſiota writeth the ſame) [u] ſaith, *The Scriptures are eaſie to vnderſtand, and expoſed to the capacitie of euery ſeruant, and plowman, and widow, and boy, and him that is moſt vnwiſe:* [x] *therefore God penned the Scriptures by the hands of Publicans, fiſhermen, tentmakers, ſhepheards, neat-heards, and vnlearned men, that none of the ſimple people might haue any excuſe to keepe them from reading, and that*

r ἐν ἀπεκρύβη πᾶσι, φῶς ἐστι κοινὸν, ὁπλάμενοι πᾶσιν Protrept.pag.25
s Enarrat. in Pſal.8.
t Lib.2. ep.5.
u Homil. 1. in Mat.
x Hom.3. de Laz. Μηδεὶς οὖν ἰδιωτικὸν. ἵνα πᾶσιν ἀσύνετα ᾖ. ὁ πανταχοῦ ἀνθρώπων ἁμαθίας.

that so they might be easie to be vnderstood of all men, the artificer, the housholder, and widow woman, and him that is most vnlearned: yea the Apostles and Prophets, as schoolmasters to all the world, made their writings plaine and euident to all men, so that euery man of himselfe onely, by reading them might learne the things spoken therein. Iustine Martyr [a] saith, *Heare the words of the Scripture, which be* SO EASIE, THAT IT NEEDS NO EXPOSITION, *but only to be rehearsed.* This was the perpetuall and constant iudgement of the ancient Church, far from the Iesuites paradoxe, that the Scriptures be so obscure and beyond the peoples capacitie, that they can reape no instruction by them: for the Fathers with one consent teach the contrary; and yet you see the confidence of these new Romane diuines: *It is euident in it selfe* ([b] saith one of them) *to any man not quite forsaken of God, that the ancient Fathers make most plainly for vs*, &c. *The field is wonne* ([c] saith another) *if once we come to the Fathers: they are ours as fully as Pope Gregorie the thirteenth.* Their prisoners they may be, but not their patrons, either to erect them Seminaries, as [d] did Gregorie the thirteenth, or to maintaine the doctrine which in those Seminaries they learne and teach.

διὲ αὐτῶν μανθάνειν σωτηρίαν, ἐκ τῆς ἀναγνώσεως μόνης.

a Dialog. cum Tryphon. pag. 213.

b Bristo. Mot. 48.

c Campian. rat. 5.

d Surius cõmẽt. rerum in orb. gest. anno 1572.

Digression 9. *Declaring that the Papists haue reason to hold the Scriptures be obscure and hard, because the articles of their religion be hardly or not at all to be found therein.*

7 And withall the Reader may here very opportunely be put in mind, that these men haue good reason to beare the world in hand, the Scriptures be very obscure, because indeed the popish religion is obscurely or not at all found therin: that not the vnlearned onely, but the skilfullest clearks of their church haue much ado to find some points thereof, and some they confesse cannot be found there at all. And haue not these men good cause then to challenge it iustly of insufficiencie and obscuritie? I haue touched alreadie the confession of Andradius, that *many points of* their *faith would reele and stagger, if traditions stayed them not.* And that you may know the meaning of this

confeſſion to be, not only that they haue no expreſſe Scripture for them, but alſo no collection from the Scripture, Eckius [e] writeth, *The Lutherans are dolts, which wil haue nothing beleeued but that which is expreſſe Scripture, or can* BE PROVED *out of the Scripture.* And Coſterus the Ieſuite [f] hauing deuided Gods word into three parts: *that which himſelfe writ, as the tables of the law; that which he commanded others to write, as the old and new Teſtament; and that which he neither writ himſelfe, nor rehearſed to others, but left it to them to do themſelues, as Traditions, the decrees of Popes and Councels,* &c. concludeth, that *many things of faith are wanting in the two former, neither would Chriſt haue his Church depend vpon them; this latter, ſaith he, is the beſt Scripture, the iudge of controuerſies, the expoſitor of the Bible, and that whereupon we muſt wholly depend:* iuſt as Staphylus [g] ſaid before of the Colliars faith.

e Enchirid c.4.

f Enchirid.c.1. ſub init.

g §.2 nu.6.

8 Thus they ſticke not to name diuers maine articles: as for example, [h] the worſhip of images, [i] faſting dayes, Lent, prayer and oblations for the dead, the whole Seruice of the Maſſe, [k] Purgatorie, Peters being at Rome, the Popes ſupremacie, Reall preſence, the ſacrifice of the Maſſe, Conſecration of water and oile in Baptiſme, the Communion in one kind, Adoration and reſeruation of the Sacrament, priuate Maſſe, Shrift, Pardons, ſingle life of Votaries, Inuocation of Saints, the merit of works, and finally their fiue baſe ſacraments, Confirmation, Vnction, Mariage, Orders and Penance: whereunto many more may be added, whereof they grant there is no mention in the Scripture.

h Tho.3 q.25. art.3.ad 4 Caniſ.catech. titul de præcep.eccleſ.nu.5.

i Caniſ.ibid.

k Mart.Pereſ. de tradit. Lindan.panopl. lib.4 cap.100. Petr.à Soto contra Brent. l.2 c.68. and others,

9 And ſome points which they pretend Scripture for, yet they confeſſe be hardly wroong thereout: as for example Tranſubſtantiation, whereof [l] Bellarmine writeth that *it may iuſtly be doubted whether the text be cleare enough to enforce it, ſeeing men ſharpe and learned, ſuch as Scotus was, haue thought the contrarie,* as indeed [m] he did: and addeth further, that it is but [n] a new doctrine: as [o] Biel alſo holdeth. Yea [p] Scotus and [q] Cameracenſis thinke *that opinion which holdeth the ſubſtance of bread and wine remaineth, the more probable and reaſonable opinion, yea and in all apparence more agreeable to the words of inſtitution.*

l De Euchar.l.3 c.23.§.Secundo dicit.

m Scot.4.d.11. q.3.

n Ibid d.10.q 1.

o Lect.in Cano 41, vide Fr.Suarez.in 3.Thom. to.3. diſp.50. ſect.1.

p 4.d.11.q 3. lit.F.

q Quæſt.in 4. q.6.art.2.lit.F. pag.265.

ſtitution. And concerning a greater point then this, they haue no ſuch euidence of Scripture as they would pretend: for[r] Cornelius a great Biſhop and zealous Papiſt in the Councell of Trent, and[f] with him others, defended that *Chriſt at his laſt ſupper offered no ſacrifice.* A dangerous aſſertion, conſidering the action of Chriſt at that time, is all the foundation we haue for any thing to be done in the ſacrament. By all which we ſee the Scripture is obſcure indeed, and beyond the reach of vnlearned men, for the teaching of Poperie, when the learnedſt that are, find ſo litle of it in them, either expreſly, or by diſcourſe to be gathered.

r Can. loc. l. 12. c. 12. pag. 660. Suarez. tom. 3. diſp. 74. ſect. 2.

f Ex Catholicis quidam negarunt Chriſtum ſeipſum, in extrema cœna, ſub ſpecie panis & vini, obtuliſſe incruentè. Azorius inſtit. moral. lib. 10. cap. 18. pag. 851.

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§. 8. But what ſpeake I onely of vnlearned men, ſince alſo learned men cannot by onely reading be infallibly ſure that they rightly vnderſtand them? For while they vnderſtand one way, they ought perhaps to vnderſtand another way; that which they vnderſtand plainly and literally, ought perhaps to be vnderſtood figuratiuely and myſtically: and contrarily, that which they vnderſtand figuratiuely, ought perhaps to be vnderſtood properly. And ſince it is certaine, that of the reading of the ſame words of Scripture, diuers vnderſtand and expound diuerſly, that all cannot expound aright; ſince ones expoſition is contrarie to another: how ſhall one be infallibly ſure that he onely expoundeth right, hauing nothing to aſſure him but the ſeeming of his owne ſence, or reaſon, which is as vncertaine and fallible as the iudgement and perſwaſion of other men; who ſeeme to themſelues to haue attained as well as he, to the right interpretation or ſence? Moreouer there be many things required to the perfect vnderſtanding of the Scripture, which are found but in verie few: and thoſe alſo wherein thoſe gifts are, be not alwayes infallibly ſure that they haue thoſe gifts, and that they are ſo infallibly guided, but they and others may prudently doubt, leſt ſometimes in their priuate expoſitions, as men, they erre, and conſequently their expoſitions cannot be that rule of faith which we ſeeke; which muſt be on the one ſide, determinately and plainely vnderſtood and knowne, and on the other, infallible, certaine, and ſuch as cannot erre.

The Anſwer.

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1 Now he proceedeth to ſhew how difficult the Scripture is to learned men alſo, that ſo euery way he might diſ-

ble it from being the rule of faith. His reaſon is, becauſe *by onely reading they cannot be ſure they rightly vnderſtand it.* Whereto I anſwer three things. Firſt, we denie not the Scripture to be obſcure and difficult, or how the Ieſuite will, in two caſes. Firſt to all ſuch, learned or vnlearned, as are not diſpoſed and prepared by the holy Ghoſt to vnderſtand them; but this kind of obſcuritie may ſtand with the nature of the rule, as [a] I haue ſhewed; neither can the Ieſuite offer vs any ſo abſolutely knowne, no not his Church, but to theſe kind of men it ſhall be obſcure. Secondly, when the meanes which God hath appointed for the bringing vs to vnderſtanding, are not vſed. In this caſe the Scripture is obſcure I grant, but the fault is in our ſelues that neglect the meanes.

a §.4.nu.2.

2 Secondly, though by *onely reading* we cannot be ſure we vnderſtand it, yet this obſcuritie is not proued hereby: becauſe there are other meanes beſides *onely reading*, which concurring, the obſcuritie is done away, and all made plaine and eaſie, and we haue infallible aſſurance of the true vnderſtanding. Theſe meanes are the miniſtery of the Church, and all kind of diligence, which the holy Ghoſt vſeth for the opening of our vnderſtanding. And therefore *that is not obſcure which by ordinarie meanes may be apprehended, but that is ſo which either hath no meanes at all to open it, or onely hath ſuch as are not ordinarie.* And two ſubalternall things be not contrary but ſubordinate, the facilitie of the text, and the meanes whereby that facilitie is induced.

3 Thirdly, if by *onely reading*, the Ieſuite meane onely the Scriptures themſelues, that a learned man cannot, vſing the meanes, find the true vnderſtanding out of the Scriptures only; then he ſaith not true: for [b] the Prieſts read in the booke of the law diſtinctly, and gaue the ſence, and cauſed the people to vnderſtand *out of the Scripture it ſelfe.* And if there be ſufficient written to bring vs to eternall life, as [c] there is, then the true ſence of the text is contained in it, becauſe that is abſolutely neceſſary to eternall life. And [d] Chryſoſtome ſaith, *That* contrary to the Ieſuite, *euery man of himſelfe, onely by reading may vnderſtand: ye need nothing elſe but to reade.* A truth ſo manifeſt, that

b Neh. 8 8. וישומם שכל ויבינו כמקרא

c See Digreſſ. 3. & 13.

d Prolog in Epiſt. ad Rom. & hom. 3. de Laz. ἐκ τῆς ἀναγνώσεως μόνης ἕκαστος ἑτέρᾳ δήπου δεῖται.

that [e] the Ieſuites themſelues are conſtrained to yeeld it, that *ſuch verities concerning our faith, as are abſolutely and neceſſarily to be knowne and beleeued of all men, are plainly taught in the Scriptures themſelues.* And [f] the Canon law ſaith, *When the law of God is read, it muſt not be read or taught according to the power and knowledge of our owne wit. For many words there be in the Scripture, which may be drawne to that ſence which euery one for the nonce will frame to himſelfe. But it ſhould not be ſo. For* [g] *you muſt not* FROM WITHOVT THEM *ſeeke a forren and ſtrange ſence, that ſo you may, as you can, confirme it with the authoritie of the text; but we muſt* OVT OF THE SCRIPTVRES THEMSELVES *receiue the meaning of the truth. For the diuine Scriptures containe* [h] *the whole and firme rule of faith.*

e Coſter. Enchirid. c. 1. pag. 48 Gregor. de Valen. anal. fid. pag. 100. Bellar. de verb. Dei. l. 4. c. 11. Euang. Bozi. theorem. 10. quem refert Poſſeuin bibl. pag. 196.

f Diſt. 37. Relatum.

g Non enim ſenſum extrinſecus alienum & extraneum, ſed ex ipſis Scripturis ſenſum capere veritatis oportet.

h Integram & firmam regulam veritatis.

4 Againſt this that I haue anſwered, the Ieſuite hath couched together diuers obiections. And firſt, that *learned men many times miſtake the ſence of places, expounding that one way which is meant another, as for example, that figuratiuely which is meant literally:* whereto I anſwer three things. Firſt, this proueth not the pretended difficultie of the Scripture, but onely the weakneſſe and ignorance, or poſſible the frowardneſſe and preiudice of ſome men. And ſo a wrong cauſe is aſſigned: for the Scripture is not the cauſe of theſe mens erronious expoſitions, as I will ſhew in the tenth Digreſſion.

5 Next, this argument conuinceth not all the Scripture of obſcuritie, but onely ſome of it: which we grant. But then what gaineth the Ieſuite? For he muſt proue, that all the Scripture, and ſpecially that which containeth the principles of our faith, which we call the rule, to be obſcure and intricate: which he can neuer do. For [i] *thoſe things which concerne our faith and conuerſation, yea all things neceſſarie, are plainly and manifeſtly ſet downe*: the which cannot be made vncertaine by the obſcuritie of other places. Therefore the diuerſitie of mens iudgements ſheweth the learnedſt men that are [k] to know but in part, and the Scripture in ſome part to be obſcure; but not that all is obſcure, or that which is ſo, is too obſcure to be the rule. See Digreſſion 10.

i Aug. de doctr. Chriſt. l. 2. c. 9. Chryſ. hom. 3. in 2. Theſſ.

k 1. Cor. 13. 12.

6 Thirdly, though the proper interpretation be ſometime

mistaken, yet the truth is not alway thereby obscured. For heare what [m] Austin saith: *He erres not perniciously, neither doth he altogether say vntruly, who sometime expoundeth otherwise then the text meaneth, if so his exposition further charitie, the end of the commandement.* —— *He is indeed deceiued, but yet so, as when a man losing his way, through a by-field commeth whither the way leadeth.* His meaning is, that in many cases wrong expositions hinder not the determinate and plaine iudgement of the text.

m De doctrin. Christian. l. 1. c. 36.

7 But seeing *experience sheweth, that diuers expound diuersly, yea one contrarie to another, how may one be infallibly sure that he onely expoundeth right, hauing nothing to assure him but the seeming of his owne reason, which reason others thinke they haue as well as he?* Whereto I answer three things. First, this *infallible certaintie* befalleth not all men. For God in his iudgement leaueth many to be seduced by their owne seeming sence and reason, and deceiued in their owne opinions, as [n] the Scripture teacheth manifestly: NEITHER IS THERE ANY EXTERNAL MEANES LEFT BY GOD IN THE WORLD, EFFECTVALL TO CONVINCE THOSE WHOM HE HATH GIVEN OVER, and which want his Spirit, as alreadie [o] I haue shewed. For though *the Spirit speake euidently in the text, and plentifully, to meete with all doubts and cases,* as [p] Antoninus speaketh, yet the wicked haue no eares to heare it: their owne preiudice hindereth them. For what can be plainer then this, that Iesus is the Messias, the sacrifice of Aaron is ceassed, the blood of Christ doth away our sins? yet the Iew beleeueth it not, and the reason is giuen by Saint Paul, [q] because *the veile of Moses is layed ouer his heart:* therefore Austin prayeth, *Thee, O my God, I beseech pardon my sinne, and which causedst thy seruant Moses to speake the truth, cause me also to vnderstand it.* If this be a defect in our rule, they which make the determination of the Romane Church the rule, incurre the same inconuenience. For [r] Doctor Stapleton acknowledgeth, *The inward perswasion of the Spirit is so necessary, that without it no man can beleeue any thing, though the Church giue testimony a thousand times.* And [s] againe he complaineth, *This is the beginning of our calamitie, that an heretick*

n Psal. 119. 18. Ioh. 7. 17. & 8. 43 47. & 14 16. 17. 1. Cor. 2. 14. 2. Thess. 11. 2. 2. Pet. 3. 16.

o §. 4. nu. 2.

p Part. 3. tit. 18. c. 3. §. 3.

q 2. Cor. 3. 14.

r Conf. l. 11. c. 3.

s Princip. Doctrin. fid. lib. 8. c. 2. Triplic. inchoat. in admonit. ad Guil. Whitak.

t Relect. controu. sub init.

hea-

heareth not the Churches voice. The ſame ſay we: This is the ſpring of an hereticks confuſion, that he heareth not the voice and definitiue ſentence of the Scripture.

8 Secondly, to the point of his demand, the truth contained in the Scripture is a light, and is diſcerned by the ſonnes of light: [u] the inward witnes to aſſure them, is the annointing of the holy Ghoſt, [x] the outward witneſſe is the Scripture it ſelfe, which by it owne light perſwadeth vs, and in all caſes, doubts, queſtions, and controuerſies clearely teſtifieth with vs, or againſt vs. Which light is ordinarily attained to by vſing the meanes, ſome priuate, as reading, prayer, conference of places, conſent of the godly, helpes of learning and reaſon ſanctified: ſome publick, as the miniſtery of the Church; which miniſtery, as all other meanes, is founded on the authoritie of the Scripture it ſelfe. And this is ſomething to aſſure vs more then *the ſeeming of our owne ſence and reaſon.*

u 1. Ioh 2.20.
Ioh.8.31.32.
x Luc.1.4. Act. 17.11. 2 Pet.1. 19.

9 Thirdly, the Churches word and authoritie, neither doth, nor can aſſure vs: that is to ſay, we are not infallibly certaine, this or that is the right meaning of the text, becauſe the church hath decreed it ſo to be; but by the Churches miniſterie ordinarily we are inſtructed: as I ſhew more at large in the 11. Digreſſion, and haue touched already in the ſixth.

11 But *many things are required for the perfect vnderſtanding of the Scripture, which are but in few: and they which haue them be not ſure either that they haue them, or that they erre not in vſing them. Therefore the Scripture is too obſcure to be the rule:* whereto I anſwer three things, according to the three parts of his argument. Firſt, I grant certaine things are required as neceſſary conditions to the vnderſtanding of the Scriptures, but thoſe things are alway preſent in the Church, and the children of God partake them. The Spirit of God is neceſſarie, [y] which breathes where it liſteth: and the ordinary meanes of learning and diligence be neceſſary; but proueth not the obſcurity pretended. For the Mathematicks be the rule of meaſures, proportions, and numbers, and yet many things are required to vnderſtand them. And the Ieſuite thinketh his Church is the rule, yet [z] Greg. of Valence writeth, that ſometime it is not ſeene ſo eaſily,

y Ioh.3.8.

z Tom.3.pag. 145.

eaſily, but onely by ſuch as are very circumſpect and skilfull.

11 Secondly, though more gifts of *learning* and *art* be needfull to ſuch as teach others, yet that is rather to ſearch out and vtter the ſence which the Scripture it ſelfe yeeldeth, then to bring any to it which was not there afore. And is not the touch-ſtone it whereby we trie gold, though ſome labour be needfull to find it out? And yet they want no gifts for the vnderſtanding of the text, that haue and vſe the text it ſelfe, in that all expoſition is to be fetched out of it; which inuincibly proueth it to be the rule. And I haue often ſhewed, that whatſoeuer the rule be, yet of neceſſitie there muſt be certaine conditions obſerued for the vſing it, and this neceſſitie argueth it not of obſcuritie.

12 Laſtly I ſay, they which haue the meanes to vnderſtand the Scripture, know infallibly, both that they haue them, and that they vſe them right: in the ſame manner that [a] the Philoſopher proueth, that *with the ſame ſenſe we ſee, and are aſſured we ſee.* For ſuppoſing I haue the meanes that bringeth vnderſtanding, it were a moſt abſurd thing to imagine thoſe very means could not aſſure my conſcience of the function or vſe of them.

a Ariſt. de anima. l. 3. c. 2.

Digreſſ. 10. *Aſſigning the true cauſe of mens errors in expounding the Scriptures.*

13 The Scripture in it ſelfe is a light, as it is euery where called; but men do not alway rightly vnderſtand it, by reaſon of ſome defect in themſelues, that hindereth them from comprehending ſo great maieſtie. For who is able to behold the Sunne in his brightneſſe, but his eyes will dazle? yet that is the chiefe light whereby we ſee it ſelfe and all things elſe. The meanes whereby we attaine to the vnderſtanding, is inwardly the Spirit of God opening our iudgment; outwardly, the Scripture it ſelfe, which in plainer places openeth the obſcurer, and giueth light to that which is more difficult. The want of which meanes, is the true cauſe that men runne into error, not vnderſtanding the Scriptures.

14. Our

14 Our Sauiour ſaith, [b] we cannot *know the truth, till we continue in his words:* and the Apoſtle, [c] for our *growing vp* in the word of God, requireth that firſt we *lay by all affection*; and then *as new borne babes deſire the ſincere milke* thereof, that *we may liue and grow thereby. He is the beſt reader*, ſaith [d] Hilary, *who rather expecteth the vnderſtanding of things from the things themſelues, then from himſelfe impoſeth it vpon them: who taketh the expoſition from thence, rather then bringeth it thither; and enforceth not the ſence vpon the words, which before his reading he preſumed.* Epiphanius [e] ſaith, *All things in the Scripture be manifeſt to ſuch as repaire to them with a religious mind.* Oecumenius [f] ſaith, *If any beleeue not, this is not our fault, neither is it the obſcuritie of the Goſpell, but the cauſe is their owne blindneſſe and condemnation. The cauſe of this diſſention*, ſaith [g] Nilus, *is not the ſublimitie of the matter, as if it exceeded the capacitie of mans mind; and much leſſe is the ſpeech of the Scripture the cauſe, as if it were ſo conciſe that it ſpake nothing plainly of the points in queſtion: for it is all one to accuſe God, and challenge the Scriptures.* Saint Auſtin in a [h] certaine Epiſtle, ſheweth what is plaine, and what obſcure, and the reaſon why; that the Ieſuite may ſee there is no place left for his ſhifts: thus he writeth, *The maner of ſpeaking whereby the Scripture is knit together, (whereto all may approach, though few can enter,) [i] like a familiar friend ſpeaketh thoſe plaine things which it containeth, without glozing, to the heart of learned and vnlearned. And as for thoſe which it hideth in myſteries, it lifteth them not vp with ſtately ſpeech, that a dull and vnlearned mind ſhould not preſume to come neare, as a poore man to a rich; but with lowly ſpeech it inuiteth all men, that it may not onely feed them with manifeſt, but alſo exerciſe them with obſcure truth, hauing the ſame in manifeſt that it hath in obſcure places. But leſt manifeſt things ſhould be loathed, the ſame againe are obſcurely ſpoken, that being deſired, they may after a certaine maner be renewed, and being renewed, be delightfully intimated to vs. Hereby both froward wits are wholeſomly corrected, and weake wits cheriſhed, and great wits delighted.*

15 So that to expound figuratiuely that which ſhould be meant literally, or contrary, argueth no ſuch obſcuritie in the

b Ioh.8.30.32.
c 1.Pet.2.1.
d De Trinit.l.1.
e Hær.69. τοῖς βουλομένοις ὀρθῇ λογισμῷ προσίρχεσθαι.
f Vpon 2.Cor. 4. ἐκ ἡμῶν ἐγκλημα ἡ ἀσαφεία τῆς διδασκαλίας: διὰ τ' ἐκείνων ἀπώλειας καὶ τυφλώσεως.
g De cauſis diſſent.Eccle.pag. 21. ἀπὸ τῆς δόγματος ὑφηλὸν κατόπιν ἑαυτὴν ἀνθρώπινον νοῦν: οὔτε πολλῷ μᾶλλον ὁ τῆς γραφῆς λόγος συντεθειμένος ὡς ἂν, καὶ μὴ σαφῶς διαρρήδην περὶ τῶν ζητουμένων.
h Epiſt.3. ad Voluſ.in fine.
i Ea quæ aperta continet quaſi amicus familiaris, ſine fuco ad cor loquitur indoctorum atque doctorum. Ea verò quæ in myſterijs occultat, nec ipſa eloquio ſuperbo erigit, quo non audeat accedere mens tardiuſcula & inerudita, quaſi pauper ad diuitem; ſed inuitat omnes humili ſermone quos non ſolùm manifeſta paſcat, ſed etiam ſecreta exerceat veritate; hoc in promptis quod in reconditis habens.

text

text, but ignorance or leuitie, or partialitie in the man: as when [k] the Popiſh Doctors teach, all texts in preaching, may be turned to Allegories: whereof [l] we haue a pleaſant example in the Councell of Trent; where Tyraboſco, the Patriarke of Venice, preaching on the miracle of the loaues and fiſhes, would proue the ſeuen Sacraments thereby. *The creation of the world*, ſaith he, *was ended the ſeuenth day, and Chriſt ſatisfied the people with fiue loaues and two fiſhes, which make ſeuen. But how ſhall the Councell haue bread, that the people may eate and be filled? euen by appointing ſeuen ſacraments: for that which Philip ſaid, two hundred penny worth of bread will not ſuffice, hath this meaning, that all the myſteries of the old and new Teſtament are not enough to enlighten the people, ſo blind and ignorant are their minds. But that which Andrew ſaid, There is a boy here which hath fiue loaues and two fiſhes, muſt be vnderſtood of the ranke of Saint Peters ſucceſſors: and that which is added, Make the people ſit downe, ſignifieth, that ſaluation muſt be offered them by teaching them the ſeuen ſacraments.*

k Anton. 3. partit. 18. c. 5. §. 3.
l Inno. Gentil. et. Exam. Concil. Trident. lib. 4. nu. 26. ſeſſ. 2.

16 And whereas the Ieſuite vrgeth ſo diligently, that ſome things are *hard to be vnderſtood*, yet this prooueth not that the truth therefore cannot be tried by onely Scripture, becauſe one place thereof expoundeth another: which if the Ieſuite will denie, he muſt be diſputed with, as he that holds the fire to haue no heate in it: for againſt ſuch an abſurd aſſertion, we vſe no reaſons, but onely bid the man put his finger in the fire, and he ſhall preſently ſee whether his opinion be true or no. So let triall be made, and the Ieſuite ſhall ſoone ſee whether the Scripture be ſo obſcure that one place thereof cannot interprete another. [m] Auſtine ſaith, *There is almoſt nothing among theſe obſcurities, but in other places one may find it moſt plainly deliuered.* [n] Chryſoſtome ſaith, *The Scripture euerie where, when it ſpeaketh any thing obſcurely, interpreteth it ſelfe againe in another place.* [o] Hierome ſaith, *It is the manner of the Scripture after things obſcure to ſet downe things manifeſt, and that which they haue firſt ſpoken in parables, to deliuer afterwards in plaine termes.* [p] Baſil ſaith, *The things which are doubtfull, and in ſome places of Scripture ſeeme to be ſpoken obſcurely, are made plaine by thoſe things which are euident*

m De doctrin. Chriſtian. l. 2. c. 6.
n Hom. 9. in 2. Cor.
o Comment. in Eſa. c 19.
p Regul. contract. qu. 267.

in

in other places. And finally, [q] Steuchius a Popiſh Biſhop confeſſeth: *God was neuer ſo inhumane, as to ſuffer the world in all ages to be tormented with the ignorance of this matter, the ſence of the Scripture, ſeeing he hath not ſuffered one place to be in all the Scripture, but if we conſider it well, we may interprete it. For as Theodoret ſaith, the Scripture vſeth when it teacheth vs any ſuch high matter, to expound it ſelfe, and not ſuffer vs to run into error.* To the ſame effect writes * Turrecremata the Cardinall, and * Acoſta the Ieſuite.

q In Gen. cap. 2

* Super d. 37. Relatum.

* Nihil perinde ſcripturam mihi videtur aperire, atque ipſa Scriptura, itaque diligens, attenta, frequenſque lectio; tum meditatio & collatio Scripturarum, omnium ſumma regula ad intelligendum mihi ſemper eſt viſa. Nam ex alijs Scripturis aliæ optimè intelliguntur— itaque obſcuram aperta, dubiam certa interpretatur. De Chr. reuel. l. 3. c. 21. quem refert & laudat Poſſeuin. Biblioth. pag. 199.

Digreſſ. 11. *Prouing that the Scripture it ſelfe hath that outward authoritie whereupon our faith is built, and not the Church.*

17 The Canon law [r] ſaith expreſly, *The diuine Scriptures containe the whole and firme rule of the truth,* and out of themſelues the meaning thereof muſt be taken. So that well may the Church by her miniſtery commend the rule to vs, and inſtruct vs how to ſecure our conſciences out of the Scripture, but by it owne AVTHORITIE it cannot aſſure vs. * Our faith muſt reſolue it ſelfe into the AVTHORITIE of the Scripture. For the authoritie of the Church, in reſpect of vs, dependeth on the authoritie of the Scriptures, and is examined therby. The Church by her authoritie cannot perſwade all men which heare it, but the Spirit of God in the Scriptures alwayes doth. The Scriptures always had their authority euẽ before the churches came to them: the words of the Scriptures are [f] *an immortall ſeed:* [t] *the demonſtration of the Spirit and power:* [u] that which is *liuely and powerfull:* [x] making *our hearts to burne within vs:* [y] it giueth *greater teſtimonie to Chriſt then Iohn Baptiſt* could: [z] *a voice from heauen is not ſo ſure as it:* [a] *it is the Spirit that beareth witneſſe to the truth thereof:* [b] and *if we receiue the witneſſe of men, the witneſſe of God is greater.* Finally our Sauiour [c] ſaith, *They which beleeue not Moſes writings, will not beleeue him:* and is the Churches authoritie greater then Chriſts? [d] The Scriptures teſtifie of

r Diſt 37. c. Relatum.

* Fidei noſtræ formalis ratio eſt diuina reuelatio.

f Luc. 8. 11.
1. Pet. 1. 23.
t 1 Cor. 2. 4.
u Heb. 4. 12.
x Luc. 24. 32.
y Ioh. 5. 36. 39.
z 2 Pet. 18. 19.
a 1. Ioh. 5. 6.
b 1. Ioh. 5. 9.
c Ioh. 5. 47
d Ioh. 5. 39.

of Chriſt, [c] being *written that we might beleeue in him*: and [f] *he that beleeueth in him, hath a witneſſe in himſelf*: [g] *The earneſt of the Spirit is in his owne heart, wherewith God hath ſealed him*: [h] *We are all built vpon the foundation of the Apoſtles and Prophets, Chriſt himſelfe being the head corner ſtone, in whom all the building is coupled together by the Spirit.* [i] In all humane arts there be certaine principles which are knowne of themſelues, and beleeued for themſelues, without any further demonſtration. The Scripture containeth the principles of our faith, and ſhall not we beleeue them? or cannot we know them infallibly of themſelues, without we let in the authoritie of the Church?

c Ioh.20.31.
f 1.Ioh.5.10.
g 2.Cor.1.22.
h Epheſ.2.20.
i Ἀναίτιον γὰρ ἐν ἁπάσαις μαθήσεσιν ἀνυπόστατος εἶναι τὰς ἀρχὰς τοῖς μανθάνουσι. Baſil.in Pſal 115.

18 Where then is the Ieſuites *Credamus Deo, in the captiuating of our iudgement in obſequium Chriſti?* Yea the very [k] Schoolemen ſay, that faith is either *Acquiſita & ſuaſa*, gotten by diſcourſe of reaſon and teſtimonie of the Church; or *Infuſa & inſpirata*, immediatly put into our hearts by the holy Ghoſt, enforcing the mind without further teſtimonie, to yeeld obedience. Now [l] the faith we haue of the points in Scripture, is of the latter kind, and ſo conſequently not relying on the teſtimonie of the Church, *whoſe authoritie is but a created thing, diſtinct from the firſt veritie*, [m] ſaith D. Stapleton. Alexander Hales [n] ſaith, *Faith perſwaded ariſeth from the probabilitie of reaſon, and faith inſpired beleeueth the firſt truth for it ſelfe, and this faith is aboue all knowledge*, [*] *and the acceptation of the holy doctrine diſpoſeth vs to it.* So that our conſcience ſtayeth it ſelfe [o] onely vpon this diuine authoritie, being of greater efficacie to perſwade and hold vs, then either the Church [p] or an Angell from heauen.

k Magiſt.3. diſt.23. Scot.3. diſt.23.q vnica. Ockam.3.q.8. art.3 Gabr.3. d.23.q.2.lit.g.h.
l Deut.29 4. Mat.16.17.
m Princip.fid. doctrin.lib.8. ca.20.pag.314.
n Part.1.q.1. memb.1. fides ſuaſa, inſpirata.
* Et ad hanc diſponit acceptio doctrinæ ſacræ.
o Sed vt verè & plenè credat, neceſſe habet ſoli veritati primæ, puræ & nudæ, penitus inhærere, nullâ certitudinem extrinſecam requirendo. Altiſiod.Sum l.2. pag 71.quem vide latiùs.l.1. præf.
p Gal.1.8.

19 *Let God himſelfe* (ſaith Ambroſe) *teach me the myſterie of heauen, which made it, not man who knoweth not himſelfe: whom may I beleeue in the things of God better then God himſelfe?* So alſo ſaith Saluianus, [r] *All that men ſay, needs reaſons and witneſſes, but Gods word is witneſſe to it ſelfe, becauſe it followeth neceſſarily, that whatſoeuer the incorrupt truth ſpeaketh, muſt needs be an incorrupt witneſſe of the truth.* Finally, let theſe words of [t] Auſtine be wel conſidered: *Moſes that writ theſe things, ô God, is gone to thee; if he were now before me, I would deſire him to open them to me,*

q Lib.5. ep.31.
r De prouid.l.3 pag.270.
t Confeſſ.l.11. c.3.

and

and I would heare him: if he spake Hebrew, I could not vnderstand him: if he spake Latin, I could know what he said; but how should I know whether he spake the truth? And if I did know it, could I know it from him? For within me in the inner parlour of my thought, there is neither Hebrew, nor Latin, nor Barbarian truth that could say, Moses saith true, that I should presently, being certaine and confident, say to him thy seruant, thou sayest the truth. Therefore seeing I cannot aske him, I aske thee the truth, by whose fulnesse he spake the truth: thee O my God I beseech, pardon my sin; and which gauest him power to speake these things, giue me also power to vnderstand them. Austin would neuer haue enquired thus, how he should know whether Moses spake the truth, if he had thought the testimonie of the Church could secure vs: he could not beleeue the Scripture vpon Moses word, then much lesse could he beleeue it on the Churches. Yea his words do wholly exclude the AVTHORITIE of Moses both totall and partiall.

20 The Papists therefore are the patrons of Atheisme, [t] who teach, that *if we take away the authoritie of the present Church, and of the Councell of Trent, then the whole Christian faith may be called in question: for the truth of all ancient Councels, and all points of faith, depend vpon the authoritie of the present Church of Rome.* How much better said [u] Austin, *Our faith shall reele and totter, if the authoritie of the Scripture stand not fast.* Let these assertions of Papistrie be well noted.

t Bellarm. de effect. Sacram. l. 2. c. 25.

u De doctrin. Christian. l. 1. c. 37.

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§. 9. Thirdly, they erre in the third condition. For the Scriptures are not so vniuersall as the rule of faith had neede to be. For this rule ought to be so vniuersall, that it may so absolutely resolue and determine all points, questions, and doubts of faith, which either haue bene, or may hereafter fall in controuersie. But the Scriptures alone are not thus vniuersall. For there be diuers questions of faith, and those also touching verie substantiall points, which are not expresly set downe, and determined in the Scripture. As namely, that those bookes which are generally holden for Scripture, are euery one the true word of God. For this in particular of euery booke holden for Scripture, we shall not find expresly written in any part of the Scripture. This part therefore, whereupon dependeth the certaintie of euery other point proued out of Scripture, cannot be made infallibly sure vnto our vnderstanding or beleefe, vnlesse we put some other infallible rule, whereupon we may ground an infallible

fallible beleefe: which infallible rule if we admit to aſſure vs that there is at all any Scripture, and that thoſe bookes, and no other, are canonicall Scripture; why ſhould we not as well admit it to aſſure vs infallibly which is the true ſence and meaning, in all points, of the ſame Scripture?

The Anſwer.

1 The Ieſuits firſt exception againſt the Scripture was, that it was too difficult: now followeth his next, that it containeth not all things needfull to be knowne. Thus his argument may be concluded:

The rule muſt be vniuerſall, containing all points of faith.
But ſuch is not the Scripture: for many ſubſtantiall points are not expreſly ſet downe therein.
Therefore it is not the rule.

Whereto I anſwer, denying the aſſumption; for euery point of faith, and whatſoeuer elſe is needfull either to be knowne or done, is contained in the Scripture, ſo far forth that there is no point, queſtion or doubt cõcerning faith, but by the Scriptures alone it may abſolutely be determined. For [a] *It is profitable to teach, to improue, to correct, and inſtruct in all righteouſnes, that the child of God may be abſolute, being made perfect to all good workes.*

a 2. Tim. 3. 15.

2 But the Ieſuite ſaith, *there be diuers things not expreſly ſet downe or determined:* reſeruing this word *expreſly*, for a ſtarting hole to creepe out at, becauſe they be not written word for word in ſo many ſyllables. But I anſwer him three things: firſt that the Popiſh diuinitie is, that many points are contained in the Scripture, neither thus *expreſly*, nor yet at all to be concluded thence by collection: for elſe why make they that oppoſition betweene the Scripture and tradition? Secondly, if this be his mind, then he hath put more into the aſſumption then was in the propoſition: for the rule is not bound to containe all things thus *expreſly*. Thirdly, that is expreſly in the Scripture which is there ſet downe, either plainly in ſo many words, as [b] Auſtin ſaith, *All things are that concerne our faith and manners:* or by analogie, when it is neceſſarily implied in the text. For [c] *euery ſuch concluſion is a theologicall diſcourſe*, and hath his war-

b De doctrin. Chriſtian. l. 2. c. 9.

c Alliaco 1. ſent qu. 1. art. 3. & 1.

warrant from the text: and so still the Scripture containeth all things needfull.

3 Against this the Iesuite hath one argument, that it is no where written, that these bookes of Scripture that we haue, are the true word of God. Wherto I answer; first though this were granted, yet would it not follow that all points of faith are not contained in the Scripture; because in euery profession, the principles are indemonstrable, assented to without discourse: and the Scriptures are the principles of religion, and therefore first we must grant them to be the very word of God, and then say, they are such as containe all points needfull to be knowne. This then which the Iesuite requireth to be shewed out of the text it selfe, is first to be supposed, yea beleeued, that it is the true word of God, whereto we are perswaded by the heauenly light it selfe. Secondly, I wonder at the Iesuites confidence, that dareth so boldly say, that of euery booke holden for Scripture, we find it not expresly written that they are the true word of God: for Saint Paul [d] saith expresly, *All Scripture is giuen by inspiration of God:* and Saint Peter [e] saith, *No prophecie in the Scripture is of priuate interpretation, but the holy men of God spake as they were moued by the holy Ghost.* Now to be inspired of God, and to be the true word of God, is all one. The former is written, we see, *expresly* of all Scripture, therefore of euery booke, and therefore the latter is also written.

d 2. Tim. 3. 16.
e 2. Pet. 1. 20. Luc. 1. 70.

4 If the Iesuite reply: But where is it written that these bookes which we haue, be the same of whom it is said, they are inspired of God? or, how know you the Scripture that telleth you so, is the word of God? I answer, this is nothing to the purpose: for he desireth onely to know where it is written, that these books be the word of God, and I answer him by naming the places out of the bookes themselues.

Digression 12. *Wherein it is shewed, that the Scripture proueth it selfe to be the very word of God, and receiueth not authoritie from the Church.*

5 It is another question, *how I know this Scripture*, that saith

saith so of it selfe, *to be the word of God?* For this is knowne first and principally by the illumination of Gods Spirit, as by the inward meanes,[f] and *is giuen to euery man to profit withall, which worketh all things in all men*: and then by the testimonie of the Scriptures themselues, which is the outward meanes which openeth the eyes of the godly: the testimonie of the Apostles and Prophets that penned them as Gods secretaries, and the ministery of the Church inducing vs to assent. These three latter being onely the instruments, euery one in his owne order, whereby God doth enlighten vs, and we denie them not.

f 1.Cor.12.7.11

6 So that the certaintie of the Scripture is not written indeed with letters in any particular place or booke thereof; but [g] the vertue and power that sheweth it selfe in euery line and leafe of the Bible, proclaimeth it to be the word of the eternall God; and the sheepe of Christ discerne the voice and light thereof, as men discerne light from darknes, sweet from sowre, [h] and know children by their fauour resembling the parents: the *Puritie* and *Perfection* of the matter, the *Maiestie* of the dispensation, [i] the Maiestie of the *Speech*, the *Power* that it hath ouer the conscience, the certaine *Prophecies*, the strange *Miracles* contained in it, the great *Antiquitie* beyond all bookes, the admirable *Preseruation* of it against time and tyrants, the sweete *Harmonie* of euery part with other, the *Diuels rage* against them that follow it, the *Vengeance* that hath pursued all such as haue not obeyed it, the *Successe* of the faith contained in it, the readinesse of so many millions of *Men to confirme* it with their bloud, the *Testimonie* of aduersaries and strangers for it, the *Simplicitie* of the writers: all this and much more shining to vs out of the Scripture it selfe, I hope is another maner of assurance then the Church of Romes lying traditions.

g See Scot. prolog. in sent. q.2. Cameracens. 1. q.1.art.2. par.2. concl 1.

h ἐπέγνων σε τῷ ὅτι στυγῶ ὥσπερ οἱ τοὺς τῶν φίλων παῖδας, ἐπὶ τῷ ὁπφαινομένης αὐτοῖς ὁμοιότητος πρὸς τοὺς τεκόντας ἐπιγνώκειν. Basil. epist. 1. ad Naz.

i Non mouent, non persuadent sacræ literæ; sed cogunt, agitant, vim inferunt. Legis rudia verba & agrestia, sed viua, sed animata, flammea, aculeata, ad imum spiritum penetrantia, hominem totum potestate mirabili transformantia. Ioan. fr. Pic. Mirand. exam. van doctr. gent. l. 2. cap. 2. *Which speech of Picus is reported and commended by* Possevinus, in Ciceron. c. 11.

7 Therefore the Iesuites collection is idle, if *we must needs admit some other rule beside the Scripture to assure vs that there is any Scripture at all, why should we not admit the same to assure vs which is the true sence?* for we admit both alike, that is to say, as we reiect the Church from being the RVLE of exposition, so do we also disclaime the AVTHORITIE thereof in canonization. But the Iesuite is of another mind, holding possible that *vnlesse*

the

the authoritie of the Church did teach vs that this Scripture is canonicall, it ſhould be of ſmall credit with him, as [k] Hoſius ſpeaketh: or, *All the authoritie which the Scripture hath with vs, dependeth of neceſſitie on the Churches,* as ſaith [l] Pighius: or as [m] the Councell of Baſil ſaith, *That is called the holy Scripture, which the Church declareth to be holy; not onely the decrees and opinions of the Church be authenticke, and ſuch as we muſt without contradiction ſtand vnto, but alſo her deeds and cuſtomes muſt be vnto vs *inſtead of the Scriptures: for the Scripture and the Churches cuſtome both require the ſame affection and faſhion*: or as Wolfangus Hermannus ſaid, and [n] Hoſius defended his ſaying as good, *The Scripture is of no more authoritie then Æſops Fables, but that the Church* and Popes *approue it.* All which if the Ieſuite hold too, then you may ſee what he requireth when he ſaith, *we muſt put ſome other rule then the Scriptures,* to aſſure vs both of the Scripture, and of the true ſence.

8 But in what a miſerable caſe are theſe men, thus preſumptuouſly to tell their followers that, which at another time, when they are out of the heate of their diſputations, they dare not ſtand to, but vtterly renounce? for [o] Caniſius ſaith, *We beleeue, adhere, and giue the greateſt authoritie to the Scripture, for the teſtimonies ſake of the holy Ghoſt ſpeaking in it.* [p] Bellarmine ſaith, *Other meanes may deceiue me, but nothing is more knowne, nothing more certaine then the Scriptures, that it were the greateſt madneſſe in the world not to beleeue them: the Chriſtian world and conſent of all nations, with whom they haue bene in credit ſo many ages can witneſſe they containe not mens inuentions, but heauenly oracles.* [q] Biel ſaith, *The Catholicke verities, without any reproofe of the Church, of their owne nature are vnchangeable, and vnchangeably true, and ſo are to be reputed vnchangeably Catholicke.* [r] Gregorie of Valence ſaith, *The reuelation of the Scripture is beleeued, not vpon the credit of any other reuelation, but for it ſelfe.* D. Stapleton confeſſeth two things concerning this matter, which bewray the weakneſſe of the Ieſuites aſſertion: [s] firſt, that *all the former writings of the Bible may be aſſured to vs by the latter:* as for example, *the old Teſtament by the authoritie of the new.* [t] Secondly, that *the inward teſtimony of the Spirit is ſo effectual*

k Lib. 3. de authorit. Scriptur. pag. 169.
l Pigh. l. 1. c. 2.
m Epiſt Synod. reſponſ. de authoritate Concilij, pag 700. Crab.
* Inſtar habeant ſanctarum Scripturarum.
n Vbi ſupra. *D. Stapleton writes that the Church hath authoritie to put into the number of the bookes of Scripture, and make canonicall the bookes of Hermes or the conſtitutions of Clemens,* (two famous counterfets) *or any ſuch like bookes; and then they ſhould haue the ſame diuine authoritie with vs, that other bookes haue which the Apoſtles themſelues canonized. Princip. doct. fid. l 9. c. vlt.*
o Catech. cap. de precep. eccl. nu. 16.
p De verb. Dei. lib. 1. cap. 2.
q 3. diſt. 25. dub 3. lit. f.
r Comment. in Tho. tom. 3. pa. 31. Venet. Idem Staplet. princip. doctr. l. 8 c. 22.
s Defenſ. Eccl. authorit. aduer. Whitak. l. 1. c. 9.
t Triplicat. inchoat. aduerſ. Whitak. in admonit.

for the beleeuing of any point of faith, that by it alone any matter may be beleeued, though the Church hold her peace, or neuer be heard. Now if the former may receiue authoritie from the latter, then we may be aſſured of them otherwiſe then by the Church; and thoſe latter alſo are certaine to vs, elſe could they not make the other ſo: and why is the Churches AVTHORITIE ſo abſolutely vrged here by the Ieſuite, when yet in ſo many caſes it may be ſpared? That is not the ſole thing that muſt aſſure vs, without which we may otherwiſe be ſecured.

Digreſſion 13. *Shewing againſt the Ieſuites aſſumption, that all ſubſtantiall points of our faith are ſufficiently determined in the Scriptures: and the reaſon why the Papiſts call for the Churches authoritie.*

9 Whereas the Ieſuite obiecteth againſt the Scripture, that many ſubſtantiall points of faith are not expreſly contained in the Scriptures: this is true of his Popiſh faith, which is in them neither expreſly nor by analogie, ſaue that they haue an anſwer readie, [t] *That which pleaſeth the Church of* Rome, *is Gods expreſſe word.* But of the true faith of Chriſt, [u] Auſtin ſaith, *Whatſoeuer a man learneth from without the Bible, if it be hurtfull, there it is condemned; if it be profitable, there it is found: all things which may be learned elſewhere, are found there more abundantly.* [x] Baſil ſaith, *It is neceſſarie and conſonant to reaſon, that euery man learne that which is needfull out of the holy Scripture, both for the fulneſſe of godlineſſe, and leſt they inure themſelues to humane traditions:* which words, ſaith [y] a Ieſuite, *ſeeme to debarre traditions;* and the Church of Rome authorizeth the Scripture but by tradition. [z] Chryſoſtome ſaith, *Whatſoeuer is required to ſaluation, is all accompliſhed in the Scripture, neither is there any thing wanting there that is needfull for mans ſaluation.* Iſidorus Peluſiota, his ſcholler, [a] biddeth *we ſhould refuſe whatſoeuer is taught, vnleſſe it be contained in the volume of the Bible.* [b] Cyril: *Such things as the Apoſtles ſaw ſufficient for our faith and manners, are written, that ſhining in true faith and good manners, we might come to heauen by*

t Hoſius de expreſſ. Dei verb. pag. 38.
u De doctrin. Chriſtian. l 2. c. 42.
x Regul. contract. q. 95.
y Non videtur author harum quæſtionum admittere traditiones non ſcriptas Bellar. de amiſſ. grat. lib. 1. c. 13.
z In Mat. hom. 41.
a Lib. 1. ep. 369.
b Lib 12. in Ioh in illud: Hęc autem ſcripta ſunt vt credatis.

by Christ. [c] Hierome: *Whatsoeuer things men find and faine without the authoritie and testimonie of the Scripture, as if they were from Apostolicall tradition, are smitten by the sword of God.* [d] Irenæus; *We haue not knowne the order of our saluation by means of any but those through whom the Gospell is come to vs; the which Gospell they then preached, and afterwards by the will of God deliuered to vs in the Scripture, to be the foundation and pillar of our faith.* These places of the Fathers, [e] by the confession of the Iesuites themselues, shew, that all things are written which be necessarie for the saluation of all men. And so you see the Iesuites rashnesse. For if many *substantiall points of* faith be not set downe, then some things necessary are wanting; for euery substantiall point is necessary for all men.

c Comment. in Hagg. c. 2.

d Lib. 3. c. 1.

e Bellarm. de verb. Dei. lib. 4. c. 11.

10 But yeeld the Iesuite, that *the Church shall be the rule* we speake of to assure our conscience; and then aske him, who shall be this Church? whereto he wil answer, none but *the Pope and his crew of Cardinals*; nay none but *the Pope himselfe*, as I haue shewed alreadie, and shall declare hereafter: who, *if he leade thousands of people by troupes to hell, eternally to be damned with himselfe there, yet no man might presume to reproue him, because he is iudged of no man,* [f] saith the Canon law, which the Iesuite will kindly take too, if ye put him to it.

f Dist. 40. c. Si Papa.

11 And how will this Church expound the Scripture when you haue yeelded your selfe vnto her? for no doubt she will discharge the office faithfully, which she laboureth for so eagerly. Let Cusanus the Cardinall tell you how: (for I hope he neuer recanted this point, as [g] they say he did another, of greater truth:) thus he writeth, [h] *The Scripture is fitted to the time, and variably vnderstood; so that at one time it is expounded according to the current fashion* of the Church; *and when that fashion is changed, the sence also is changed.* [i] *Againe, when the Church changeth her iudgement, God also changeth his.* [k] *The letter of the Scripture is not of the essence of the Church, and therefore no marueil if the practise of the Church at one time do interprete the Scripture on this fashion, and another time on that.* And let the Popes lawyers tell you, that say, [l] *The Pope hath a heauenly iudgement, and maketh that to be the meaning, which is none; be-*

g Stapl. counterbl. l. 3. c. 36. pag. 358.

h Epist. 2. pag. 833.

i Epist 3. pag. 838.

k Epist. 7. pag. 857.

l De translat. episcopi. c. Quanto. in Glos. §. Puri.

cauſe in thoſe things that he pleaſeth to haue go forward, his will is a law: neither may any man ſay, why do you ſo? for he may diſpence aboue all law. So that this is the plaine Engliſh, wherinto all the Ieſuites doctrine, concerning the authoritie of the Church, is reſolued: and whatſoeuer any of them ſay, yet their halting in the end cometh all to it; and good reaſon, for the Pope is a faſt friend to the Romane Church, &c.

§.10. Fourthly, this rule of faith which we ſeeke for, muſt be ſuch, that whoſoeuer do find it, and hauing found it, will diligently attend vnto it, obediently, in all that it teacheth, yeeld aſſent vnto it; ſhall ſufficiently in all points, be inſtructed as touching matters of faith, in ſuch ſort, that none that yeeldeth this obedient aſſent in all points to the teaching thereof, can fall into error of faith. But there be many that hauing found the Scripture, do with an obedient mind diligently reade it, and yeeld aſſent to euery ſentence and word written in it; acknowledging whatſoeuer it ſaith to be the word of God, and yet are not ſufficiently inſtructed, but may and do ſometimes groſly and obſtinately erre in matters of faith: as it is moſt euident, ſince men of contrarie minds in religion do in manner aforeſaid reade the Scriptures, acknowledging them to be the word of God, and yet continue oppoſite in opinion, and ſo one of them in errour. Therefore the Scripture alone is not that rule ſufficient of it ſelfe to inſtruct euery one in all points of faith.

The Anſwer.

1 This is the Ieſuites third argument againſt the Scriptures: and it is thus framed.

The rule inſtructs ſuch as find it and obey it, in all points of faith, and preſerues them from error.

But the Scripture alone doth not inſtruct ſuch as find it and obey it, in all points of faith, and preſerue them from error: as appeareth in that many thus vſing it, do notwithſtanding erre.

Therefore the Scripture alone is not the rule.

For anſwer to this argument, you muſt not forget in what ſence [a] I haue ſhewed the Scriptures *alone* to be the rule. For when we ſay *alone*, we exclude not the ſubordinate meanes and diſpoſitions, whereby we are enabled to vſe them; but the

a §.4.nu.2.

authoritie of all other things, either to ſupply their ſuppoſed imperfection, or to giue the ſence: and therefore granting the propoſition, I denie the minor with the confirmation thereof, being meerly falſe. For all ſuch as finding the Scripture, do obey and yeeld aſſent vnto it, are thereby ſufficiently preſerued from error, and inſtructed in the truth. And the reaſon why ſome vſing it (as the Ieſuite and his Church, for example) do notwithſtanding erre, is becauſe either they vnderſtand it not, or will yeeld no aſſent vnto it. For there is no cauſe ſo abſolute, but the effect thereof may, from without, be hindered, when a ſtop cometh betweene. See Digreſſion 10. where all this argument is anſwered.

2 So that when men vſing the Scriptures, do notwithſtanding remaine in error, the let is in themſelues. For though poſſible *they confeſſe them to be Gods word*, yet all obedience to them conſiſteth not in that: but it is further required, that the blindnes of their heart be done away, and that curioſitie, preiudice, and other impediments be remoued: as we may ſee by this, that there is nothing more clearely defined by the Church, then that there is but one God, and three perſons, which made all things; that Chriſt is the Sonne of God, borne of the virgin Marie; yet theſe things we ſee are in controuerſie among them that vſe the Scriptures. So then it muſt not be granted the Ieſuite, that *euery one*, or *any*, that groſly erreth in matters of faith yeeldeth obedience to the Scripture in all that it teacheth; for if they did ſo, they could not erre.

Digreſſ. 14. *Containing a diſcourſe of Saint Auſtine, about mens errors againſt the Scripture.*

3 This point is well ſpoken to by [b] Auſtin. *You ſee*, ſaith he to the Manichees, *this is your endeuour to take away from among vs the authoritie of the Scriptures, and that euery ones mind might be his author what to allow, what to diſallow, in euery text; and ſo he is not for his faith made ſubiect to the Scripture, but maketh the Scriptures ſubiect to himſelfe; and that which he holdeth, doth not therefore pleaſe him, becauſe it is found written in ſo high authoritie*

[b] Contra Fauſt Manich. lib. 32. cap. 19. 6. tom.

ritie, but therefore he thinketh it written truly, becauſe it pleaſeth him. Whither now doeſt thou venter thy ſelfe miſerable ſoule, weake, and wrapt in carnall miſts, whither doeſt thou venter thy ſelfe? Here Auſtin ſheweth a reaſon, why many hauing the Scriptures, are not yet inſtructed thereby: but doth he therefore conclude they cannot be the rule? enquire if he do: for thus he proceedeth a litle after: *Why doeſt thou not rather ſubmit thy ſelfe to the Euangelicall authoritie, ſo ſtedfaſt, ſo ſtable, ſo renowned, and by certaine ſucceſſion commended from the Apoſtles to our times, that thou mayſt beleeue, that thou mayſt behold, that thou mayſt learne all thoſe things which offend thee; ſo to do, through thine owne vaine and peruerſe opinion?* Here Auſtine thinketh mens errors remaine by reaſon of their owne frowardneſſe, and not through any obſcuritie in the Scripture. Concerning which he writeth thus [c] in another place, that *ſome things being darkely ſpoken, a thicke miſt being about vs, deceiue thoſe that raſhly reading, take one thing for another; all which I doubt not was prouided by God to tame our pride with labour, and to reuoke our vnderſtanding from loathing.——Therfore hath the holy Ghoſt tempered the Scriptures thus loftily and wholeſomely, that by plainer places he might ſatisfie our hunger, and by obſcurer put away our fulneſſe. For nothing, in a manner, is pickt forth of thoſe obſcurities, which may not be found moſt plainly ſpoken of elſewhere.*

c De doctrin. Chriſt. lib. 2. c. 6.

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§.11. Neither do I ſee what you can obiect againſt this concluſion, but that place of S. Paul, 2. Tim. 3. *Omnis Scriptura diuinitus inſpirata, vtilis eſt ad docendum, &c. vt perfectus ſit homo, &c.* But this place proueth nothing againſt that which I haue ſaid. For it ſaith not, the Scripture alone is ſufficient to inſtruct a man to perfection, but that it is profitable for this purpoſe, as it is indeed: and the rather becauſe it commendeth vnto vs the authoritie of the Church; which as I ſhall after ſhew, is ſufficient to inſtruct vs in all points of faith.

The Anſwer.

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1 Whatſoeuer may be ſaid againſt the Ieſuites concluſion

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ouer and beſides, yet this place is one of thoſe texts which we obiect againſt it. And thus we reaſon:

That which is by diuine inſpiration, 1. *is able to make a man wiſe to ſaluation,* 2. *through the faith of Chriſt,* 3. *which is profitable to inſtruct in righteouſneſſe,* 4. *to teach, to reproue, to correct,* 5. *that he may be abſolute and perfect to euery good worke: that alone is ſufficient, and containeth all things needfull to be knowne.*

But ſuch is the Scripture, that it is able to make a man wiſe, &c.

Therefore it alone is ſufficient.

Euery word in the text is an argument. But the Ieſuite anſwereth two things.

2 Firſt, that the Apoſtle ſaith not, the Scripture alone is *ſufficient* to inſtruct vs to perfection, but *profitable*. Whereto I reply, that the Apoſtle ſaith not ſimply, they are *profitable*, but they are *profitable* to *teach*, to *reproue*, to *correct*, and to *inſtruct in all righteouſneſſe*; that the man of God may be *abſolute*, being made *perfect to all good workes*: whence I draw two arguments to ſhew it to be ſufficient alone. Firſt, becauſe a man by vſing it, may be made *perfect* to EVERY good worke: now that is ſufficient that can make me perfect and abſolute to euery worke. Secondly, becauſe the duties whereunto the Scripture is profitable, containe a ſufficient doctrine of ſaluation. We do not ſay, the Scripture is profitable, therefore ſufficient; but it is profitable to EVERY THING, therefore ſufficient. Thus I reaſon:

They teach, they reproue, they inſtruct, they correct.

[a] *But this is ſufficient, and containeth all things: all that we need to ſaluation, is either to be taught, or reproued, or inſtructed, or corrected. Ergo.*

a Ex his autem contingit alicui vt integer ſit. Oecumen.

Againe: *That is ſufficient which maketh him abſolute and perfect to* EVERY *good worke.*

But ſuch are the Scriptures.

Therefore they are ſufficient.

Moreouer, that muſt needs be granted ſufficient, which can make a man wiſe to *ſaluation*, and teach him the faith of Chriſt: and this, the Apoſtle ſaith, the Scriptures are able to do. By

which word *Able*, the other word *Profitable*, must be expounded. For the Apostle, to manifest their abilitie, produceth their profitablenesse, which were no good argument if their profitablenesse were not complete. Besides, it cannot be denied but all sufficient things are profitable, and therefore hence it followeth by the rule of conuersion, that therefore some profitable things are sufficient. And so may the Scripture be sufficient.

3 Secondly, he answereth, *They be profitable and sufficient, because they commend vnto vs the Churches authoritie, which is sufficient.* But this is a shift. For, 1. then they are not sufficient, in that they commend no such authoritie to vs. 2. If this be a good answer, then so many books of the Bible be superfluous. For this one place, or [b] the fifteenth verse of the second chapter of the second Epistle to the Thessalonians, for example, were sufficient, because, according to the Iesuites exposition, it commendeth to vs the authoritie of the Church which is able to instruct vs. 3. The text is euident, that the profitablenesse thereof standeth in *Teaching*, *Reprouing*, *Correcting*, and *Instructing*: now if it stand in this wholly, then the Iesuites conceit is excluded; if but in part, then let him shew what we need more for our saluation then *Doctrine*, *Reproofe*, *Correction*, and *Instruction*. 4. There was neuer any Papist in the world, that durst alledge this text for the authoritie of the Church: and yet granting the Iesuites exposition, it should proue it inuincibly. 5. The Church it selfe, whereunto he saith the Scripture sendeth vs for our sufficient instruction, receiueth her doctrine out of the Scriptures. *The Church*, saith [c] Austin, *is our mother, her breasts are the two Testaments of the Scripture, whence she giueth her children milke.* Therefore they containe a sufficient doctrine, because the Church giueth her children no other. 6. Yea the Apostle saith, they are able to make *the Man of God* perfect: that is, the Pastor himselfe, the Pope, and Councell, and all. Now the Iesuite will not say, they make these perfect by sending them to the Church, because themselues are the Church, yea the head and mouth of it, as themselues thinke. 7. Finally, it were intollerable folly to say, that man teacheth me all good learning, that I might be *Absolute* and *Perfect*, yea maketh me

b *Hold the traditions.*

c Tract. 3. in 1. epist. Ioh. sub init.

me *wise* to knowledge, which onely as I go, sheweth me the schoole where I learne these things: yet the speech were as proper as the Apostles in this place, supposing the Iesuites exposition to be true.

4 The Fathers, and certaine Papists also, the truth constraining them, expound the place otherwise, and say as we do. [d] Chrysostome writing on this place, saith: *If any thing be needfull for vs to learne, or to be ignorant of, there, in the Scripture, we may haue it:* and he addeth, that in these words, Paul telleth Timothy, *Thou hast the Scriptures to teach thee in stead of me; if thou desire to know any thing, there thou mayst learne it.* Which he could not haue said, if he had not thought Timothy might learne as much out of the Scripture, as Paul could teach him. [e] Villavincentius a Papist confesseth, *The Scriptures, and* THEY ALONE *are able to teach vs to saluation, as the Apostle in the third chapter of his second Epistle to Timothy affirmeth, saying, all Scripture is inspired of God, &c. In which words the Apostle comprehendeth all things that are needfull to the saluation of man.* [f] Antoninus the Archbishop of Florence saith, *God hath spoken but once, and that in the holy Scripture, so fully to all doubts and cases, and to all good workes, that he needeth speake no more.* [g] Espencæus writeth, *That if any thing be needfull either to be knowne or done, the Scriptures teach the truth, reproue the false, reclaime from euill, perswade to good. Neither yet do they make a man good in some sort, but* PERFECT: *yea they can teach a man to saluation, and* [h] *make him learned* SVFFICIENT.

d Hom.9.

e De ration. stud.theolog. lib.1.cap.3. pag 1.

f Sum.part.3. tit.18.c.3.§.3.

g Comment. in 2.Tim. c.3. in v.15.16.

h Sufficienter doctum reddere

§.12. The second conclusion is that no one mans naturall wit and learning, neither any companie of men neuer so learned, (onely as they are learned men, not infallibly assisted by the holy Spirit) can, either by interpreting Scripture, or otherwise, be this infallible rule of faith: and consequently those that for matters of faith, relie either vpon their owne interpretation of Scripture, or vpon the interpretation of other learned men not assisted infallibly by the holy Ghost, cannot haue an infallible faith. This I proue: Because all this wit and learning is humane, naturall, and fallible, and therefore cannot be a rule or foundation whereupon to build a diuine, supernaturall, and infallible faith. The third conclusion, that no priuate man, who perswadeth himselfe to be especially instructed by the Spirit, can be this infallible rule of faith: at least so farre forth as he teacheth or beleeueth contrary to the receiued doctrine of the.

the Catholicke Church; this I proue, first, because *S. Paul, Gal.* 1. saith, *Si quis vobis euangelizauerit præter id quod accepistis, anathema sit.* Pronouncing generally, that whosoeuer teacheth contrary to the receiued doctrine of the Catholicke Church, should be held anathematized or accursed. Secondly I proue the same, because the rule of faith must be infallible, plainly knowne, and vniuersall, as before hath bene proued. But this priuate spirit is not such. For neither the partie himselfe, and much lesse any other, can be infallibly sure, that he in particular is taught by the holy Ghost. For neither is there any promise in the Scripture to assure that he in particular is thus taught by the holy Ghost, neither is his particular perswasion, be it neuer so seeming strong, able to giue infallible assurance thereof, since diuers now adayes perswade themselues to be thus taught by the Spirit, and yet one of them teaching contrarie to another: and therefore some, in these their perswasions must needs be deceiued. And therefore who, without testimonie or miracle, or some other infallible proofe, dare arrogantly affirme, that he onely is not deceiued, since others that perswade themselues in the same manner that he doth, are in this their perswasion sometime deceiued? Moreouer, suppose one assure himselfe to be taught by Gods Spirit immediatly in all things what is the true faith, as it is not the manner of Almightie God to teach men immediatly by himselfe, but rather as the Scripture telleth vs, *Fides ex auditu, Rom.* 10. and it is to be required *ex ore sacerdotis*, and must be learned of *Pastors and Doctors, whom God hath put in his Church, vt non circumferamur omni vento doctrinæ.* But suppose, I say, one in priuate thinke himselfe to be immediatly taught of God, how should he, without testimony or miracle, giue assurance to others that he is thus taught? especially in such sort to make them forsake the teaching of the Catholicke Church, which by plaine promises and testimonies of Scripture they do know to be taught of God? Nay they ought not in any sort to beleeue him, but rather to esteeme him as one of those of whom it is said, *Ezech.* 13. *Væ Prophetis insipientibus qui sequuntur spiritum suum, & nihil vident: dicunt, ait Dominus, cùm ego non sum locutus.* Neither is it sufficient that these men alledge words of Scripture for that which they say, because euery sect-maister alledgeth Scripture for his opinion; yea the diuell himselfe for his purpose bringeth words of Scripture, *Math.* 4.

The Answer.

1 These two conclusions might easily be granted without further examinatiõ, if the Iesuit had not a further reach in them then the words pretend. For what Protestant thinkes, that *any priuate man*, or *any company of men, how learned soeuer*, or *any mans naturall wit and learning* is the rule of faith? which honour we giue

giue to the Spirit of God in the Scriptures only. But the Ieſuite aimeth at thoſe, which in compariſon of the reſt of the world, being but priuate men, & particular Churches, haue examined and refuſed the Romane faith; as Wickliffe, Hus, Luther, and the Churches of England, Scotland, and Germanie haue done: that ſo, hauing in his former concluſion pluckt the Scriptures from you, he might alſo in theſe two, bereaue you of ſuch faithfull Paſtors as God hath ſtirred vp from time to time to inſtruct you; and when he hath done, in his laſt concluſion, obtrude vpon you his Papall conſiſtory. If he meant *Priuate men, wits, learning, and companies*, as they are oppoſed to *Diuine* and *Spirituall*, he ſaid wel; for no ſuch *priuate* men, wits, learning, or companies may be heard againſt the preſent doctrine; and this is well proued in the Ieſuits diſcourſe: but vſing it in that ſence as it is oppoſed to *common and vſuall*,[a] which the Papiſts alway do, his concluſions are vntrue: viz. that nothing may be receiued which *Priuate men* or *Particular companies* teach againſt that which is ſurmiſed to be the Catholicke Church. For in matters of religion, it maketh no matter whether the teachers be many or few, publicke or priuate perſons, as long as they teach the faith, and expound the Scriptures truly. For a true expoſition is *publicke*, though the companie that giue it be priuate; and a falſe expoſition is *priuate*, though the Church that vrge it be neuer ſo publicke, yea though it came from a generall Councell. And ſo this is to be holden concerning *priuate men and companies*, that they may ſometime be infallibly aſſured of the truth againſt a publicke multitude, as the Romane Church for example; and hauing the Scripture for their foundation, may teach and beleeue againſt it: in which caſe, though their *perſons, and wit, and naturall learning* be not the rule, yet as long as they follow the Scripture, which is the rule, we are bound to heare them. This being all that we hold, and that which the Ieſuite in theſe concluſions girdeth at, now I come to examine his arguments againſt it.

a Priuatum accipio vt opponitur communi ſpiritui. Mart. Pereſ. de Tradit. part. 2. aſſert. 4. pag. 48.

2 Firſt he ſaith, *all mens wit and learning is humane, naturall, and fallible: therefore no mans wit or learning can be the rule which muſt ſuſtaine our faith, diuine, ſupernaturall and infallible.* Whereto

I anſwer, granting the whole argument: for we ſay not, any mans learning is the *Rule*, or any companie of men the *Foundation* of our faith, but the contrary, as I haue ſaid: onely we hold, they may be ſo aſſiſted by the holy Ghoſt, that they may interprete the Scriptures truly and infallibly againſt a companie as big as the Romane Church. And this is a full anſwer to the ſecond concluſion.

3 Next, in his third concluſion he ſaith, *No priuate man can be this rule, at leaſt when he teacheth contrary to the receiued doctrine of the Catholicke Church: becauſe Saint Paul ſaith, If any preach any other Goſpell then that which we haue preached vnto you, let him be accurſed.* This text [b] is commonly vrged againſt Luther and Caluin, for preaching otherwiſe then the Romiſh Church beleeueth; whereby you may ſee what the Ieſuite drieth at in theſe two concluſions. But I anſwer, though this text proue that no priuate man is the *rule* of faith, and that no teaching may be receiued againſt the Scriptures; yet there is nothing in it againſt ſuch as reſiſt a falſe Church, though they be men neuer ſo priuate. For Saint Paul ſpeaketh of the doctrine which he had taught, not which euery Church, calling it ſelfe Catholicke, may poſſible hold; and of it he ſaith, *Let him be accurſed that preacheth otherwiſe.* Now [c] all that the Apoſtle preached, is written in the Scriptures, and ſo he accuſeth none but ſuch as teach againſt them: forbidding all mē to preach againſt the Churches doctrine conſenting with the word. But when any thing defecteth from that, it may and muſt be excepted againſt, ſeuen by priuate men, elſe this very text accuſeth them for conſenting to it. Thus [d] Auſtin expoundeth the place: *If we or an Angell from heauen declare vnto you, either concerning Chriſt or his Church, any other matter belonging to our faith or life,* * *any thing but that which you haue receiued in the* WRITINGS *of the Law and the Goſpel, let him be accurſed.* See; Auſtin preferring the SCRIPTVRE aboue all things, expoundeth the place againſt ſuch as teach any thing concerning *Faith* and *Manners* (let the Ieſuite marke this) but that which is contained in the Scripture; and the Ieſuite, begging the queſtion, talketh idlely of his Romane Church.

b Rhem. vpon Gal.1.8.

c Phil.3.1. Iren.l.3.ca.1. Niceph.Calliſt. l.2.c.34.

d Contra lit. Petilian. Don. l.3.c.6. & de Vnitate Eccleſ. cap.11.

* Præterquam quod in SCRIPTVRIS legalibus & Euangelicis accepiſtis.

4 His

4 His second argument to proue his third conclusion, is that *the priuate spirit is not infallible and plainly knowne.* Whereto I answer, that this is false, meaning *priuate* as the Iesuite doth, and I haue distinguished it: for a smal company holding against a multitude, as [e] Michaiah did against 400 Prophets, may be directed by the spirit of God in the Scriptures, which are infallible and plainly knowne. But *neither themselues nor any other can be sure they are thus taught.* I answer, this is vntrue: for the Scripture is a light, and knowne by the sons of light, and by it they may be assured. Now they that be thus assured, are infallibly sure they are taught by the holy Ghost: for [f] *All the Scripture is inspired of God,* and containeth the teaching of the holy Ghost. But *there is no promise in the Scripture to assure him that he is thus taught.* Yes; for the Scripture promiseth, that euery doctrine is of God that consenteth with it: and this consent a man may infallibly know; or else in vaine had [g] the *Beræans searched the Scriptures, to see whether those things were so as Paul and Silas preached:* and in vaine did [h] the Prophet send the people *to the law and to the testimony,* if thereby one could not be secured. But *many perswade themselues they are taught by the Spirit, and yet are deceiued: and this may be such a perswasion.* I answer, [i] the Papists cannot denie but there is *a heauenly light,* which assureth the children of God of it selfe: and Saint Luke [k] saith, the writing of his Gospell was able to giue *the certaintie of those things whereof Theophilus was instructed:* and [l] Saint Paul was exceeding carefull that the Laodiceans might haue *the full assurance of vnderstanding to know the mysterie of God.* Now will the Iesuite denie all this assurance, and call it but a perswasion, which is concluded from the testimonie of the word? Will he reiect the light of the Scripture and witnesse of the holy Ghost, which worketh all things in all men, [m] that they may see it, [n] *whose eyes the god of this world hath not blinded?* But *some are deceiued.* True, [o] *such as haue strong delusions to beleeue lies;* [p] or a *veile ouer their heart in reading:* but how followeth this, some are deceiued, therefore all? But *who, without testimonie of miracle, or some other infallible proofe, dare arrogantly affirme, that he onely is not deceiued?* I answer, the triall might be made without *miracles,*

which

e 1.Reg.22.23.
f 2.Tim.3.16.
g Act.17.11.
h Esa.8.20.
i Greg. de Val. tom.3. disput. theol.disp.1.q.1 punct.1. Stapl. princip.doctrin. l.8.c.22. & Triplic.in admonit. ad Whitak.
k Luc.1.4.
l Col.2.2.
m 1.Ioh.5.10. Ioh.7.17.
n 2.Cor.4.4.
o 2.Thess.2.11.
p 2 Cor.3.14.

which [q] D. Standish a Papist saith, *were giuen but for a time, as Austin in his dayes did witnesse, saying, he that would looke for a miracle then, was a miracle to the world himselfe.* But without some other infallible proofe it cannot; which proofe is the Scripture it self, more infallible then either [r] *miracles* or *visions*; and to rely vpon it is no [s] *arrogancy* but obedience: which some men doing against the Romish heresies, not they onely saw the truth, but more saw it with them, whom [t] God reserued to himselfe in all countries, though the Iesuit & his partakers were none of them.

[q] *His booke against the translation of the Scripture. cap.* 3.

[r] Luc. 16 31.
[s] 2 Pet. 1. 19.

[t] *This is shewed* §. 50.

5 His third argument followeth. *No man, teaching against the Catholicke Church, can assure others that he is taught of God, vnlesse he haue the testimonie of miracles*: therefore no priuate man can be this infallible rule of faith. I answer, granting the conclusion, that no priuate man is the *Rule* of faith: yet a priuate man, as I haue [*] distinguished, teaching against the Romish Church, falsly termed Catholick, may giue infallible assurance of his teaching *without miracle*, as I haue said already, and here will declare further, by answering the Iesuites confused discourse more particularly.

[*] Nu. 1.

6 First he saith, *It is not Gods manner to teach men immediatly by himselfe, but by meanes of his Church and Pastors.* Whereto I answer, that neither do we say these priuate men, of whom the question is, were taught *immediatly* by inspiration; but had their knowledge by *Meanes* of the Scripture, truly taught, in the Church, according to the manner touched in [u] the three texts alledged: onely we say, the *Papacie* was not this Church, nor the Priests thereof those Pastors and Doctors whom God had put in his Church, that from their lips the faith might be required; but they were degenerate into rauening wolues, and Antichristian heretickes: and such these *Priuate* men, both Pastors and people, proued them to be by the Scriptures: as when the Pharises [x] had generally corrupted the law, [y] denying Iesus to be Christ, [z] he reproued them by the Scriptures. But *suppose one thinke himselfe to be immediatly taught of God, how should he giue assurance to others that he is so taught, vnlesse he had miracles?* I answer, assurance of *Immediate* teaching he can giue none, neither is it needfull; for I know no particular man or Church

[u] Rom. 10. 17. Mal. 2. 7 Eph. 4. 12.

[x] Mat. 5. 10 & 15. 3. & 16. 6. 12 & 23. 13.
[y] Marc. 14. 64. Ioh. 7. 48. & 8. 13. & 9. 22.
[z] Ioh. 5. 39.

of

of the Protestants that pretendeth immediate teaching; but we all confesse and proue the Scriptures and Pastors of Christs true Church haue taught vs; and hereof we dayly giue assurance to those that haue hearts to beleeue. But *how can priuate men be assured without miracles*? This is answered alreadie. [a] Chrysostome saith, *God hath left vs the Scriptures, more firme then any miracle.* And to them Austine reuoketh vs from miracles: [b] *Say not these things are so, because such a one did such and such maruels, but let them proue their Church by the Canonicall bookes of the Scripture, and by nothing else: these are the demonstration of our cause, these are our foundation, these are our grounds whereupon we build.* But *no man can giue assurance he teacheth true, that teacheth men to forsake the Catholicke Church that is taught of God.* I answer, the Iesuite saith true in this, and [c] the texts alledged proue well, that Christ abideth with his Catholicke Church for euer. But he should haue remembred, that these priuate men taught vs to forsake nothing but the *Papacie*, prouing the same to be the kingdome of Antichrist. And as for the Catholicke Church, it consisteth in these men whom the Iesuite calleth priuate, though he and his fellowes very foolishly haue arrogated the name to themselues. For *they are Catholickes which be of sound faith and good life* [d], saith Austine; not they [e] which say they are Apostles, and are not, but are found liers; or [f] calling themselues Iewes, are the synagogue of Satan.

a Hom. 3. de Laz.

b De vnit. Eccl. c. 16.

c Mat. 28, 20. Ioh. 14. 16. & 16. 13.

d Qu. in Math. c. 11.

e Apoc. 2. 2.

f ver. 9.

7 Therefore also the Iesuite may preach his text of *væ prophetis*, Ezek. 13. 3. to his Cleargie at home, [g] who are bound to the Popes spirit, *though he leade them to hell.* For to follow the Scripture, and Gods Spirit speaking publickly in the same, is not to follow a mans owne spirit, which the Prophet condemneth. And whereas he concludeth, that *it is not sufficient to alledge words of Scripture*, because *euery sectmaster*, yea *the diuell alledgeth Scripture for his opinion*: I answer, that neither do we thinke it enough to alledge words of Scripture, but the Scripture truly applied, which neither the diuell, nor sectaries, nor Papists can do. But what a loose kind of reasoning is this: the diuell alledgeth Scripture, therefore the Scripture is no suffi-

g Dist. 40. Si Papa.

cnt

ent warrant? For did not our Sauiour confute the diuell by only Scripture *rightly vnderstood*, though he alledged the words thereof *absurdly wrested?* The sheepe therefore casteth not away her fleece, though the wolfe sometime put it on: else the Iesuite must renounce the authoritie of his Church also, because sectmasters sometime alledge it. But euen as he will say, they alledge it indeed, but yet either not the true Church, or the true church not truly: so I say, sectmasters alledge the Scripture indeed, but either not the true Scripture, or the Scripture not truly. And let the Iesuite remember, that [h] a good friend of his excuseth the blasphemous comparison of those that liken *the Scripture* [i] *to a nose of waxe*, by this, that *heretickes wrest and detort it, as a nose of waxe is bowed into many formes.*

h *Defence of the censure against Clark pag.* 166.
i Cēsur. Colon. pag. 112. Pigh. hierarch. l. 3. c. 3 p. 103. & others

Digression 15. *Against the two former conclusions, shewing that priuate and particular companies may sometime be assured of the truth against a pretended Catholicke companie.*

8 Because the Iesuite pleadeth so for his Catholicke multitude, let him consider, the Scripture [k] biddeth all men *trie* what they are taught, [l] commending them that examined euen the Apostles teaching, and [m] commanding to *beware of false Prophets*, and [n] *to search the Scriptures*, [o] that *we might haue our wits exercised to discerne good and euill*: all which were to no purpose, if when we had done, we neither could by reading attaine to any certaintie, or hauing attained, might not hold it against a multitude, but were still bound to referre the matter to them which are suspected, and whose iudgement is the very thing to be examined. Againe, [p] one Michaiah defended the truth against 400 Prophets: [q] one Paphnutius directed the whole Councell of Nice: Christ and his Apostles withstood the whole Iewish synagogue: and [r] Elihu one yong man, rebuked the ancients.

k 1. Thess. 5. 21. 1. Ioh. 4. 1.
l Act. 17. 11.
m Math. 7. 15. & 24. 4. Esa. 8. 20. Ier. 23. 16. Rom. 16. 17.
n Ios. 1. 8. Ioh. 5 37
o Heb. 5 14.
p 1. Reg. 22. 15.
q Niceph. lib. 8. cap. 19.
r Iob 32. 6.

9 Saint Chrysostome hath a discourse about this point, which I thought fit to be propounded: *A Gentile* ([s] saith he) *cometh and saith, I would be a Christian, but I know not which side*

s Homil. 33. in Act.

to

to cleaue vnto; many dissentions are among you, and I cannot tell which opinion to hold: euery one saith, I speake the truth; and the Scriptures on both sides are pretended, so that I know not whom to beleeue. To this Chrysostome replieth, *Truly* (saith he) *this maketh much for vs: for well might you be troubled, if we should say we rely vpon reason; but seeing we take the Scriptures which are so true and plaine, it will be an easie matter for you to iudge. And tell me, hast thou any wit or iudgement? for it is not the part of a man barely to receiue whatsoeuer he heareth, but if thou marke the meaning, thou mayst throughly know that which is good. When thou buyest a garment, though thou haue no skill in weauing, yet thou sayst not, I cannot buy it, they deceiue me, but thou doest all things that thou mayst learne how to know it: say not then, I am a scholler, and will be no iudge, I can condemne no opinion: for this is but a shift and a cauill, and let vs not vse it, for all these things are easie.* To the same effect saith [t] Hierome: *It is alway the diuels endeuour to bring the waking soule asleepe: therefore at the comming of Christ, and his word, and the Churches doctrine; and when Niniueh, that sometime was so beautifull a whore, shall haue her end, the people which before was lulled asleepe vnder their teachers, shall be lifted vp, and hasten towards the mountaines of the Scriptures, the mountaines Moses and the Prophets, and the Apostles, and the Euangelists, which are the mountaines of the new Testament: and when they come to these mountaines, and shall be occupied in the reading thereof, if they find none to teach them, then their endeuours shall be approued, because they flew to the mountaines, and the slothfulnesse of their teachers shall be detested.* Did Hierome in these words expound a Prophet, or prophecie himselfe concerning these latter times? when the whore of Babylon drew toward her end, and the profound sleepe of the Romish teachers was such, that men were faine to flie to the Scriptures, whereby they detected both the slothfulnesse of their labour, and the corruption of their doctrine. And why not? when *in many cases the peoples hearts are holier then the Priests heart?* as the same Hierome saith in [u] another place.

[t] Comment. in Nah. c. 2. in fine

[u] Ad Pāmach. aduer. err. Ioh. Hieroſolym.

10 Moreouer, let the Iesuite consider, that the learned of his owne side haue left written as much as we say, in defence

of priuate men; that ſo it may appeare what truth there is in his concluſion, when his owne Doctors confute it. For thus writeth [x] Panormitan, *One faithfull man, though priuate, is more to be beleeued then the Pope or a whole Councell, if he haue better reaſon on his ſide, and authoritie of the old and new Teſtament.* And [y] Gerſon more fully: *The examination and triall of doctrines concerning faith, belongeth not onely to the Pope and Councels, but to euery one alſo that is ſufficiently ſeene in the holy Scripture, becauſe euery one is a fit iudge of that he knoweth.* And againe, *Some lay man not authorized, may yet be ſo excellently learned in the Scripture, that his aſſertion ſhall be more to be credited then the Popes definitiue ſentence. For the Goſpell is more to be credited then the Pope. Therefore if ſuch a lay man, though he be priuate, teach a truth contained in the Goſpell, and the Pope either know it not, or will not know it, yet it is euident that his iudgement is to be preferred.* [z] I know not how theſe men would haue writ if they had now liued in the Popes Seminaries, but this you ſee they writ before Luther was borne, or Seminaries were erected, that the *Scriptures* be the rule to trie all things by; and the *priuateſt* man that is, by them may iudge, yea conuince and refuſe the Pope and his Councels. Which is all that we ſay for priuate men, that hauing the Scripture for their foundation, they taught and beleeued againſt the Romiſh multitude; and though their perſons were not the rule, yet when they followed that which is the rule, we beleeued them.

x Part. 1. de Elect. & elect. poteſt. cap. ſignificaſti. In concernentibus fidem, etiam dictum vnius priuati eſſet præferendum dicto Papæ, ſi ille moueretur melioribus, &c.

y De exam. doctrin. part. 1. conſid. 5.

z *And yet if the Pope neuer ſo little anger them, they write as much at this day.* Non ſaluat Chriſtian. quod Pontifex conſtanter affirmat præceptum ſuũ eſſe iuſtum; ſed oportet illud examinari, & ſe iuxta regulã ſuperius datam dirigere. Tract. de interdict. compoſit. à Theolog. Venet. prop. 13.

§. 13. The fourth and laſt concluſion of this queſtion is, that this infallible rule, which we ought obediently to follow in all points of faith, is the doctrine and teaching, faith and beleefe of the true Church. This I proue: Becauſe to this agree all the conditions which I ſaid to be requiſite in the rule of faith. Firſt, this is a thing infallible, as ſhall be proued. Secondly, it is a thing eaſie to be knowne. Thirdly, it is ſuch a thing as may vniuerſally reſolue and determine vs in all queſtions and doubts, and inſtruct all ſorts of men in all points of faith. And conſequently whoſoeuer will obediently yeeld aſſent to this rule in all points, as we all profeſſe in our Creed, ſaying, *Credo Eccleſiam Catholicam*, ſhall not erre in any point. That theſe three conditions of the rule of faith, agree to the doctrine or teaching of the vniuerſall or catholicke Church, I proue.

The

The Answer.

1 We would not stand with the Iesuite about this conclusion, but freely grant it, if no more were meant thereby then the words make shew of: that the doctrine, and faith of the vniuersall Church, is the rule of faith. For that doctrine is onely the contents of the Scripture, which we yeeld to be the rule. For [a] Austin saith, *Our mother the Church giueth her children milke out of her two breasts, the old and new Testament.* But he hath a further reach, and meaneth a higher matter. First, that the Churches word and authoritie is the rule, without referring the same to the Scripture. Secondly, that the Church of Rome is this true and vniuersall Church. Thirdly, that all the authoritie and efficacie thereof is in the Pope alone. This is the plaine English of the conclusion, howsoeuer the words be faire and cleanely, and the Iesuite defending it, must shew all the properties of the rule to appertaine to the present Pope of Rome, or else he doth but trifle and spend time.

a In 1. Ep. Ioh. tract. 3.

Digression 16. *Shewing how the Papists pretending, at euery word, the Catholicke Church, meane nothing thereby but the Popes determination.*

2 First, howsoeuer these words be tollerable, the *doctrine, teaching, faith, and beleefe of the true Church is the infallible rule, in all points to be followed:* yet the Popish meaning is absurd, that whatsoeuer the Church teacheth, though it be not contained in the Bible, must be accepted as matter of faith, and that vpon her owne authoritie. Yet thus they hold, as I haue [b] shewed, and may further be perceiued by the Iesuites words in this section; *Whosoeuer will yeeld assent to the Church in all points, as we professe in our Creed, saying, I beleeue the Catholicke Church, shall not erre in any point.* Which words of the Creed, meaning no more, but [c] that *we beleeue there is one holy, Catholicke Church,* whereof our selues are members; he expoundeth of yeelding assent in all points to it: which exposi-

b Digress. 1. 4. 6. 9.

c Ruffin. Expos. Symbo.

tion may be further vnderstood by that which [d] other Papists say more fully, *I beleeue the Catholicke Church; the literall sence whereof is, that thou beleeuest whatsoeuer the Catholicke Church holdeth and teacheth are to be beleeued.* Which exposition is a glosse beside the text. And yet this is tollerable in comparison of the next.

3 For hauing deuolued all power ouer to the Church, in the next place they define this Church to be the Romane company. For [e] Bristo saith, *The Romane Church is the Catholicke Church:* and [f] the Rhemists, *The Catholicke and Romane faith is all one.* Wherein their meaning is to win authoritie to the Romish faction, perswading them there is no saluation but in that religion, and making roome for themselues in all those places of Scripture which commend vnto vs the Catholicke Church of Christ. Which is a iest so grosse, that it deserueth to be smiled at rather then confuted. And yet it stayeth not here neither, but goeth a degree further, which me thinketh is a note aboue é.a.

4 For as they take all authoritie and sufficiencie from the Scripture, and giue it the Church; so all the Churches authoritie they giue to the Pope. So saith Gregory of Valence: [g] *By the Church we meane her head, that is to say, the Romane Bishop:* [h] *In whom resideth that full authoritie of the Church, when he pleaseth to determine matters of faith, whether he doth it with a Councell, or without.* Thomas saith. [i] *The making of* A NEW CREED *belongeth to the Pope, as all other things do which belong to the whole Church.* [k] Yea *the whole authoritie of the vniuersall Church abides in him.* [l] Andradius saith, *All power to interprete the Scripture, and reueale the hidden mysteries of our religion, is giuen from heauen to the Popes and their Councels.* Yea saith [m] Graffus, *The common opinion is, he may do it without them.* And so [n] saith Bellarmine, *Himselfe, without any Councell, may decree matters of faith.* And [o] Syluester; *The power of the Catholicke Church remaineth all in him.* And [p] Aluarus Pelagius, *We are bound to stand to his iudgement alone, rather then to the iudgement of all the world beside.* And the Canon law saith, [q] *It were heresie to thinke* OVR LORD GOD THE POPE *might not decree as he doth*

d Staplet.def. eccles.potest. adu.Whitak.l.1 cap.9. Rhem. annot.1.Tim.3. 15. Bristo.dem. 44.

e Mot.17.in marg.

f Annot.Rom. 1.8.idem Baron an.58. nu.49. See Possevin. bibl.select.lib.4 c.13 §.Interdum quoque haud satis.

g Disput.theo. tom.3 disp.1.p. 24. Item Caiet. 22.q.1.ar 9.& 10.& Dom.Ban ibid.pag.72 b. apud D.Thomam. Pro eodem omnino reputatur authoritas Ecclesiæ vniuersalis & authoritas concilij, & authoritas summi pontificis.

h Analys.fidei. p.136.& tom.3. in Tho.p.146.

i 22.q 1.ar.10.

k 22 qu.11 art. 2.ad 3.

l Defens.fid. Trident.lib.2.

m Decis.iur. c.s.part.2.l.2. c.7 nu 49

n De Christ.l.2 c.28.

o Sum.Sylvest. verbo fides. n.2

p De Planctu Eccl lib.1.artic.6.

q In Sext.extr. Ioh.22.tit.14.c. cum inter. in gloss.

doth.[r] Yea *his rescripts and decretall Epistles are Canonicall Scripture.* Simancha[s] sayes, *We do constantly auouch all the Popes that are rightly elected, to be Christs vicars,* —— *and to haue the highest power in the Catholicke Church, and that we are bound to obey them in all things pertaining to faith and religion.* And finally, the Iesuite himselfe[t] hereafter saith, *All Catholicke men must necessarily submit their iudgement and opinions, either in expounding the Scripture, or otherwise, to the censure of the Apostolicke seate; and God hath bound his Church to heare the chiefe Pastor in all points.* By all which we see what is meant by those importunate brags of the *Catholicke Church*, and why the Papists rely so much vpon it.

[x] They make it their vaunts, that *the very name of the Church appalleth vs:* and good reason, if the Pope be it, Gods enemie and ours: But in the meane time themselues might blush thus to tell the ignorant a tale of the Church, And wil the fooliſh Protestants be wiser then the Catholicke Church? [y] and yet this Church, when things come to the reckoning, is nothing else but the Pope.

r Dist. 19. in Canonicis, & gloss. ibid.

s Cathol. instit. tit. 45. nu. 2.

t §. 36.

x Audito Ecclesiæ nomine hostis expalluit. Campian. rat. 3.

y Nomen callidè retinuit, rem ipsam funditus definiendo sustulit. Camp. vbi supra.

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§ 14. And first that the doctrine of the vniuersall Church in all points is infallible, thus I reason: If our Sauiour Christ haue *promised* to any companie of men the assistance of himselfe and of his holy Spirit for this speciall purpose, to teach and instruct them in euery truth, *giuing* withall peculiar *commission* to them to teach all nations, and *warrant* and *commandement* to all to heare them, and to do all things according to their saying: and further, *threatning* that he that will not heare them, and do all things according to their saying, should be accounted as an Ethnicke and Publican: then certainly the doctrine and the teaching of this companie of men is in all points infallible, and most true. For looke what he *promiseth* must needs be performed, and whatsoeuer he *warranteth* or *commandeth* to be done, may safely and without danger of errour be done, nay must of necessitie be done, especially when he threatneth those that will not do it; and consequently if he promise to send his holy Spirit to teach any companie of men all truth, it is not to be doubted but that he sendeth this his Spirit, and by him teacheth them all truth. And since the teaching of this Spirit is infallible, we haue not to doubt but that this companie to which this *promise* should be made, should in all points be infallibly taught the truth. If also the same our Sauiour gaue *warrant* and *commandement* that we should heare and do in all points according to the saying of this companie of men, being thus infallibly taught, and hauing *commission* to teach, we may not likewise doubt but that they shall infallibly teach vs the truth in all points.

For otherwiſe, by this his commandement, we ſhould ſometimes be bound to heare and beleeue that which were not true, and do that which were not right and good; which without blaſphemie to Chriſts veritie and goodneſſe, can no way be taught. But ſo it is that Chriſt our Sauiour hath in holy Scripture promiſed, giuen commiſſion, warranted, commanded, and threatned, in manner aforeſaid: therefore we haue not to doubt, but that a certaine companie of men there be, to wit, that companie which is called the true Catholicke Church, which both is in all points taught infallibly by the holy Spirit, and is in like maner to teach vs all truth. The promiſe we haue *Matth. vltim. Ego vobiſcum ſum omnibus diebus vſque ad conſummationem ſeculi*: I am with you all the dayes vnto the end of the world. In which words is promiſed the continuall preſence of Chriſt himſelfe, the maiſter of truth, with his holy Church, not for a while then, nor for a while now, but all the dayes vnto the end of the world. Alſo we haue another promiſe, *Ioh.* 14. *Ego rogabo Patrem meum, & alium paracletum dabit vobis, Spiritum veritatis, vt maneat vobiſcum in æternum*: I will aske my Father, and he will giue you another paraclete, that he may remaine with you, not onely for ſixe hundred yeares, but for euer. And to ſhew vs for what purpoſe he would haue his holy Spirit to remaine with vs for euer, he ſaith againe, *Cùm autem venerit ille Spiritus veritatis, docebit vos omnem veritatem*, *Ioh.* 16. And when the Spirit of truth ſhall come, he ſhall teach you all truth. The commiſſion we haue *Matth. vltim. Euntes docete omnes gentes*. The warrant alſo we haue *Luc.* 10. *Qui vos audit, me audit*. By which words appeareth plainely, that our Sauiour Chriſt would haue vs to heare and giue credite to his Church no leſſe then to himſelfe. The commandement we haue *Matth.* 23. *Super cathedram Moſis ſederunt Scribæ & Phariſæi, omnia ergo quæcunque dixerint vobis, ſeruate & facite*. Out of which words we may gather, that we are commanded in all points to doe according to the doctrine of the Prelates of the Catholicke Church, though it ſhould happen that their liues ſhould not be commendable or good. For though in this place our Sauiour doe onely ſpeake of the chaire of Moſes in which the prieſts of the old law did ſit, yet it muſt be vnderſtood *à fortiori* of the chaire of S. Peter, in which the Prieſts of the new law doe ſucceede. So did the ancient Fathers vnderſtand, and eſpecially Saint *Auſtine, Epiſt.* 165. who ſaith thus: *In illum ordinem Epiſcoporum qui ducitur ab ipſo Petro ad Anaſtaſium qui nunc in eadem cathedra ſedet, etiamſi quiſquam traditor per illa tempora ſubrepſiſſet, nihil præiudicaret Eccleſiæ & innocentibus Chriſtianis, quibus Dominus prouidens, ait de Præpoſitis malis, quæ dicunt, facite, quæ faciunt, facere nolite*. Into the order of Biſhops which is deriued from Saint Peter himſelfe vnto Anaſtaſius who now ſitteth vpon the ſame chaire, although ſome traitor had crept in for the time, he ſhould nothing hurt or preiudice the Church of the innocent Chriſtians, vnto whom our Lord prouiding ſaith of euill Prelates, What they ſay, do; what they do, do not. The threats we may gather out of *Luc.* 10 where our Sauiour ſaith, *Qui vos ſpernit, me ſpernit*, He that deſpiſeth you, deſpiſeth me: ſignifying, that looke what ſinne it were not to heare, but to deſpiſe the preaching of our Sauiour Chriſt himſelfe; that we ſhould account it the ſame ſinne, to deſpiſe and not to giue heed and credite to his Ca-

tholicke

tholicke Church: inſinuating thereby a threate of like puniſhment for the ſaid contempt. Alſo *Matth.* 18. the ſame our Sauiour ſaith, *Si Eccleſiam non audierit, ſit tibi ſicut Ethnicus & Publicanus.* Thus you ſee our Sauiour Chriſt hath promiſed vnto his Church the continuall aſſiſtance of himſelfe and of his holy Spirit to teach it all truth. Moreouer that he hath giuen commiſſion to it to teach vs; yea and hath warranted and commanded vs in all points to heare and to do according to the ſaying of his Church: and hath threatned greatly thoſe that will not heare the Church: which proueth, that it pertaineth to this Church to inſtruct vs in all points of faith, and that we ought to learne of it, in all matters of religion, the infallible truth.

The Anſwer.

1 The drift of all this ſection is to proue, that the doctrine of the vniuerſall Church in all things, is infallible: which if it were granted, yet it were too ſhort to proue, that therefore this Church were the rule of faith. For euery infallible thing, whoſe teaching is moſt true, is not yet in the ordinance of God ſet apart to inſtruct vs. As the Angels of heauen, for example, are not the rule of our faith, though [a] they haue *all the graces and glorie* that a creature can haue, and conſequently the grace of *infallibilitie*. Let this be noted in the firſt place.

a Fr. Suarez in Tho. to. 1. diſp. 42. ſect. 1.

2 But yet the doctrine and teaching of the Church is not, *in all points*, infallible and moſt true neither; meaning this doctrine not of the Scripture, but of the Churches miniſterie in propounding and following the ſame: for in her miniſtery and manners, ſhe may and doth erre: as ſhall appeare in my anſwer to the Ieſuites reaſons throughout this ſection. But firſt the queſtion muſt be made plaine. For to ſay as he doth here and euery where in this queſtion, that the *teaching of the vniuerſall Catholicke Church is infallible, not ſubiect to error*, is an improper ſpeech, not incident to the queſtion: becauſe that Church comprehendeth all the *triumphant* Church in heauen, which neither can be vſed, neither do we charge it with error; but confeſſe it to be [b] *glorious, not hauing ſpot, or wrinkle, or any ſuch thing.* All the queſtion is of that part of the Catholicke Church which dwelleth here on earth, profeſſing the name of Chriſt,

b Epheſ. 5. 27.

and liuing in warfare against the world and Satan, called the Church *militant*. Which so distinguished, we hold to be subiect to error both in MANNERS and DOCTRINE. And the Iesuite of necessitie, by the vniuersall Church must vnderstand onely this part thereof, because this part onely is apt to teach vs, and hath ministerie in her hands: or else he disputeth confusedly, not propounding the question betweene vs truly.

3 This being noted, now I come to the discourse: which may be all concluded in this syllogisme, that we may the better iudge of it.

That 1. *vnto which Christ hath promised his owne presence, and the presence of his Spirit, for euer to the worlds end:* 2. *which hath commission from God to teach all nations:* 3. *which all men are commanded to heare in all things:* 4. *they that heare it are warranted as if they heard Christ himselfe:* 5. *they that heare it not, are threatned as if they despised Christ himselfe: that is free from error, and the doctrine thereof, in all things, is infallible.*

But such is the Church, that concerning it Christ hath 1. *promised,* 2. *giuen commission,* 3. *commanded* 4. *warranted, and* 5. *threatned as aforesaid.*

Therefore the Church is free from error, and the doctrine thereof in all things, is infallible.

This is the summe of all this section: whereto I answer by denying both propositions; and the reason is, for that they consist of Scripture falsly expounded and applied: and this my answer I set downe more particularly in that which followeth, wherein I will examine euery text as it is alledged, and make it plaine that neuer a one of them proues the conclusion.

4 The first place is *Math.* 28. 20. *Lo I am with you alway to the worlds end.* But I answer: 1. this was a personall promise made onely to the Apostles, and so cannot be extended to all the Church, if we will speake of the words properly, according to their immediate sence. 2. To whomsoeuer it belongeth, the meaning is, [c] that howsoeuer his bodily presence ceased, yet his prouidence should neuer faile to preserue & comfort them in all their troubles, and helpe them in all their actions: and by degrees

c Iansen concord. Euang. cap. 149.

degrees so enlighten them also, that they should not perish in their ignorance, but be led forward to more perfection. This must needs be granted to be all that is meant. First, because Christ is not absent from his people euery time they fall into an error, but remaineth with them still for all that, either forgiuing it, or reforming it. Secondly, this promise notwithstanding, yet afterward [d] *Peter*, one to whom the promise was made, *erred against the truth of the Gospel*, and was therefore by Paul rebuked, and resisted to his face: which thing could not haue fallen out, if this promise had exempted the Church from all error. Thirdly, if it priuiledge the whole Church from error because it is made to it, then consequently it priuiledgeth the particular Churches, Pastors, and beleeuers therein, because it is made to them likewise: but experience sheweth these latter may erre: and therefore the meaning must needs be as I haue said. Fourthly, [e] it is a ruled case among the Papists, that *the Pope may erre*; which could not be if these words of Christ meant the Church of Rome, and that infallible iudgement which the Iesuite talketh of. As for his glosse vpon the words, that *Christ in them should promise his continuall presence, not for a while then, nor for a while now, but for euer*, it is altogether idle and inept. For he can name no Protestant that euer thought Christ was at any time *absent*, but we all constantly beleeue he alway was, is, and shall be with his Church to the end.

d Gal. 2. 11. vide August. de Baptism. cont. Donat. l. 2. c. 1. & de agon. Christian. c. 30. Tho. in ep. ad Gal. c. 2. lect. 3.

e *See Digress.* 28

5 The second and third places are much like the first. *Iohn* 14. 16. *I will pray the Father* (saith Christ) *and he shall giue you another comforter, that he may abide with you for euer*. *And Iohn* 16. 13. *When he is come which is the Spirit of truth, he will leade you into all truth*. But I answer two things. First, these words are properly extended to the Apostles, promising [f] that which was performed immediatly after Christs ascention, and ought not to be stretched any further. Which being so, they conclude somewhat for them, but little for the Church: because euery grace belongeth not to the Church in all ages that was giuen the Apostles. Secondly, applying them to the Church also, the meaning is, that the holy Ghost should neuer forsake it, but per-

f Act. 2. 4.

perseuere in teaching it all truth, which is simply necessary to saue it, according as the Church is able to learne it, which he doth meane of the Scripture: though not at all times alike perfectly, but so as he endueth it with all holinesse, and yet many sinnes are found in it. This interpretation must needs be allowed for three causes. First, the Apostle saith of himselfe & the
g 1.Cor.13.9. Church, g *Now we know but in part, and propheſie in part.* Which were not true, if these words of Christ had secured the Church in all things and in euery truth: for the part cometh short of the whole. Secondly, this promise belongeth as well to one A-
h 1.Ioh.2.20. postle as another, yea h to all the faithfull as wel as to the Apostles, if it reach to the Church: so that if that be the sence which the Iesuite setteth downe, then all the Apostles had equall priuiledges from error with Peter, and particular Churches and men should be as infallible as the whole Church it selfe, which I am sure the Iesuite will not grant. Thirdly, Saint Austine i ex-
i Tract.96.in Ioh.prope fin. poundeth the words as I do: *He shall teach or leade you into all truth:] this I thinke cannot be fulfilled in any mans mind in this life: for who is he liuing in this bodie so corrupt, and loading the soule, that can know all truth, when the Apostle saith, We know but in part? But forasmuch as by the holy Ghost it comes to passe, whose earnest we haue receiued, that hereafter we may come to the fulnesse it selfe; whereof the same Apostle saith, Then shall we see him face to face; and, Now I know but in part, but then I shall know as I am knowne, not that which shall be in this life onely, but all that which shall befall vs till the perfection come: the Lord by the loue of his Spirit hath promised, saying, He shall teach you all truth.* As for the Iesuites exposition, that he may remaine with you *for euer, not onely for sixe hundred yeares*, it smelleth either of his malice or ignorance. For which of vs euer yet said, the holy Ghost departed from the Church after sixe hundred yeares? Let the Papists deale sincerely, and leaue their coining.

6 The fourth place is *Math.*28.19. *Go teach all nations.* Whereto I answer, first, these words were spoken to the Apostles onely, and not to that which the Iesuite calleth his Catholicke Church. Now I grant their teaching was infallible, and all men were bound to heare it; for they taught that which afterward

terward they writ in the Scripture: yet so they taught,& with such commission,that [k]the people are commended which examined their teaching by the Scriptures. Secondly, we grant the Pastors of the Church in all ages haue commission to teach likewise, but that proues not all their teaching to be alway infallible, because naturall corruption hanging on them, they may faile in that which is committed to them. Neither is this any inconuenience, *binding vs sometime to beleeue that which is false:* for the bond hath a limitation, that we heare them so farre as they teach agreeable with the Scriptures, and no further: and by those Scriptures wee may relieue our selues if they chance to teach falsly.

k Act.17.11.

7 The fift place is *Luk.*10.16. *He that heareth you, heareth me.* Which words were spoken to the Apostles, all whose teaching and writing was true infallibly: and therefore were sufficient warrant to the hearers to accept it. But being applied to the Church and ordinary Pastors therein,[l] they must be vnderstood with this caution, if they hold them to the instructions that Christ giues them, if they come in the name of Christ, deliuering his words truly and consonant to the Scriptures; for such are to be heard as Christ himselfe: else [m] we must *trie the spirits*, and *iudge of the Prophets.* This place therefore being to be vnderstood conditionally, proueth not that which the Iesuite concludeth absolutely and vniuersally.

l Ferus lib.3. in Math.cap.23.

m 1.Ioh.4.1. 1.Cor.14.32.

8 The sixt place is *Math.*23.2. *The Scribes and Pharises sit in Moses chaire: all therefore whatsoeuer they bid you obserue, that obserue and do.* Which words I grant must be vnderstood of the Ministers of the Gospell that succeed the Apostles, as well as of the Pharises that sate in Moses chaire: therefore I answer three things: 1. I mislike it not that he compareth the Priests and Bishops of his Church to the Scribes and Pharises. 2. By Moses chaire is meant neither outward succession, nor iudiciall authoritie, but the profession of Moses law. 3. [n]Our Sauior doth not simply commaund the people to obey the Pharisees *in all points of their doctrine*, or teach them, that their locall succession did priuiledge them from error; but onely that they should not for their euill life be offended at that which they might

n Si quæcúque dixerint nobis ea facere iubemur, cur alio loco Christus cauere voluit à fermento Phariſæorum? — cur rursum eorum traditiones exemplo etiam proprio contẽnere docuit? aliquid ergo doctrinæ propriæ puritati Euangelij admiscere possunt, in quo non solùm non sunt audiendi, sed sunt etiam refutandi. Id ergo præcauit Christus ne plebs malis docentium exemplis ad contemptionem veræ doctrinæ inducatur. Tunc ergo quę dixerint nobis Phariſæi, eadem facere iubet Christus, cum super Cathedram Mosi sederint, hoc est, legem enarrauerint, docuerint, proposuerint. Can. loc. l. 5. c.4.pag.249.

might at any time teach well: becauſe though their life were wicked, yet that which they taught out of *Moſes chaire*, that is to ſay, *according to Moſes law*, muſt be followed. Now this was farre from enioyning them *in all points* to do according to the doctrine of the Scribes and Phariſes, as I proue by foure reaſons: firſt, [o] the Popiſh expoſitors ſay, this place bindeth vs not to obey them if they teach that which is euil, for that is to teach againſt the chaire. Which expoſitiō granteth we are not bound to heare them *in all points without limitation*, as [p] a Popiſh Biſhop ſpeaketh with the Ieſuite; and ſuppoſeth they may teach vntruly in ſome points. Secondly, if I may refuſe them in ſome points, then hence it followeth vnanſwerably, that there is another rule, whereby I may be inſtructed in hearing: for elſe how ſhould a man be able to diſtinguiſh thoſe points wherein he muſt follow his teachers, from thoſe wherein he muſt not? Thirdly, the Phariſes taught many errours and blaſphemies, both [q] againſt the law of Moſes, and [r] againſt the Diuinitie of Chriſt; in which regard our Sauiour bad his diſciples [ſ] *to beware of the leauen of the Phariſes*, which was *their doctrine*. Wherein he had gainſaid himſelfe, if by *Moſes chaire* he had meant any thing but the preſcript of the law, or by thoſe words had commanded vs *in all points* to do according to the Prelates doctrine: for then the Iewes muſt not haue honored parents, nor loued their enemies, nor beleeued in Chriſt, becauſe the Phariſes taught againſt theſe things. Laſtly, [t] the Papiſts themſelues expounding the place, write, that *to ſit in Moſes chaire, is to teach according to the doctrine and rule of Moſes law, and to command things agreeable thereunto*; that is to ſay, true doctrine, and the ſame that Moſes taught: wherein onely they might be followed, and no further. [u] Ferus ſaith, that Chriſts commandement, *Obſerue and do whatſoeuer they bid you, bound them not to obſerue all the decrees of the Phariſes, but ſo farre forth as they agreed with the law: in like ſort he ſaid to the Apoſtles and their ſucceſſors, He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me: but Matthew had ſet downe before, that he charged them to preach the Goſpell; whereby it appeareth, that the Apoſtles muſt be heard but ſo farre forth as they be Apoſtles, that is,*

as

o Ianſen. concord. Euang. cap. 120. Em. Sa, notat. in Math. 23 v 3.

p Ecce ſine limitatione aliqua. Martin. Pereſ. de tradit. part. 3 pag 328.

q Math. 5. 20. & 15. 3. & 23. 13.

r Marc. 14. 64. Ioh. 7. 48. & 8. 13. & 9. 22. 24. & 19. 7. 15.

ſ Mat. 16. 6. 12.

t Gloſſ. in Math 23. 2. Nicol. Gor. ibid. Arias Montan. elucid. ibid. can. vbi ſupra.

u Lib. 3 in Mat. cap. 23.

as they do Christs message, and teach the things which Christ commandeth; but if they teach other things, or contrary to Christ, then are they no more Apostles but seducers, and not to be heard. Which exposition of Ferus a Papist, excludeth (you see) the Iesuites collection for the infallibleneſſe of all the Prelates doctrine, and giueth the people libertie to examine it by the Gospell.

9 Neither did any of the ancient Fathers vnderstand the place otherwise: for Austine in [x] the place alledged, onely affirmeth two things: first, that in the Church of Rome there had bene a continuall succeſſion of Bishops, from Peter to Anastasius who then liued; which he saith, becauſe the Donatist (in his epistle to Generosus) had pretended a certaine succeſſion of Bishops from Donatus the beginner of that sect: and to satisfie him, that if succeſſion were to be stood vpon, then there might a succeſſion of better likelihood be brought against him. Secondly he affirmeth, that in all this Romane succeſſion there had bene neuer a Donatist: and though there had, yet should the people of God incurre no danger thereby, becauſe Christ hath forewarned them of euill ouerseers, that they follow their teaching and not their doing. In all which discourse what one word is there, whereby it may be gathered that Austine thought as the Iesuite doth, that *in all points we must do according to the doctrine of the Prelates*, or that *the Church and Bishops of Rome can erre in nothing?* For the succeſſion mentioned, implieth no such matter, for any thing that Austine saith. And the other words, *Our Lord hath prouided for his Church, by saying of euill Prelates, Do what they say, but not what they do*; can shew no other meaning in him then was in Christ: and how Christ meant them, I haue already set downe; the summe whereof is, that no Christian man forsake the vnitie of the Church for the Pastors euill life, but that still they heare them and follow them, as long as they teach *out of the chaire*, that is, *according to the doctrine* of Moses and Peter, from which the Romish Church is departed long ago. So that those words, *Do what they teach*, being referred to the former, *they sit in Moses chaire*, must be expounded ioyntly with them, *Do what they teach out of the chaire*; which being granted,

x Epist.165.ad Generos.

granted, how followeth it from hence, that therefore the teachers can erre in nothing?

10 The laſt place is Math.18.17. *If he refuſe to heare the Church, let him be vnto thee as a heathen and a publican.* Which words, the Ieſuite ſaith, containe a threatning againſt ſuch as do not in all things follow the Church: [y] meaning the Paſtors of the Church. Wherunto I anſwer two things: firſt, it followeth not, that the Church cannot erre, becauſe we are bidden to heare it: for ſo we are commanded to [z] obey magiſtrates, and yet they may command things vnlawfull, and [a] in ſuch a caſe they muſt not be obeyed. It was a law to the Iewes, that [b] in matters of weight they ſhould repaire to the Prieſt, and do according to that which he ſhould iudge, without declining from it; yet Vriah, and Annas, and Caiphas, were not of infallible iudgement. Therefore the meaning is, that we muſt obediently heare the Church, and yeeld vnto it, conditionally, as long as it ſpeaketh things agreeable to the word of God, as was anſwered to the former place. Secondly, the things properly which Chriſt here mentioneth, and wherein he biddeth vs heare the Church, are not determinations of faith, but Church-cenſures and admonitions: wherein it is cleare, the true Church of Chriſt may ſometime miſſe it, and be admoniſhed by her children, notwithſtanding this threatning of Chriſt: as when [c] the Iewes excommunicated him that was borne blind; and [d] the Eaſt and Weſt Churches cenſured one another about the keeping of Eaſter. For [e] *ignorant Biſhops and Elders, ſometimes take vp the ſeueritie of Phariſes, condemning the innocent, and acquitting the guiltie.* Pope Innocent ſaith in [f] the Canon law, *Gods iudgement alway leaneth vpon the truth, which neither deceiueth vs, nor is deceiued it ſelfe. But the Churches iudgement oftentimes followeth opinion, which many times falleth out both to deceiue vs, and to be deceiued it ſelfe. Whereby it commeth to paſſe ſometime, that he is looſed in the Church who is bound with God, and he looſed with God who is wrapt in the Churches cenſure.* Vpon which words [g] Panormitane writing ſaith, *A generall Councell repreſenting the whole Church, may verie well erre in excommunicating him that*

y Bellarm.de verbo Dei, l.3. c.5. Eman.Sa, not.Mat.18.17.
z Rom.13.1.
a Act 4 19. Dan.3.18. & 6.10.
b Deut.17.8.
c Ioh.9.34.
d Niceph.l.12. c.33.
e Hieron.comment.in Math. c.16.
f Decretal. Greg.lib.5.de ſententia excom.cap.28. A nobis eſt ſæpe.
g Super 5. de ſententia excom. A nobis.

that should not be excommunicate. Whereby we see the Church may erre in her censures, notwithstanding these words of Christ. And if in censures, then let the Iesuite yeeld a sound reason, why not as well in points of faith? or else confesse the words of Christ to be as I haue said.

§.15. Worthily therefore doth Saint Paul call this Church *Columna & firmamentum veritatis*, 1. *Tim.* 3. *the pillar and ground of truth*. Also Saint Austine *in lib. contra Cresc.* giueth this generall aduice: *Quisquis falli metuit huius obscuritate quæstionis, Ecclesiam de illa consulat, quam sine vlla ambiguitate Scriptura sancta demonstrat*. Whosoeuer is afraide to be deceiued with the obscuritie of this question, let him require the iudgement of the Church, which without ambiguitie the holy Scripture doth demonstrate. By which words he sheweth vs, that the way not to be deceiued in an obscure question, is to aske and follow the iudgement of the Church.

The Answer.

1 There is no man denieth but it is a good way not to be deceiued in an obscure question, *to aske and follow the iudgement of the Church*, so it be the true Church, which the Romane companie is not. But yet neither is it the onely way, as I haue touched alreadie; nor if it be, doth it hence follow, that therefore it selfe is the rule and free from all blemish of error, because the ministery thereof may be a condition subordinate for the obtaining of that which is the rule. As [a] *the woman of Samaria* was a good meanes to bring her countrimen to Christ that knew him not, and yet their beliefe was not built on her, [b] but on that which she reuealed to them. And [c] God biddeth vs by his Prophet, *Stand by the wayes, and behold, and aske for the old way, which is the good way*; though in the meane time the persons to be asked, are our direction no further then while they point to the old way. And the Prophet biddeth, [d] *Aske the Priests concerning the law:* and saith, [e] *The Priests lips should preserue knowledge, and they should seeke the law at his mouth*, for he is the Angell of the Lord of hoasts; yet these Priests many times spake vntruly, being deceiued themselues, and deceiuing others. And so it may happen to the Pastors of the Church.

a Ioh. 4. 29. 30.
b vers. 42.
c Ier. 6. 16.
d Hag. 2. 12.
e Mal. 2. 7.

2 All

2 All which notwithstanding, the Church abideth still the same that Saint Paul calleth it, *The pillar and ground of truth*, in that the truth is no where else to be found. Which that I may shew the better, it is to be noted, that[f] in old time the Gentiles vsed to write their lawes in tables, and so hang them vp on pillars of stone, that the people might reade them, as Proclamations are nailed to posts in market townes: and somtime[g] they whited the pillar, and so wrote the lawes vpon it. [h] Harpocration saith, *they reared vp straight pillars of stone, and so wrote their lawes vpon them*. And it was also an ordinarie thing that they had other pillars, like the Pasquill in Rome,[i] whereupon whosoeuer listed hung their Epigrammes or libels that they would haue knowne. Now the Apostle describing the Church, likeneth it to one of these pillars, whose vse was no more but to shew that which hung thereon, it selfe being not the law, but that wherupon the law was hung. For so the true faith, written in the tables of the Scriptures, whereunto the world will giue no testimonie, is fastened to the Church, as to a pillar and strong supporter, that there it may be seene, and holden out vnto vs. Hence the Iesuite can challenge no more, but that the Church is vnto vs a witnesse and vpholder of the faith, and alway preserueth it; which we denie not; but in the meane time he forgetteth, that it is one thing to *hold out* the rule, and another to *be* the rule it selfe: and he that saith, the Church is the supporter of truth, doth not say withall, that the Pastors can neuer erre or faile in deliuering any part thereof. The Apostle saith the former, but the Iesuite onely beside the text, affirmeth the latter.

f Iul. Pol. Onomast. lib. 8. pag. 454. Scol. Aristoph. Nub. Rosin. antiq. Rom. l 8. c. 2. Alex. ab Alexand. genial. dierum. l. 6. c. 23.

g Phauorin. verbo κύρβεις.

h Lexic. decem Rhet. & Hesyc. verbo κύρβις,

i Eustath. Il. λ. Suid. verbo σύλλ.

3 This exposition must needs be granted for foure reasons: first, it is called the pillar of truth in no other sence then [k] elsewhere it is called *glorious, without spot, or blemish, or blame*: but it is certaine, that the puritie there mentioned, is mingled with some imperfection; therefore it is also certaine, this vpholding of the truth is not free from all error. Secondly, Paul in this place sendeth not Timothy to learne of the Church, which he should do if the Iesuites conceit were sound, but [l] wisheth him to teach the Church out of the Scriptures, that so

k Eph. 5. 27.

l vers. 14. 15.

ſo it might be the pillar of truth. Thirdly, that which the Apoſtle ſaith in theſe words, is true of euery particular Church, but of euery particular Church it is not true that it cannot erre; for we ſee they may, as did [n] this of Epheſus, concerning which the Apoſtle ſaith here, it is the pillar and ground of truth. Fourthly, if this place proue, that the Church cannot erre in any thing, but of it all men muſt learne the infallible truth: then ſeeing [o] the Papiſts hold their Prelates and Paſtors to be the Church, I demand what is that which muſt teach them? for the Church doth not, ſeeing they are the Church themſelues.

n Act.20.30. Apoc.2.4.

o Bellar.de verbo Dei.l.3.c.5. Greg.de Valen. cõment.Theo. tom.3.diſp.1. q.1.pag.24.

4 Or if the Ieſuite dote vpon his owne expoſition, then let him call to mind how other Papiſts haue expounded before him, [p] who ſay, *The Apoſtle calleth the Church the pillar and ground of truth; ſignifying by the word ground, the largeneſſe of Chriſtendome: by the word pillar, the continuall, ſmooth, and not interrupted ſucceſſion of the Apoſtles and their ſchollers, vpon whom all truth is builded.* Which expoſition differing from this of the Ieſuites, may giue him occaſion to looke better into the text, and at leaſt miſtruſt his collection therefrom, till he haue conferred with his fellows. For vpon the reckoning it will fall out, that vntill the Friers and Ieſuites of late began to hammer the Scriptures, there was neuer any that out of them would deliuer his concluſion, but the contrary. *The Apoſtles writings are the pillars and ſupporters of our faith*, ſaith [q] Irenæus. *The Goſpell is the ground and ſtay of the Church*, ſaith [r] the ſame Irenæus. *The truth is both the pillar and ground of the Church*, ſaith [ſ] Chryſoſtome. *The diuine Scriptures muſt teach who hath the true Church. —Theſe are the proofes, theſe are the foundations, theſe are the grounds of our cauſe*, ſaith [t] Auſtin.

p Staphyl.Apol part 1. & Stapl. his tranſlat. pag.50.

q Lib.3.c.1.

r Lib.3.c.11.

ſ Hom.10.in 1.Tim.

t De vnit.Eccl. cap.16.Hęc ſunt cauſæ noſtræ documenta, hęc fundamenta, hæc firmamenta.

5 The words of Auſtin, alledged by the Ieſuite, are good: but they had bene better if he had not left out the beginning: for thus they lie: [u] *Forſomuch as the holy Scriptures cannot deceiue vs, let him who feareth leſt the obſcuritie of this queſtion* (concerning the Baptiſme of the Donatiſts) *ſhould deceiue him, enquire that Churches iudgement of it, which the holy Scripture without all doubtfulneſſe doth demonſtrate.* Wherein Auſtine ſaith not, *the Church* is the rule, or the Church cannot erre; but onely as the

u Contra Creſcon.gram.lib.1. cap.33.

Iesuite himselfe noteth, that the iudgement thereof should be inquired. His meaning is, that in the question of rebaptizing, because in Cresconius his supposition, the Scripture said nothing of it, such as were doubtfull might aske the iudgement of the true Church, and there they should learne Cresconius to be in an error. Wherein the Iesuite shall find vs to consent with Austin: for doth he thinke we allow not the Church her ministery? or that we silence her from bearing witnesse to the truth? or that we turne away the people from going and enquiring of her? Nay rather we aduise all people, desirous of the truth, to follow Austins counsel, howsoeuer such as the Iesuite is, to make vs odious, giue out the contrary, For, Austin first attributes the perfection of truth to the Scripture onely: then he allowes vs to go to no Church but that which from the Scripture is demonstrated to be the true Church. Thirdly, he saith neuer a word that the Church should be the *rule*, or *free* from *all error*; but onely that they should enquire her iudgement, which in that question, at that time, he knew to be sound: though possible he were not ignorant, that [x] many famous Churches formerly had not bene so, but had decreed the very error that he now confuted. Lastly, within fiue leaues of the place alledged, he hath these words: [y] *The Church is subiect to Christ, and therefore may not preferre her selfe before him: —— for he alway iudgeth rightly; but Ecclesiasticall iudges, being but men, for the most part are deceiued.* Let the Iesuite yeeld vs thus much, and he shall find himselfe a great deale short of this so infallible certaintie of his Churches teaching, and that Austine maketh not the Church the *rule*, as he would haue it, but *a meanes* to direct vs in things obscure, by the Scriptures; whose iudgement is to be followed vpon their owne authoritie, and onely so long as she determineth according to them. Which point I feare the Iesuite will mislike.

x Euseb. hist. l. 7 c. 5. ὄντως γὰρ δόγματα γέγονεν ἐν ταῖς μεγίσταις πρὸ ὀπισκόπων συνόδοις, ὡς πανδαήμων ἀνὴρ θεοῦ πεφσίοντας, ἀπὸ αἱρέσεως πεφκατηχημένας εἶτα ἀπολύσας. &c.

y Aduer. Cresc. l. 2. c. 21.

6 Yet thus the Church it selfe teacheth vs. For what Bishops, what Pastors, what Councels, what men, what Churches haue not erred, though [z] God haue bidden vs enquire their iudgement, and seek vnto them? The Papists wil say, particular Churches may erre; but how did the Councels of Ephesus, Seleucia,

z Mal. 2. 7. Eph. 4. 11. Heb. 13. 17

Seleucia, and Remino misse it, [a] where the flower of all the Christian Pastors of the world were assembled? whereof [b] Ierome complained, *The whole world groned and wondred to see it selfe Arian*. Which imperfection hath hung so fast vpon all Councels and Churches, that [c] Nazianzen writing to a friend of his, saith, *He neuer saw any Councell haue a good end*. And [d] Vincentius makes a case, that *not only some portion of the Church, but the whole Church it selfe is blotted with some new contagion*. So that the very Papists themselues, some of them, conuinced by experience and the Churches owne confession, are driuen in the point to come home vnto vs. For thus writeth [e] a learned Cardinall: *That which we say, the Church cannot erre in faith or manners, must thus be taken, according to the doctrine of the Fathers, that God doth so assist his Church to the end of the world, that the true faith shall neuer faile out of the same. For, to the worlds end, there shall be no time wherein some, though not all, shall not haue true faith working by loue*. Doth not the Iesuite see here, that though all of them lay downe the conclusion, that the Church cannot erre, yet some of them expound it so that they come roundly home to vs, and do as good as denie it againe? Therefore let the Iesuite iarre no more about this matter, but submit himselfe to the Cardinals exposition: and so we will both sit downe friendly together at his feete, awaiting till either he, or some other speake Protestant againe, and so agree vs in the rest of the questions that are depending.

a *The Bishops at Ephesus were* 132. *at Seleucia* 160 *at Ariminū* 400 *whereof aboue* 300 *were Catholicke Bishops.*

b Dial. aduer. Lucifer. idem Vincent. Lyrin. cap. 6.

c μηδεμιᾶς συνόδου τέλος εἶδον χρηστὸν, μηδὲ λύσιν κακῶν μᾶλλον ἢ ἐπίδοσιν ἀσεβείας ἡ προσθήκην. Ep. ad Procop. pag. 346.

d Adu. profan. nou. c. 4 Quid si nouella aliqua contagio, non iam portiunculam tantùm sed totam pariter Ecclesiam commaculare conetur?

e Turrecrem. sum. de Eccl. l. 2. c. 91 & l. 3. c. 60.

§.16. The first condition therefore of the rule of faith, to wit, to be infallible, agreeth to the teaching of the Church. Now that the doctrine and teaching of the Church hath the other conditions, to wit, that it is such as may be easily knowne to all sorts of men, and such as may vniuersally teach them in all points, will easily be seene after I shall set downe and prooue that this Church is alway visible: and further what particular companie of men be those which be the true Church. For hauing by this meanes assigned a particular companie of men, who according as I haue proued, are in all points taught by the holy Ghost, and are by God his appointment, in stead of Christ, in all points to teach vs the infallible truth, there will no doubt remaine, but that their teaching is such as may be vnderstood of all (since they are liuing men, that can conforme their teaching to the capacitie of all sorts:) and such

as may ſufficiently in all points inſtruct vs in the right faith, that the appointment and ordinance of God, by which, as I haue proued, they are ordained to teach vs in all points, may not be in vaine and fruſtrate of the effect intended by him. Let vs therefore firſt ſee whether the Church or company of faithfull men, of which I haue already ſpoken, be alway viſible or not.

The Anſwer.

1 The firſt condition of the rule of faith, to be *infallible*, agreeth not to the teaching of the Church: becauſe the Ieſuite by the Church meaneth [a] onely the Pope, and all Papiſts hold, [a] *the infalliblenesse* thereof conſiſts in his authoritie that cannot erre, and nothing elſe. Neither can he aſſigne any company or ſtate of men, whereby ſhe may be ſuppoſed to manifeſt her teaching, but the ſame may be ſubiect to error, and in experience hath erred; as we ſee in Councels, and Doctors, and all other meanes which ſhe hath vſed in teaching vs, except that of the Scriptures onely, as I haue ſhewed.

a See Digreſſ. 16. nu 4.

b Propterea enim ſedes Apoſtolica, ſeu Romana Eccleſia infallibilis dicitur, quia is qui præeſt illi, authoritatem habet per ſe infallibilem. Gre. de Val. comment. Theol tom. 3. pag. 247. D.

2 Next, though it were granted to be *infallible*, and the next alſo yeelded, which the Ieſuite now beginnes to take ſo much paines to proue, that it were both *eaſie to be knowne, and could teach vs vniuerſally in all points*; yet were it not prooued thereby to be the rule; becauſe there is more required to the rule then this, as I haue * ſhewed: and this it borroweth from the Scripture, as the Moone doth her light from the Sun: which ſhewes againſt all exception, that the Scripture it ſelfe is the rule, and of greater authoritie then the Church, in that theſe things are originally in the Scripture, from whence the Church but borroweth whatſoeuer ſhe partakes thereof, though [c] ſuch as the Ieſuite is, can ill digeſt this ſaying.

* §. 4 nu. 1.

c Igitur quicquid habet boni ac perficit Scriptura, quicquid pleni ac ſoli di, id habet ab Eccleſia, quę implet omnia ——Eccleſia, aiunt, conſtituta eſt vt teſtimonium exhibeat diuinis libris, quis hoc ferat? Tho. Bozius de ſignis Eccl. tom. 2. l. 16. c. vlt. pag. 365.

3 And to ſet on foote the queſtion of *the viſibleneſſe of the Church* for the proouing hereof, me thinkes is game faire and farre off. For when he hath aſſigned a ſtate of the Church perpetually viſible, which he can neuer do; yet will there remaine a doubt, whether all the teaching thereof haue the conditions mentioned. For this viſible companie, though *liuing men that can conforme their teaching to the capacitie of all ſorts*, may yet be ſubiect

ſubiect to error, or want immediate authoritie to aſſure mens conſciences, but what it borroweth from the Scriptures: or may haue *commiſſion* to teach no further then is written: or may ouerſee now and then ſome points of faith which *the holy Ghoſt teacheth*, as well as it doth ſome points of manners: in which caſes, who ſeeth not that it may both faile in teaching ſome truths ſometime, and the beſt teaching will not be ſo *eaſie* or *certaine* to vnderſtand and beleeue, as the Ieſuite pretendeth. So that the viſibilitie of the Church argueth the eaſineſſe and vniuerſalitie therof in teaching but ſorily; and were a queſtion not greatly needfull for this place, but that Papiſts haue a humor to be diſcourſing thereof, and loue to make their people beleeue it troubles vs ill: as [d] the Rhemiſts ſay, *This place pincheth all heretickes wonderfully*: and [e] Gregory of Valence, *The propertie of the Church to be alway viſible, maketh heretickes in ill caſe.* And therefore let him go on, and ſee what he will make of it, and alway marke his reach, that ſtill he pleadeth for the Romane Church; ſhewing hereby the vnhappie condition wherein it ſtandeth, that at euery triall paſſing betweene vs, her miſerable children are enforced to beg from doore to doore: OF YOVR CHARITIE GIVE OVR MOTHER LEAVE TO BE IVDGE HER SELFE IN THE TRIALL, THAT SHE BE NOT OVERTHROWNE.

d Vpon 1. Tim. 3. 15.

e Comment. Theolog. Tom. 3. pag. 142.

§.17. This queſtion I decide by this onely concluſion, that the Church of Chriſt muſt needs alwayes be from Chriſt his time to the end of the world, and being, it muſt needes be alwayes viſible. The concluſion hath two parts. The firſt whereof, to wit, that Chriſt his true Church muſt alwayes be without interruption to the end of the world, needeth no other proofe then thoſe promiſes of our Sauiour before mentioned; wherein is declared, that Chriſt and his holy Spirit ſhall be with his Church continually vnto the worlds end, *Math. vlt. Omnibus diebus vſque ad conſummationem ſeculi*: which promiſe is not fulfilled vnleſſe the Church without interruption be continually all the dayes vntill the end of the world. For if the Church for any time, dayes, moneths, or yeares, doe ceaſſe to be, for thoſe yeares, moneths and dayes, Chriſt cannot be ſayd to be with the Church, and conſequently cannot be truly ſayd to haue fulfilled the promiſe wherein he ſaid, he will be with the Church all the dayes vnto the end of the world.

The Anſwer.

1 The firſt part of this concluſion, with the confirmation thereof, might well haue bene ſpared. For we confeſſe, the Church neuer ceaſſeth *to be*, but continueth alwayes without interruption to the worlds end: and againſt all Papiſts whatſoeuer we make it good, that the very faith we now profeſſe, hath ſucceſſiuely continued in all ages ſince Chriſt, and was neuer interrupted ſo much as one yeare, moneth, or day: and confeſſe, [a] the contrary were ſufficient to prooue vs no part of the Church of God: yet the Ieſuite, you ſee, very ſoberly ſtandeth vpon the matter, ſhewing that the Church cannot be *extinguiſhed*; which is a tricke of his owne, thereby to make his friend beleeue, that we thinke it may. So [b] the Rhemiſts write as if we held it is *fallen from Chriſt theſe many ages, being knowne neither to friend nor foe.* And Reinolds [c] reports we ſhould ſay, *The Church of Chriſt was vtterly fallen for a thouſand yeares together:* yea *all that time there was no Church at all:* whereas we hold the very contrary. And if our teaſtie aduerſaries will not be ſatisfied with this our profeſſion, but continue their ordinarie practiſe in charging vs with opinions which we neuer held, then let them harken what [d] a friend of their owne telleth them: *They do but* TRIFLE *away the time, which ſtand prouing that the Church cannot abſolutely faile, becauſe the Proteſtants grant it cannot.* The queſtion therefore is onely of the outward ſtate of the Church, whether it be alway viſible to the world or not; that in euery age thoſe congregations may euidently be diſcerned and pointed to, which are the true Church? for we ſay no. Wherein though the Ieſuite will reaſon againſt vs in the ſections following, and the Papiſts generally cenſure vs; yet the truth is, themſelues, when the matter commeth to a iuſt triall, in effect ſay as much as we, and the very ſame of their Church that we doe of ours, but that of very frowardneſſe they will not receiue the word *inuiſible.*

a Dan.7.27. Pſal.102.26. Mat.16.18. Luc.1.33.

b Ann.vpon 1. Tim.3.15.& Ap.12.6.

c Caluinoturc. l.1.c.10.p.106. & 107. Lutherani de toto orbe terrarum Eccleſiam perijſſe mentiuntur. Poſſeu.bib.ſele&.l.6.c.4. p. 445.

d Bellar.de Eccl mil.lib.3.cap.13

Digreſſion 17. *Wherein it is ſhewed, in what manner the Church*

is

is said to be inuisible: and that the Papists say no lesse concerning this matter then we do.

2 Indeed they set downe enough in the question, [e] that God hath at all times a Church consisting not of a few people, but a great multitude, as conspicuous as any earthly kingdom: [f] part whereof, and alwayes the head, shall be visible at Rome, and the rest of it wheresoeuer, is visibly subiect to the Bishop of Rome: and [g] that *this company perpetually holdeth a visible succession of Pastors and people as sensibly as any other societie of men, so that at any time one may point with his finger and say, this is the Church*: [h] *of the Protestants inuisible Church they heare not one word.* Thus they enlarge their sence when they will set forth their wealth to beguile the poore widow; whereas at other times they are content to let downe a great deale of this reckoning, and to confesse as much of their owne Church as we say of ours.

e Bellar.de Eccl.l.3.c.13. §. Quarto probatur.

f Idem de Ro. Pont.l.4.c.4.Est pia & nobilissima sententia.

g Greg. de Valent.tom.3.p. 142. Cost.Enchir.c.2.p.109. Bellar. de Eccl. l.3.c.2.§.Atque h Rhem.vpon Act.11.14.

3 For when we say the Church is sometime inuisible, the meaning is not, that it is *extinguished*, or that it is *alway* inuisible, or that *none* of the faithfull can see any part thereof, or that it is as much *hidden from the faithfull* as it is from the world; but we meane three other things. First, although it abide alwayes vpon the earth, holding the whole faith without change, and containing a certain number that constantly professe it: yet this number may be very small, and their profession so secret among themselues, that the world and such as loue not the truth, shal not see them, they remaining so hidden as if they were not at all. This point concerning the smalnes of the number, is confessed by [i] them that hold, that *about the time of Christs passion, the true faith remained in none but onely the virgin Mary*: and by [k] *such Catholicke writers as say, that in the times of Antichrist, the true faith shall perish throughout the whole world.* And the secretnesse of their profession is acknowledged by Pererius the Iesuite, who [l] writeth, that *in the time of Antichrist there shall be no sacrament in publicke places, neither shall any publicke honour be giuen it, but priuately and priuily shall it be kept and honoured.* And by Quandus the Frier, [m] who thinketh *the*

i Audent aliqui dicere sic extenuari fidē posse vt ad vnam solam aniculam reuertatur. Aen Sylu.de Gest. Conc.Basil.p.4. Alexan.part.3. p.282.Dur.ration. l.6 c.72. nu.25.Panorm: de elect.& electi i potest.c. significasti. Turrecrem.de Consecr.d.2.semel Christus,nu.4. & Sum.de eccl. l.3.c.61.

k Refert Fr. Suarez tom.2. disp.54.sect.6. pag.649. lit.d.

l In Daniel. pag.714.

m Breuiloqui. in 4.Sen.d.18. prop.3 p.608.

Masse at that time shall be celebrated but in verie few places, so that it shall seeme to be ceassed. Secondly, all the externall gouernement thereof may come to decay, in that the locall and personall succession of the Pastors may be interrupted, the discipline hindered, the Preachers scattered, and all the outward exercise of gouernment and religion suspended: whereby it shall come to passe that in all the world you cannot see any one particular Church publickly professing the true faith, whereto you may safely ioyne your selfe; by reason persecution and heresies shall haue ouerflowed all Churches as [n] Noes flood did the world, or obscured their light as the Sun is eclipsed; or corrupted the sinceritie of religion, as a leprosie or scab sometime groweth ouer the whole bodie of man, and hideth euery member, till by little and little it fall off againe. Thus, in effect, say the Papists. Acosta [o] saith, *All the light and reputation of Ecclesiasticall order lieth worne out and buried in the time of Antichrist: the Priests lamenting, the Church doores destroyed, the altars forsaken, the Church emptie, because there are none to come to the Lambes solemnitie.* And [p] the Rhemists: *It is verie like (be it spoken vnder the correction of Gods Church and all learned Catholickes) that this great defection or reuolt shall not be onely from the Romane Empire, but specially from the Romane Church, and withall, from most points of Christian religion——. For that neare to the time of Antichrist, and the consummation of the world, there is like to be a great reuolt of kingdomes, peoples, and Prouinces, from the externall open obedience and communion thereof——. For the few dayes of Antichrists reigne, the externall state of the Romane Church, and publicke intercourse of the faithfull with the same, may ceasse.* [q] Others thinke, that *then the sacrifice of the Eucharist shall be taken away.* And [r] some affirme, *The departure and reuolt of the whole world from the sea of Rome shall be a signe of the end of the world; the faith being extinguished by reason of this reuolt.* Thirdly, [s] that which the world and the kingdomes thereof followeth as the Church, may fall out to be the synagogue of Antichrist, whose doctrine is poyson, whose Pastors be Wolues in sheepes clothing, and whose people be the bastards of the whore of Babylon: that none can discerne the

n Gen.7.18.

o De Temp. Nouiss.l.2.c.15.

p Vpon 2.Thess 2.2.

q Aquipontan. cõtra Sohn de Antich.pag.23. Thu.Boz. de sign.Eccl.tom. 3.l.24 c.9 & 10.

r Dom.a Soto, 4 d.46.qu.1.art. 1.pag.208.

s Apo.13.&.17.

the true beleeuers, but such as are especially enlightened by Gods Spirit thereunto. Thus writeth Gregorie of Valence: *When we say the Church is alway conspicuous,* [t] saith he, *this must not be taken as if we thought it might at euery season be discerned alike easily. For we know that sometimes it is so tossed with the waues of errors, schismes, and persecutions, that to such as are vnskilfull and do not discreetly enough weigh the circumstances of times and things, it shall be very hard to be knowne. Which then specially fell out, what time the falshood of the Arrians bare rule almost ouer all the world: therefore we denie not, but that it will be harder to discerne the Church at some times then at other some: yet this we auouch, that it alway might be discerned by such as could wisely esteeme things.*

[t] Anal. fid. l. 6. c. 4. & cõment. Theol. tom. 3. pag. 145.

4 Whereby it appeareth, that if our aduersaries would set contention aside, the matter of the visible and inuisible Church were at an end: for themselues think it may be driuen into the same straits that we complaine of, as will appeare by examining the places alledged. And no doubt they could haue bene contented to haue called it the inuisible Church too, as we do, but that, as in all other matters, so in this, it was their lucke to come after vs, and we by euil hap vsed the terme before them, and so marred [n] *the Catholicke phrase*, that now it cannot relish in their mouthes. But in the meane time let the Iesuite speake indifferently, what fault we haue made that our Church must be condemned for no Church, because it was sometime obscured; and yet his be the Romane Catholicke Church, though it be subiect to the very same obscuritie? For though he say, their Church is neuer thus obscured but in the times of Antichrist, yet this granteth as much as we say, that it may be *hidden:* and then we reply, that all those dayes of the Churches inuisibilitie, were the dayes of Antichrist.

[n] See Rhem. vpon 1. Tim. 3. 20. & 2. Tim. 13.

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§. 18. The second part, to wit, that Christs Church must as long as it is, be alway visible, I proue. First, because Christ our Sauiour ordained this his Church to be the light of the world, according to these words of Matth. 5. *Vos estis lux mundi*, and to be a rule or meane by which all men at all times may come to an entire and infallible knowledge of the true faith, as hath bene alreadie

readie prooued: but how can it be the light of the world, if it ſelfe be inuiſible? or how can it be a meane by which at all times the infallible truth in all points of faith ſhould be made knowne to all ſorts of men, if it ſelfe at anie time could not be knowne of men? Or if you ſay, that ſometimes it could neither it ſelfe be knowne, nor be a meanes by which the true faith might be made knowne; then ſince (as I haue proued) it is a neceſſarie meanes, and ſo neceſſarie, that without it, according to the ordinarie courſe, there is no ſufficient meanes to inſtruct all men infallibly in all points of faith, then, I ſay, men that liued at that time wanted neceſſarie meanes whereby they might attaine to the knowledge of the true faith; and conſequently, whereby they might come to ſaluation. Which if it were ſo, how is it vniuerſally true, that *Deus vult omnes homines ſaluos fieri, & ad agnitionem veritatis venire.* 1. *Tim.* 2. *God would haue all men ſaued, and to come to the knowledge of the true faith*, and thereby, by degrees to ſaluation? for without theſe meanes prouided, he knoweth it impoſſible for them to attaine ſaluation; and knowing it impoſſible, he cannot be ſaid to will it, ſince no wiſe man willeth that which he knoweth impoſſible; and much leſſe God whoſe wiſedome is infinite, and whoſe will is alway ioyfully ioyned with ſome worke or effect, by which that which he willeth, at leaſt, is made poſſible to be done.

The Anſwer.

1 Here the Ieſuit hath laid downe two arguments to proue the Church to be alwayes viſible: the firſt is, becauſe *our Sauiour ordained it to be the light of the world, and nothing can be ſuch a light which it ſelfe is inuiſible.* Thus it muſt be concluded:

That which Chriſt ordained to be the light of the world, is alway viſible.

But Chriſt ordained the Church to be the light of the world, Math. 5. 14.

Ergo the Church is alway viſible.

In which argument neither of the parts are true. For firſt it is not true, that euery light is alway viſible: ſo that granting the Church to be the light of the world, which it is, yet is it not proued thereby to be alway viſible for two cauſes. Firſt becauſe [a] the Sunne and Moone were ordained to be *great lights*, for the gouerning of day and night, and yet we ſee them darkened, and ſuffer ſtrange eclipſes. So the Church, though it be ordained to enlighten the world by miniſtring the doctrine of the Scriptures, ſometimes may faile out of mens ſight, as [b] in the

a Gen. 1. 16. Pſal. 136. 8.

b 1. Reg. 19. 10.

the dayes of Elias. Therefore [c] it is compared to a woman, which one while is as visible as any thing can be, *clothed with the Sun, and the Moone vnder her feete, and vpon her head a crowne of twelue starres*; and yet at another time she is *driuen into the wildernesse*, out of the sight of men, yea *taken vp* as it were *into heauen, there to abide* 1260. *dayes*. And concerning the Pastors, [d] the Prophet threatneth, that *Night shall be to the people for a vision, and darknesse for a diuination: the Sunne shall go downe vpon the Prophets, and the day shall be darke ouer them*. Secondly, though it be a *a light*, yet such as walk in darknesse, and loue it better then the light, because their deeds are euill, and know not the seruants of the light, do not alwayes see it, but want either will or eyes thereto; as [e] the king of Arams souldiers saw not *the mountaine full of horses and chariots of fire*, that were round about Elisha, nor knew that they were in the middest of Samaria, till their eyes were opened. Or possible with the mist of their owne errors, or smoke of persecution they may obscure it: according to that of the Reuelation, [f] where it is shewed, that *a starre falling from heauen, the bottomlesse pit was opened, and there arose out of it a smoake, wherewith the Sunne and the aire* was darkened. So Saint Austin [g] speaketh, *When the Sunne shall be darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, then the Church shall not appeare, by reason vngodly persecutors shall rage out of measure*.

c Ap. 12. 1. 5. 6.

d Micah 3. 6.

e 2. Reg. 6. 16. 17

f Apoc. 9. 1.

g Ep. 80. ad Hesych. paulò ante fin. & epist. 48. ad Vincent. circa med.

2 So then where the Church is called a light, the meaning is not that it is *alway visible*, or that the *externall* appearance thereof is plaine to *euery* eye, and at *all times*; for thus the Papists grant their owne Church is not visible: but that as the Sunne, so it, hath in it selfe all light of truth and glory, whereby the children of God are enlightned, and the darke waies of the vngodly detected: and except heresies or persecutions come betweene, this inward light doth also shew it selfe forth to the world by outward profession and gouernment, so as no temporall state is more glorious or conspicuous. Which difference betweene the *inward* and *outward* light, being rightly expounded and obserued, the Iesuite may find how it may be *the light of the world, though sometimes* by eclipse *it become inuisible*: for at all

all times, and to all men, and of it owne nature, it is not ſo.

3 Next, the other propoſition faileth likewiſe: for though the light of the church be granted, yet it is not true that Chriſt our Sauiour ordained it to be alwayes the light of the world, according to theſe words, *Math.5. Vos eſtis lux mundi, You are the light of the world:* for thoſe words were ſpoken by Chriſt to his diſciples; and his purpoſe therein was not to teach what the ſtate of the *Church* ſhould alway be, but to prouoke *them* to conſtancie and holineſſe, forſomuch as *they* ſhould be in euery mans eye, and therefore if they chanced to do otherwiſe then well, it could be concealed no more then the light of the Sun. Now this is nothing to the Churches viſibleneſſe. For the Apoſtles being ſet ouer all the world, to enlighten it with their teaching as it were with the Sun, might be in the view thereof, for their time; and yet the Church afterward, with the Paſtors therein, be ſuppreſſed from the ſight of her enemies. This therfore is a common error of the Papiſts, that whatſoeuer things in the Scriptures are perſonally affirmed of ſome particular times and perſons, they will ſtretch generally to all.

4 His ſecond argument to prooue the Church alway viſible, is, *becauſe Chriſt ordained it to be a rule or meanes, by which men may come to knowledge of the faith:* wherein hee begges the queſtion, or as [h] Campian the Ieſuite telleth vs, [i] *Turne the wheele.* For being to proue, that the Church is the rule of faith, [k] he ſaid he would do it, *by ſhewing the teaching thereof to be infallibly eaſie and vniuerſall*; and this he would do, by prouing it to be *alway viſible*: and now he ſaith, it is viſible, *becauſe it is the rule or meanes whereby to find the truth:* which is the queſtion, and would not haue bene aſſumed, but proued. Neuertheleſſe his reaſon ſhall be examined and conſidered of: and thus it ſtandeth:

h Rat.9.
i Eccum quos gyros, quas rotas fabricat.
k §.16.

That which Chriſt appointed to be the rule whereby all men at all times may come to the true faith, muſt be alway viſible to all ſorts of men.

But Chriſt appointed the Church to be the rule whereby all men at all times may come to the true faith.

Ergo the Church muſt be alway viſible to all ſorts of men.

This

This argument is faultie two wayes: firſt, in the aſſumption: for the Church is not the rule, as I haue [l] ſhewed before: neither hath the Ieſuite *alreadie proued it*, but onely ſaid it, as here he begges it, to proue that which before he brought to proue this.

l Digreſſ.3.

5 But yet it is a ſubordinate meanes I grant for the bringing men to ſaluation, in that God teacheth his elect by the miniſtery thereof;[m] neither can any man be made the child of God, except firſt he be conceiued in the wombe of the Church. But hence it followeth not, that *the Church is therefore viſible or knowne to all ſorts of men*, becauſe viſibleneſſe and inuiſibleneſſe are but differences of the Churches outward ſtate here vpon earth: and the elect may partake her miniſtery in either of theſe eſtates, that is to ſay, he may be effectually ioyned to the Catholicke Church, though it do not viſibly appeare in outward ſhew, by the direction of Gods word and ſpirit, and by the teaching of a few faithfull Chriſtians that lie hid in the world as wheate doth in his chaffe: and ſo conſequently Gods elect neuer *want neceſſary meanes* of knowledge and ſaluation, becauſe ſome part of the Church or other, firſt or laſt, though hidden from the world, is manifeſted to them.

m Ad ipſam ſalutem ac æternam vitam nemo peruenit niſi qui habeat caput Chriſtū: habere autem caput Chriſtum nemo poterit, niſi qui in eius corpore fuerit, quod eſt eccleſia. Aug. de vnit. eccl. c. 16.

6 As for the reprobate, I grant that many times the Church is neither *knowne to them*, nor yeeldeth them *any meanes whereby the faith may be knowne*. And I adde further, that this is Gods very ordinance whereby he vſeth to puniſh their obſtinacie, and ſhew his mercy to the elect. For as ſometime [n] he taketh away *their heart*, and ſometime [o] *giueth them ouer to ſtrong deluſions to beleeue lies*: ſo ſometimes he *ſends* [p] *a famine of the word of God, that they ſhall wander from ſea to ſea, and from the North to the Eaſt; they ſhall runne to and fro to ſeeke the word of the Lord and ſhall not find it*: and ſometime [q] taketh away *the candleſticke*, which is the viſible *Church*, as I haue touched [r] before. All which notwithſtanding, it is true that *God would haue all men ſaued, and come to the knowledge of the true faith*. This I ſay is true, [*] not *vniuerſally* in euery ſence, but as the Apoſtle meant it, whoſe ſence is declared by [ſ] Auſtine thus: *No man is ſaued but whom he will ſaue: not that there is no man whom he would not haue ſaued,*

n Eſa. 6.9. Ioh. 12.40.
o 2. Theſſ. 2 11.
p Amos 8.12.
q Apoc 2.5. compared with 1.20.
r §.3.nu.3.
[*] Habent ſcripturæ hunc morem vt tanquam omnibus dicatur, & ad quoſdam verbum peruenial— Chriſtus propitiator eſt peccatorum noſtrorum; non tantùm noſtrorum, ſed totius mundi, propter triticum quod eſt per totum mundum. Aug. ep. 48 poſt med. ſ Enchir. c. 103. & cont. Iulian. l. 4. c. 8. & de prædeſt. ſanct. c. 8. & de corrept. & grat. c. 14.

ſaued, but that none is ſaued but whom he willeth, and therefore is to be intreated that he would, becauſe what he willeth, of neceſſitie muſt be done. And by [t] Fulgentius thus: *By all theſe men whom God would haue come to ſaluation, is meant not altogether all mankind, but the vniuerſitie of all that ſhall be ſaued: who therefore are called All men, becauſe them all the goodneſſe of God ſaueth out of the number of all: and that out of euery nation, condition, age, language and prouince.* The ſame expoſition is alſo allowed by [u] others, and commended by [x] learned Papiſts. But Thomas preferreth it before all others, and [y] ſaith, *it agreeth beſt with the Apoſtles intent.* And Emanuel Sa is of the ſame mind: *God* (ſaith [z] he) *would all men be ſaued: he would All men, that is, All kind of men, not euery man: for if he would abſolutely, then he would do it.* Which being ſo, the Ieſuite may ſee there is no ſuch neceſſitie that God ſhould prouide the meanes of a viſible Church to inſtruct all men vniuerſally, foraſmuch as he neuer willed abſolutely that *all men vniuerſally* ſhould be ſaued, but as Saint Auſtin [a] ſpeaketh, *It is euen by infants manifeſt that many be not ſaued, not becauſe of themſelues, but becauſe God wil not*, confuting the contrary as Pelagianiſme. And it is no abſurditie to ſay of ſuch, that [b] they wanted, through Gods iudgement, many times ſecret, but alway iuſt, *neceſſarie meanes whereby they ſhould attaine to faith and ſaluation*: God *willing* the meanes no otherwiſe then he doth the end, that is, by no abſolute will formally abiding in himſelfe. Whereas his will concerning the elect, being his abſolute purpoſe to giue them eternall life, is alway ioyned with ſuch works as make it not onely *poſſible* or conditionall, but alſo certaine to be effected. And if nothing elſe can teach the Ieſuite thus much, yet he might haue learned it of his owne words. For if *God will nothing which he knoweth impoſſible*; then doth he not will the ſaluation of ſuch as he knoweth to be [c] the *veſſels of wrath, prepared for deſtruction.* And if the Ieſuite thinke yet to anſwer and vnfold the matter by applying [d] the ſchoole diſtinction of will *antecedent* and *conſequent*, then let him open his eyes and conſider that this Antecedent will, taking it as [e] it is deſcribed, [f] neither is any will ſimply, properly and formally, as the Apoſtle ſaith, *God willeth*, in the place alledged: neither doth

t De incarnat. & grat. c. 31.
u Aug. vbi ſupra Haymo & Anſelm. in 1. Tim. 2
Mag. 1. d. 45.
x Alhac. 1. q. 14. art. 1. ad 1. pag. 206. l. b. Durand 1 d. 46. q. 1. ad 2. p. 154. Greg. de Valent. tom. 1. p. 325. & tom. 2. p. 894. Biel lect. 68. lit. f. pa. 189. Vocabul. theol. verbo voluntas Dei anteced. Gr. Arimin. 2. d. 40. art. 2. p. 165.
y Lect. 1 in 2. c. 1. ep. ad Timot.
z Notat. in 1. Tim. 2. 4 Fauer. Eſpenc. in 1. Tim. pag 33.
a Ep. 107. ad Vital. poſt mediũ.
b See § 3. n. 2.
c Rom. 9. 22. 1. Pet. 2. 8. inde verſ. 4.
d Magiſt. 1. d. 46 & 47. & ibi Scotiaſt. communiter omnes. Damaſcen. l. 2. orthod. fid. c. 29.
e Voluntas Dei antecedens eſt qua dat alicui naturalia, vel aliqua bona antecedentia quibus poteſt aliquid conſequi. Ocka. & Cameracen. 1. q. 14. art. 1. *and ſo the reſt.*
f Quod vult Deus voluntate antecedente ſolùm, non ſimpliciter vult. Dur. 1. 46. 1. 2.

doth it necessarily include the certen publishing of the Gospell, or reuelation of the Church. But [h] there may be such a will where these things are not so manifested; and consequently God may *wil* their saluation and faith by *antecedence*, though he prouide not that they haue these meanes, but *know they shal not attaine saluation*, as we see in the Gentiles, who so farre as we know, had not the outward calling or meanes of the Church and Gospell, which yet is simply necessary to saluation.

h Interna vocatio Gentibus nunquā defuit: nam iuxta opinionē Scoti, — per opera moraliter bona, & per influxum naturæ communem potuissent gratiam Dei efficacem promereri de congruo. — Primò habuerunt lumen naturæ, — deinde in illis erat etiam voluntas aliquo modo propensa ad honesta, — Ad gratiam efficacem prouocantia hæc sunt præsidia: moraliter opera bona, studia, conatus honesti, studium legendi & audiendi, — precationes, eleemosynæ, ieiunia: — hisce naturæ, virtutis, ac gratuitorum Dei bonorum adminiculis, si vsi fuissent Gentiles, absque dubio, Deus omnes cum Cornelio ad notitiam fidei, gratiam efficacem, & reliqua dona necessaria ad salutem perduxisset. Ioan Paul. Wind. de efficac. mortis Christi, pag. 173. Syllog. *Gods will whereby he would all men to be saued, which the Papists call his antecedent will, bindeth him no more then, for example, he did to the Gentiles. But his willing the Gentiles to be saued, was such, that yet he prouided not the meanes of the visible Church to instruct them. Therefore his willing all men to be saued, is such, that yet it bindeth him not to prouide the visible Church to instruct them.*

§.19. Secondly, if the vniuersall Church were inuisible, and such as could no way be knowne, then the vniuersall Church should faile to professe outwardly that faith which in heart it did beleeue. For if it did outwardly professe, how should it not by this profession be made visible and knowne? But if the vniuersall Church should faile to professe the faith, hell gates should mightily preuaile against it, contrary to Christ his promise, *Matth.16. Portæ inferi non præualebunt aduersus eam.* For were it not a mightie preuailing, that the whole Church should faile in a thing so necessary to saluation as we know outward profession of the faith to be, both by that of our Sauiour, *Math.10. Qui negauerit me coram hominibus, ego negabo illum coram Patre meo:* and by that, *Qui me erubuerit, & meos sermones, hunc filius hominis erubescet, Luc.9.* He that shall be ashamed of me, and of my words, him the Sonne of man will be ashamed of. And by that of Saint Paul, *Corde creditur ad iustitiam, ore fit confessio ad salutem, Rom.10.* Which place learned men interprete to signifie, that profession of faith is necessary to saluation.

The Answer.

1 The Church according to the texts alledged, neither failes to professe outwardly the faith which in heart it beleeueth, nor yet is made visible and knowne to *all* by this profession. The reason is, because the children of the Church professing

sing *among themselues*, when persecution will not suffer them to doe it *openly*, this is *outward* profession, and satisfieth the Scripture alledged: which requires no more at our hand, but first that we professe openly to the world as long as the same will suffer vs, and be readie to seale the faith thus professed with our bloud, when by necessarie circumstance of time and place, we shall be called thereunto. Secondly, that when persecution or any other impediment hindereth vs from this, yet we professe one to another, and maintaine the faith, whereſoeuer or how few soeuer we be together. Which latter degree of confessing, of the *beleeuers among themselues*, first is outward, in that it is a sensible exercise of that which the hart beleeueth, and so many as liue together know one another thereby. Next the Scripture requireth no more; for our Sauiour [a] biddes, *when they persecute in one citie, flie to another:* and [b] promiseth *to prepare a place in the wildernesse, where he will feede the woman*, which signifieth the Church, and keepe her from the presence of the Serpent: which cannot be but by leauing the open confession which all men see, and flying to that which is *priuately outward* among themselues. And lastly, it is not sufficient to make the Church visible to *all*: for there was a Church in Israel of *seuen thousand that neuer bowed the knee to Baal* [c], yet were they not made knowne by this profession to Elias. And [d] the things that befell the Israelites, are *examples* to shew what may befall vs. Neither doth the Iesuite and his companie discouer themselues by their outward profession in all places where they are restrained; would the profession and practise of other matters did not discouer them more. But as the Sunne which neuer ceasseth to yeeld forth light, but alwaies shineth aboue, though some thing coming betweene sometime intercept the light from vs, or men be blind and cannot see it: or as a house shut vp and restrained, that the persons therein cannot come abroad, nor the towne see that which the family doth within: so the Church neuer ceasseth to professe and make her faith knowne to some, though she do it not to othersome, and some haue no eyes to see it.

a Mat.10.23.
b Apoc.12.6.14

c 1.Reg.19.10. 18. Rom.10.3.
d 1.Cor.10.6.11

§.20. Thirdly, if the Church were not visible, we could not fulfill the commaundement of our Sauiour, *Dic Ecclesiæ, Matth.* 18. For how can we tell the Church any thing, when we cannot tell where to seeke it; neither if we meete it by chance, could we tell which is it?

The Answer.

1 We do not hold, as the Iesuite vseth to speake in all this question, *the vniuersall Church is inuisible, such as can no way be knowne:* we *cannot tell where to seeke it*, neither *if we meete it by chance, can we know which is it:* it may *ceasse* to be: these are shadowes of his owne making, and confuting them, he struggles with a cloud [a] like Ixion, and begets a monster, and commits [b] that fault which the Papists so importunately charge vs withall. But let our position be faithfully deliuered, as [c] I haue laid it downe; that the Church may be hid, or become inuisible *sometime*, so that the *world* cannot see it, and the state thereof is not *alway* so conspicuous, that it shall make any open shew in the sight of men.

a Palæph. de fab. Scholiast. Hom. Il. α.

b Primum vitiũ sciomachia est, quæ auras & vmbras magno conatu diuerberat. Camp. rat. 9.

c Digress. 17. num. 3.

2 Against this there is nothing in the words of Christ, *Tell the Church.* For this commaundement onely concerneth the children of the Church, liuing within any part of the same where Ecclesiasticall discipline is exercised, and not the world that hates it, and despiseth Christian gouernement. Which shewes, that how visible soeuer it be, yet by vertue of these words it is so to no more but to the professors that liue in it, because to them and to no more the order is giuen, *Tell the Church.* Besides, this speech is like that of [d] Malachie, *The Priests lippes shall preserue knowledge, and the people shall seeke the law at his mouth:* whereas notwithstanding sometime they had no Priest to aske, and [e] otherwhiles such as they had wanted knowledge, and deliuered that which was not law. But the meaning was, that this order should be obserued for the peoples instruction, to preserue them in obedience if they did not fall from it. So, to *tell the Church*, is a rule prescribed to be vsed when the Church enioyes her libertie and outward gouerne-

d Cap. 2. v. 7.

e Mat. 5. 21. & inde. Ioh. 11 50.

ment; but when the externall ſtate thereof, and publicke entercourſe of the faithful with the ſame ſhal ceaſſe; when the communion of the faithfull ſhall be in ſecret, and all Eccleſiaſticall order lie buried, the altars forſaken, the Church emptie; then it bindeth not, becauſe the meanes faile. Neither doth it imply any ſuch *perpetuall viſibleneſſe* as the Ieſuit would tie the Church to. For it was a law, that men ſhould come to Ieruſalem and worſhip there, yet this implied not any perpetuall glorie to that citie: it was alſo a law, that *euery male child ſhould be circumciſed the eight day*, and yet vpon neceſſitie it was * omitted fortie yeares. And the Papiſts confeſſing, that *ſometimes none can diſcerne of the Church but ſuch as very wiſely eſteeme of things*, hereby grant, that all men at all times cannot *tell the Church*: ſpecially if you adde another point, [f] that by the Church is meant the Paſtors onely; for they may be ſcattered or hidden, that we cannot haue them alway ready to tell them euery time a brother treſpaſſeth. Laſtly, this commandement may be fulfilled by the faithfull among themſelues, in the ſame maner as I ſaid before of confeſſion. For [g] where the true profeſſors are, there is the Church, either all or a part; and they, ſo many as liue together, ſee and know one another, and can tell the Church, though the world heare not their voice.

* Ioſh. 5. 5.

f Eman. Sa, not. in Math. 18 17. Fr. Victor. relect 2. pag. 128.

g Math. 18. 20.

§.21. Fourthly, it is certaine that once the Church was viſible, to wit, when it firſt began in Ieruſalem, in the Apoſtles and Diſciples of our Sauiour Chriſt, and that companie which by their preaching were conuerted to the faith. But there can no reaſon of difference be ſhewed, why it ſhould be viſible then and not now.

The Anſwer.

1 He might as well ſay, it is certaine that *once* the Sunne was viſible, but there can no reaſon be giuen why it ſhould not be ſo *alwayes*: for as reaſons may be giuen why the Sunne though ſometimes cleare, yet ſometime may be eclipſed or departed out of our horizon; ſo may there as euident differences be

be yeelded, why the Church afterward, and the Church at Ieruſalem were not alike viſible. [h] Firſt, the Church of the new Teſtament was then to *begin*, and therefore it was meet the Paſtors and people thereof ſhould appeare to the world. Next, *perſecutions* were not then ſo grieuous as afterward they were. Thirdly, the *apoſtaſie* foretold by Saint Paul was not then ripened, but enſued long after: which apoſtaſie was the cloud that hid the Church. And yet if another conceit of the Papiſts be true, [i] that about the *time of Chriſts paſſion, the true faith remained in none but the virgin Marie*; the Ieſuites argument will here fall, and our Church at the worſt, hath alway bene as viſible as then it was. For as for this preſent time and age, we thinke it [k] as viſible, all ouer the world, as the Church of Rome is. And if the Ieſuite thinke we hold otherwiſe, he is deceiued.

h Eſa. 2. 3. Mic. 4. 2.

i See pag. 87. letter i.

k Hem fieri potuit vt tot Germani, Angli, Scoti, Bohemi, Vngari, Dani, Sueui, Gothi, Norwegienſes, Pruſſi, Lithuani, Liuonij, eò cœcitatis peruenerint? Boz. de Sign. Eccl. l. 19. c. 1. p. 508.

§. 22. Fifthly, the onely reaſon and ground by which heretickes hold the Church to be inuiſible is, becauſe they imagine the Church to conſiſt onely of the elect or at leaſt of the good. But this is a falſe ground: for it is euident that the Church militant conſiſteth of the good and bad, as is ſignified by thoſe parables, wherein it is compared to a floore, wherein are mixed wheate and chaffe, Mat. 3. and to a net, wherein are gathered all ſorts of fiſhes good and bad, Math. 13. and to a mariage, to which came good and bad, Math 22. and to ten virgins, whereof fiue were fooliſh and excluded from the celeſtiall mariage, Math. 25. This alſo is gathered out of Saint Paul, who, 1. Cor 5. commandeth them to expell an inceſtuous perſon out of the Church: and therefore it doth not conſiſt of thoſe onely which be good.

The Anſwer.

1 Here the Ieſuite groſly bewrayeth either his ignorance or malice, in that he ſaith, this is the *onely* ground whereupon heretickes hold the inuiſible Church, becauſe it conſiſts of the elect onely. For the queſtion betweene vs now is about the inuiſibleneſſe, not of the vniuerſall Church, but of the militant, as he himſelfe acknowledgeth. And let him if he can, for the credit of his word, ſhew where any one of thoſe whom he calls heretickes, do teach or affirme, that the Church militant (whereof the queſtion is) conſiſts of the elect alone, making

that the reaſon why it is ſometime hidden from the world. For our proper grounds are theſe, [a] the Prophecies and [b] examples of the Scripture, the experience of times and euents ſhewing it, the blindneſſe of the world, the nature and neceſſitie of the Church: all which conuince it to be true that we ſay. Whereas the mixture of euill men with good in this ſtate of the Church we acknowledge ſo farre, that we confeſſe euen hypocrites may alſo in ſecret profeſſe with true beleeuers, and ſo be part of this inuiſible Church now in queſtion. Let him therefore recall his ouerſight, and forbeare theſe forgeries; which tend to nothing but the ſtealing away of their affections, that know not how things ſtand betweene vs.

a Luc. 18.8. 2. Theſ. 2.3. Apoc 9.1. & 12.6. & 13.37.

b 1. Reg. 19. 2. Reg. 2. 2. Chron 15.3. & 28.10. 34. 2. Reg. 21.

2 Indeed another poſition of ours, that ſaith the Catholicke Church is inuiſible, that is to ſay, the Church, euery member whereof is ſaued, is inuiſible, and conſiſteth not of any externall aſſembly that we ſee; is grounded on this, that it containeth none but the elect: but not as the Ieſuite vntruly ſaith, on *this alone:* we haue other grounds beſide. Firſt, becauſe the triumphant Church is part of the Catholicke, which being in heauen, no earthly eye ſeeth or knoweth. Next, no man knoweth Gods elect, yet none but they are the very Catholick Church. Thirdly, all the perſons and companies in the world profeſſing Chriſt, were neuer aſſembled into one place, ſo that they might all of them be ſeene. Fourthly, we vſe this reaſon alſo, that in all viſible aſſemblies many badde are mingled with the good, and therefore of neceſſitie we muſt allow another Church whereto they properly belong, which can be none but an inuiſible Church. But the Ieſuite auouching the mixture of good and badde in the militant Church, which we grant, to proue the Catholicke Church conſiſteth of all ſorts, reaſons to no purpoſe. For the militant and Catholicke Churches are not all one in ſtate, by reaſon whereof, that may be in one, which is not in another. Neither can any thing be concluded for the latter out of thoſe Scriptures which ſpeake onely of the former. And let him know that this ground of ours is ſo true, which he calleth a falſe ground, that many learned Papiſts confeſſe it with vs. *Many grant,* [c] ſaith Bellarmine, *that euill*

c De Eccl. mil. l. 3. c. 9. §. Ad vltimum dico.

men

men are no true members, neither ſimply of the bodie of the Church, but onely * *in ſome reſpect and equiuocally. So ſaith Ioannes de Turrecremata, proouing it out of Alexander, Hales, Hugh, and Saint Thomas. The ſame alſo is taught by Petrus à Soto, Canus, and others.* Now that which is ſo equiuocally [d], is not ſo in deed, but in name or likeneſſe onely. As a painted man is called a man.

* Secundum quid, & æquiuoce.

d Ομώνυμα, ὧν ὄνομα μόνον κοινὸν, ὁ δὲ κατ' ὄνομα λόγος τῆς οὐσίας ἕτερος. Ariſt. Categ. c. 1 Phauor. Lexic.

§.23. Laſtly, the teſtimonie of the Fathers proueth the ſame. Origenes homilia 30. in Math. *Eccleſia* (ſaith he) *plena eſt fulgore ab Oriente vſqut ad Occidentem.* Cyprian lib. de Vnitate Eccleſiæ, *Eccleſia*, inquit, *Domini luce perfuſa radios ſuos per orbem terrarum ſpargit.* Chryſoſt. hom. 4. in cap. 6. Eſaiæ, *Facilius eſt*, inquit, *Solem extingui quàm Eccleſiam obſcurari.* Auguſt. lib. 3 contra Epiſt. Parmeniani, cap. 5. *Nulla*, inquit, *eſt ſecuritas vnitatis niſi ex promiſſis Dei Eccleſiæ declaratis, quæ ſupra montem, vt dictum eſt, conſtituta, abſcondi non poteſt.* Tract. 1 in Epiſt. Ioan. *Nunquid digito oſtendemus Eccleſiam fratres mei? nonne aperta eſt?* Et Tract. 2. *Quid amplius dicturus ſum quàm cæcos qui tam magnum montem non vident, qui contra lucernam in candelabro poſitam oculos claudunt?* By which places of the Fathers doth euidently appeare how that they did ſuppoſe as certaine that the church was viſible, and ſuch as might be clearly ſeen, & could not be hidden.

The Anſwer.

1 The iudgment & teaching of the Fathers we acknowledge [a] muſt reuerently be accounted of and followed as they follow the truth: from which as other later Paſtors in Gods Church, ſo they haue ſwarued ſometime ſo manifeſtly, that **Canus a Papiſt** himſelfe, whoſe iudgement is commended by [b] Gregorie of Valence, [c] writeth, *The canonicall Authors indeed as being from aboue, heauenly and diuine, do alwayes hold a perpetuall and ſtable conſtancie in their writings; but other holy writers are inferiour and humane, failing ſometimes, and now and then contrarie to the courſe of nature they bring forth a monſter.* Which being granted, then their teſtimonie proueth not alwaies, but only ſheweth what they ſuppoſed. And the common diſtinction of the Papiſts here applied, that [d] *it is infallibly true which they deliuer with one conſent*, though it ſeeme reaſonable, yet ſometime it is but a ſtale to deceiue. For this conſent cannot euer be

a Eph. 4. 12.

b Qua de re erudite mihi ſcripſiſſe videtur. Canus. tom. 3. pag. 239.

c Loc. Theol l. 7. c. 3. concl. 2. pag. 355.

d Greg. Valent. tom. 3. p. 290.

knowne, and they that keepe ſuch a ſtirre with it,[e] themſelues haue a reach in it, vnder that pretence to bring all to the Popes ſole authoritie. More ſhall be ſaid of this matter [f] hereafter, but here I touch it, that it might appeare the Scripture onely is iudge.

2 But allow them what authoritie you will, yet by the places alledged, it appeareth neither *euidently* nor at all, that they thought any thing againſt our aſſertion, but they ſpeake either of the inward light of the Church, conſiſting in truth and obedience; or of the outward eſtate as it was in their time; or as the godly that liue therein at all times ſee it: as will appeare by examining their particular words.

3 Origen (whom yet I marueli that he would alledge, ſeeing they [g] count him an hereticke, and [h] reproue all that ſpeake for him) ſaith, *The Church is full of brightneſſe from the Eaſt to the Weſt.* But this *brightneſſe* was not meant of the outward eſtate or appearance thereof, but of the truth profeſſed, (which we ſay may be done in ſecret) as his words in the beginning of that Homily declare: *We muſt vnderſtand that the brightneſſe of truth appeareth out of euerie place of Scripture, and going out from the Eaſt, that is from the birth of Chriſt, it appeareth vntill the accompliſhment of his paſſion, wherein is his Sunneſetting.* And though this brightneſſe were cleare to the world alſo, when Origen wrote this, yet hence it followeth not that it ſhould alway be ſo; a cloud of *apoſtaſie* might, after his time, come and obſcure it. Cyprian ſaith, *The Lords Church being enuironed with his light, reacheth her beames ouer all the world.* Which words, being in al points like to Origens, receiue the ſame anſwer. For by this light, he meaneth the vnitie of the Church, as appeareth by his next words: *This light is one which is ſpread euerie where, and the vnitie of the bodie is not ſeparated.* Now this vnitie, as all other inward graces and ornaments of the Church, may with her ſelfe, be ſpread all ouer the world, and yet not viſible to the view of *all* therein, but by being retained in the hearts of *her children* ſcattered all ouer the world. Yet I denie not but the Church was openly knowne in Cyprians time, though very poore and perſecuted, but that

e Quod ſi per ſententiam Doctorum aliqua fidei controuerſia non ſatis commodè componi poſſet (eo quòd de illorũ conſenſu non apertè conſtaret) ſua tunc conſtat authoritas Pontifici. pag. 293. B.

f Digreſſ. 47.

g Baron. an. 232 nu. 10 tom. 3.

h An. 356. nu. 40 ibid.

that prooueth not it should alway be so. Chrysostome saith, *The Sunne shall sooner be put out, then the Church obscured:* but by *obscuring*, he meaneth not the hiding of it for a time out of the sight of her enemies, but the totall extinguishing and vtter abolishing of it. Which will easily appeare if the Greeke word vsed for obscuring, be looked. Now that may be hidden for a time, which is not extinguished, as we see in the Sunne, wherewith Chrysostome compareth the Church. Againe, it is neuer obscured from those that liue in it, which professe the faith; and yet the world may be ignorant of it, as a blind man seeth not the Sun, which yeeldeth light to others that haue eyes to see. And that Chrysostome thought the Church might sometime be inuisible, appeareth by the 49. homily * vpon Matthew: where he saith, *That since the time that heresies haue inuaded the Church, it can no way be knowne which is the true Church of Christ, but by the Scriptures onely. In this confusion it can no wayes else be knowne.* Austine saith, *There is no certaintie of vnitie but through the promises of God declared vnto his Church, which being set vpon a hill, cannot be hid. My brethren, shall I shew you the Church with my finger? is it not manifest? what shall I say more, but that they are blinde which see not so great a hill, which shut their eyes against a light set vpon a candlesticke?* In which words he speaketh against a conceit of the Donatists, who boasted, as the Papists now do, that the Church was no where but among them; affirming them to be blind that could not see it all ouer Affricke, seeing it was at that time as plaine as a mountain, or a candle lighted; which we grant, and against the Papists affirme of our owne Church at this day. But his words imply not that this visible estate thereof so manifest in his time, could *no time* be hid. For cities built vpon a hill are not visible at euery time, as in a great mist, or in the night; neither is the Sunne alway alike cleare, or in one horizon; neither could [i] the Aramites see the hill it selfe where the Prophet of God was, and horses, and chariots of fire round about him. Therefore Austins words must be vnderstood of that particular time, and not stretched to all times alike. For he is blinde which at noone dayes cannot see the Sunne light, but the Sun

* Opus imperfectum, *bearing his name.*

[i] 2. Reg. c. 16.

may set or be eclipsed, and then they are not all blind that see it not: as himselfe teacheth plainly in other places, which being compared with these, will giue vs their true meaning. [k] *The Church,* saith he, *shall be obscured sometimes, and the clouds of offences may shadow it:* [l] *it shall not appeare by reason of the vnmeasurable rage of vngodly persecutors:* [m] *It is like the Moone, and may be hid:* yea [n] *so obscured, that the members thereof shall not know one another.* This he thought might befall the Church sometime, whatsoeuer the light or greatnesse of it were when he wrote thus against the Donatists: in which distresse she abideth not alwayes, but findeth deliuerance againe when the time of her libertie is come, as her selfe speaketh in the Prophet [o] Michaiah, *Reioyce not, ô mine enemie, that I am fallen, for I shall rise againe, and though I sit in darknesse, yet the Lord will be my light.*

k Epist. 48. ad Vincent.

l Epist. 80. ad Hesych.

m Enarrat. in Psal. 10.

n De Baptism. contra Donat. lib 6. c. 4.

o Cap. 7. v. 8.

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§. 24. Now it remaineth that we enquire how we should know which companie in particular, of those diuers sorts of men that visibly professe the faith of Christ, is the true Church; of which, as hath bene said, in all points we must learne the true faith. To this question I answer: First, that it is not a good marke to know which is the true Church, to say, that is the true Church which teacheth the true faith.

The Answer.

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1 The question propounded in this place, concerning the markes or notes of the Church, is not onely exceeding profitable, but euen necessary for all those that desire to be satisfied whether we or the Papists haue the right Church. Therefore we for our parts answer it thus, that *the true doctrine of faith and lawfull vse of the Sacraments, are the proper and infallible markes whereby it must be iudged which is the true Church.* This the Iesuite misliketh, and reasoneth against in the seuen next sections: but marke his drift: [a] that the Romane Church being set at libertie from the triall of the Scriptures, and her authoritie aduanced by other meanes, she might be receiued as chiefe iudge in all questions of faith and doctrine. This is the reach that

a Quis erit finis contendendi nisi authoritas Ecclesiæ aliundè cognita, tanquam iudex in doctrinæ quæstionibus interponatur? Greg. Valent. tom. 3. p. 149. lit. D.

that Papists haue in denying the true faith and doctrine of the Scriptures to be a sufficient mark of the Church; and I blame them not if they venter hard for it, the bootie would recompence the charges, if they could bring it in.

Digression 18. *Prouing the true faith, or doctrine contained in the Scriptures, to be a good marke to know the Church by.*

2 The which whiles the Iesuite denies, me thinkes he deales exceeding rashly; for first, he should haue consulted with his fellowes to see whether they also had bene of his mind herein; that so the vnitie so much commended in his discourse, might appeare the better. Which if he had done, he should haue found some of his seniors against him, who thinke true doctrine to be a note of the Church, and a good note too. The Diuines of Collen, [b] in a prouinciall Councell determined, that *no man denieth but there ought to be sincere, Euangelicall, and Apostolicke doctrine in the Church: and this is the* * CHIEFE NOTE *of the Church, according to that of Christ, My sheepe heare my voice: and that in Saint Paul, If any man preach any other Gospell, let him be accursed.* And [c] in another booke they write, *The sacraments are a certen signe whereby the Catholicke Church is discerned——. There are foure marks whereby the true Church is certainly knowne, which are gathered out of the Scripture. The first is the wholesome doctrine of Christ according to the generall sence of Apostolicall and Catholicke tradition. The next is the right and vniforme vse of the sacraments.* Villavincentius [d] saith, *It is confessed that the Church, as being a thing visible, is specially knowne and seene by the ministerie of the word, and the right dispensation of the sacraments, and by the open confession of the faith, and communion of charitie,* * *as it were by signes ingrauen and perpetually cleauing to it.* Hosius [e] saith, *There are which will haue no more notes of the Church but two, viz. sincere doctrine, and the right vse of the Sacraments: and it cannot be denied but they are notes of the Church indeed.* Stapleton [f] saith, the *preaching of the Gospell is the proper, and a verie cleare note of the Catholicke Church, so it be done by lawfull Ministers.* These men thinke, (and others more

b Enchir. Christianæ institut. in Synod. Col. p.22. §. Tertio hæc nosce.
* Præcipuam Ecclesiæ Notã.
c Antididagm. cap. de Cathol. Eccl p.34.
d De rat. stud. Theol. pag. 4.
* Tanquam impressis & perpetuò adhærentibus signis.
e Confes. Petrico c.20. p.26.
f Princip. doct. l.1. c.22. Prædicationẽ Euangelij, in legitimis ministris illustrem valdè & propriam esse Catholicæ Ecclesiæ Notam concedimus & in sequentibus probabimus.

more may be added to them) the teaching of the true faith is not, possible, all the markes of the Church; but none of them saith, as the Iesuite doth, *it is no good marke*: they say the contrary; it is a marke *indeed*, a *chiefe* marke, a *proper* and verie *cleare* note of the Church, a note *ingrauen*, and *perpetually cleauing* to it. Let him therefore be well aduised how he crosse his fellowes, lest his so doing impaire the credite of his Churches vnitie, and make his reader suspect, that he is labouring to confute a matter which his owne conscience tels him is most true.

g Ioh.10.27. h Bellarm. de not.Eccl.c.2. §.Respondeo, primus.

3 For our Sauiour saith in the g Gospel, *My sheepe heare my voice.* Which teacheth vs, euen by h the confession of our aduersaries, that *whereſoeuer the voice of Christ*, which is the true faith, *soundeth, there consequently are the elect*, his sheepe, that heare it.* And if his sheepe be knowne to be there by this, then is the Church also knowne hereby: for whereſoeuer the sheep of Christ liue, there is the Church, in as much as these two are neuer diuided. The true faith, and doctrine of the Scriptures then being notes to teach vs where the elect be, are prooued hereby to be a sufficient marke of the Church, because whereſoeuer the elect liue, there is the Church of God. Againe, Christ i saith, *Where two or three are gathered together in my name, there am I in the midst of them.* This teacheth vs two things, by k the Papists owne confession. First, that *the true faith is a signe where Christ is*: which is all one as if they had said, it is a signe where Christs Church is: for Christ and his Church are neuer asunder, but l *he abideth with it for euer.* Next, that *it is a note of the Church if such teach it as are gathered together by lawful ordination and succession*; which is as much as we desire: for it is neuer taught by any other: and quite ouerthrowes the Iesuites conceit; for he thinkes his Romane Church-men to haue a lawfull ordination and succession, and yet denieth the faith they preach to be a marke of the Church; wherein he cannot reconcile himselfe with his fellowes. The same is further confirmed by diuers other places of m Scripture, whither I referre the reader.

* Enchir.Colon.pag 22.

i Mat.18.20. k Bellarm. de notis Eccl.c.2. §. Tertius non.

l Mat.28.20.

m Deut.4 6. Psal.147.19. Esa.2.2.3.Act. 2.42.Ioh.8.31. Rom.10.14. 2 Pet.1.19.

4 And surely plaine reason shewes it. For it must needes be granted to be an vndoubted note of the Church, which makes

makes vs know it when we ſeeke it, and diſtinguiſheth it from the falſe Churches of the heretickes. Now this the true faith, which is according to the Scriptures, doth; in that euerie Church pretending it ſelfe to be the Church of Chriſt, is examined thereby, and that allowed to be the true Church which agrees therewith, according to that of Saint Paul,[n] *As many as walke according to this rule, peace ſhall be vpon them, and mercie, and vpon the Iſrael of God.* And our Sauiour in the Goſpell[o] ſaith, *Ye ſhall know the falſe Prophets by their fruits,* [p] that is, *by their doctrine.* So that if the men which profeſſe themſelues to be the Church, are firſt to be tried by the Scriptures, it followes neceſſarily, that the doctrine contained in the Scripture is the note of the Church. In which regard the Apoſtle [q] ſaith of the Church, that it is the *houſhold of God, built vpon the foundation of the Apoſtles and Prophets.* And Epiphanius ſpeaking of an hereticke,[r] ſaith, *This man is found altogether differing from the holy Scriptures, as it will appeare to all them that reade attentiuely; if then he be diſſenting from them, he is altogether an alien from the holy Catholicke Church.* And me thinkes if we ſay no more to this point, the very confeſſion of our Aduerſaries might put it out of doubt, who ſay expreſly,[ſ] *Theſe two, the true Church and the true faith, are ſo knit and infolded together, that the one inferreth and concludeth the other: from the true Church is concluded the true faith, and from the true faith the true Church is inferred.* And [t] *when the queſtion is concerning the Church, then the Scripture is better knowne then the Church.* Now betweene vs and the Papiſts, the queſtion is concerning the Church, and therefore the Scriptures are the beſt marke to know it by. Moreouer, the doctrine of the Scripture declareth what be the notes of the Church, as the Ieſuite himſelfe ſpeaketh, and all Papiſts are conſtrained by the Scriptures to proue thoſe markes which they aſſigne: and who then ſees not that the doctrine it ſelf muſt needs be the beſt note of all, when it is firſt and beſt knowne? This is his owne reaſon, who * in his diſcourſe following, hereby would prooue the Church to be better knowne then the doctrine, becauſe it ſheweth the doctrine, and bringeth it to our view. Againe, [u] the learned among

n Gal.6.16.

o Mat.7.17.
p Ianſen.harm. cap.43. Rhem. annot.in eũ loc. Stapl.princip. doctr.l.10.c.1.

q Epheſ.2.19.

r Εἰ τοίνυν ἀσύμφωνος ὑπάρχει, ἀλλότριος ἐστὶ τῆς ἁγίας καθολικῆς ἐκκλησίας. Tom.1.l.2.hær. 48.

ſ Reynold.Caluinoturc.l.4.c.9 pag.859.

t Bellar.de notis Eccleſ.c.2.

* §.27.& 28.

u Caniſ.catec. magn. pag.131. Reynol. Caluinoturc.pa.860: Staplet.princip doctr.l.4.proœm.

among them maintain ſundrie of their notes of the Church to be true notes, becauſe (as they ſay) *the Church is defined by them:* and why then ſhall true doctrine and faith be debarred, which are the efficient cauſe, & very difference of the Church, wherin it differeth principally from all falſe aſſemblies, and therefore put into the definition thereof? Finally,[x] the Scripture calleth it ſelfe and the faith thereof *a light ſhining* in the Church, as in a candleſticke or lanterne; which proueth it ſufficient to ſhew vs where the Church is, as a light in a dark night directs the ſailer to his hauen. And whereas the Ieſuites markes, *vnitie, antiquitie,* and *vniuerſalitie*, agree to other aſſemblies as well as to the Church of God, and by[y] their owne confeſſion are no proofes *of euident truth*; this of the *True faith*, can be found in none but the Church of Chriſt, whereunto it is proper euery way, euen to all the Church, at all times, and to it alone, and ſo cannot deceiue ſuch as follow it.

x 2. Pet. 1. 19. Apoc. 2. 5.

y Bellar. de not. Eccl. c. 3.

5 In the laſt place I deſire the Reader to marke the iudgement of two ancient Fathers, Chryſoſtome and Auguſtine, and to compare the ſame with the Ieſuites concluſion, and then freely to ſay whether the Church of Rome haue all antiquitie on her ſide or not: *In this time* ([z] ſaith Chryſoſtome) *ſince hereſie hath taken hold of the Church, there can be no triall of true Chriſtianitie, nor any other refuge for Chriſtians, deſirous to know the true faith,* BVT THE HOLY SCRIPTVRES: *formerly it might many wayes be ſhewed which was the Church of Chriſt, and which Gentiliſme: but now they that will know which is the true Church of Chriſt, can know it no wayes but* ONELY BY THE SCRIPTVRES; *becauſe all thoſe things which belong to Chriſt in truth, the hereſies alſo haue in ſchiſme. Therefore if any man would know which is the true Church of Chriſt, how ſhall he know it in ſo great confuſion of likeneſſe, but by the* SCRIPTVRES ONLY? *For this cauſe the Lord knowing the confuſion of things that ſhould happen in the latter dayes, commandeth that ſuch Chriſtians as will receiue aſſurance of faith, ſhall flie to* NO OTHER THING *but to the Scriptures: elſe if they looke to other matters, they ſhall be offended, and they ſhall periſh, not knowing which is the true Church.* Againe vpon theſe words, *By their fruites ye ſhall know them,* [a] he ſaith,

z Op. imperf. hom. 49.

a In c. 7. Math.

A

A mans fruite is the confession of faith, and his workes are the conuersation of his life: therefore if thou see a Christian man, straightway consider, that if his confession agree with the SCRIPTVRE, *then he is a true Christian: but if it be not as Christ commanded, then is he a false Christian: for Christ hath referred the triall of a Christian, not to the name, but to the* CONFESSION, *&c.* Saint Austin hath left written an excellent booke against the Donatists, who pretended, as the Papists now do, that the Church was onely among them; wherein he handles this question at large, how the true Church may be knowne, and by what markes? Thus he writeth in [b] that booke: *The question betweene vs and the Donatists is, where is the Church? What therefore shall we doe? shall we seeke it in our own words, or in the words of her head our Lord Iesu Christ? I thinke we ought to seeke it rather in* HIS WORDS *who is the truth, and best knoweth his owne bodie.* [c] *Let not these speeches be heard among vs, This I say, and this thou sayest, but let vs heare, These things saith the Lord. There are certaine bookes of God, vnto whose authoritie we both consent, we both beleeue, we both stand:* THERE *let vs seeke the Church,* THERE *let vs trie our cause. Let those things therefore be remoued from vs which we bring one against another, not out of the holy Canonicall bookes, but aliunde. Because I wil not haue the holy Church demonstrated by mans teaching, but by the holy* ORACLES *of God:* [d] *therefore setting aside all such matters, let them shew forth the Church if they can, not by the speeches and rumors of the Africans, not in the Councels of their Bishops, not in the writings of euery Disputer, not in Signes and false Miracles, because Gods word hath prepared and made vs readie against these things: but let them declare it out of the prescript of the* LAW, *the predictions of the* PROPHETS, *the songs of the* PSALMES, *the* WORDS *of the Pastour himselfe. I enquire the Church it selfe where it should be, which hearing the words of Christ and doing them, buildeth vpon the rocke; let him then shew me the Church, and let him so shew it, that he say not, this is true because I say it, or because my fellowes haue said it, or those our Bishops, or this is true because Donatus, or Pontius, or some other hath done such or such miracles, or because men pray and are heard at the monuments of our dead, or because such and such things haue happened*

b Liber contra Petilianum Donatist. Epistol. seu de vnitate Ecclesiæ, c. 2.

c Cap. 3.

d Cap. 16. *Note S. Austins iudgement touching the ordinarie motiues, whereupon so many, this day betake themselues to the Church of Rome: and that if the Papists haue such Miracles and visions, the Donatists had them long before, and S. Austine despised them. What would he haue said to the pamphlets written of our Ladie of Hall, Zichem, Laureto?*

ned there, or becauſe ſuch a brother, or ſuch a ſiſter of ours hath ſeene ſuch a viſion, or had ſuch a dreame: let theſe things be remoued either as the deuices of liers, or as no better then the miracles of deceitfull ſpirits; for either they are not true which are reported, or if hereticks haue any wonders done among them, IT STANDETH VS IN HAND TO BEWARE THE MORE. *But whether they haue the Church or not, let them declare onely by the* CANONICALL BOOKES OF THE HOLY SCRIPTVRES. *Theſe be the inſtructions, theſe be the foundations, theſe be the ſupporters of our cauſe.* By all which diſcourſe it appeares, that Auſtine thought the true faith was the note of the true Church, or elſe to what purpoſe ſhould he ſo earneſtly reuoke the Donatiſts from all other courſes to the triall of the Canonicall Scriptures? as he ſpeaketh alſo in [e] another place: *In the Scriptures haue we learned Chriſt, in the Scriptures haue we learned the Church.*

e In Scripturis didicimus Chriſtum, in Scripturis didicimus Eccleſiam: has Scripturas communiter habemus: quare non in eis & Chriſtū & Eccleſiam communiter retinemus? Ep. 166. ad Donatiſt.

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§.25. I proue it, becauſe by true faith either is meant true faith onely in ſome points, or in all: it is not a good marke to ſay, that is the true Church which teacheth the true faith in ſome points onely, for all heretickes teach truth in ſome points: and though it be proper to the true Church to be ſo guided by the holy Ghoſt, that it teach the infallible truth in all points, as before hath bene proued, yet this is not a good marke whereby all ſorts of men may and ought to come to know which is the true Church, of which, if they will be ſaued, they muſt learne an infallible faith.

The Anſwer.

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1 We do not think euery company to be the true Church, that holdeth *ſome* points of the true faith; for all heretickes teach the truth in *ſome* things, and yet we deny them to be the Church of God: but [f] it is requiſite that the foundation be holden, that is to ſay, all ſuch truths deliuered as are neceſſary for mans ſaluation, and all ſuch hereſies auoyded as deſtroy the foundation: which kinde of teaching is an infallible note whereby all Churches and profeſſions may be tried, and

f Act. 4. 12. 1. Cor. 3. 11. Eph. 2. 19.

and *we meane it, when we say, the faith is a marke of the Church.*

2 Neither yet do we thinke, as the Iesuite speaketh, that any visible church teacheth this truth so infallibly that it erreth in nothing; we thinke, and g I haue shewed, the contrarie: for this befalleth the Church, that it may be ignorant of many truths *for a time*; it may hold the faith sometime *more*, sometime *lesse* purely; it may build *hay* and *wood* vpon the foundation; it may be infected with the errors and heresies of *some* therein: and some articles lying in the very foundation, may be beleeued not so *clearely*; as h the resurrection of Christ, was for a time not well vnderstood: which things though they befall the Church, the holy Ghost teaching it but by degrees, yet is not the faith thereby taken from it, but abideth sufficient to giue testimonie of saluation to all that will follow it. And this is confirmed by the confession of our Aduersaries themselues, who say, i that *to erre, and yet to be readie to learne, and when you haue learned, to be as readie to obey, is one thing: but neither to be willing to learne, nor when you heare the truth, to be satisfied therewith, is another. The first of these may befall the particular Church, &c.*

g §.14 & 15.

h Mark.16.14. Luk.24.5.11. 12.21.25.27. Ioh.20.25.

i Bellar.de Not. Eccl.c.2.

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§.26. Because a marke, whereby a thing may and must be knowne, must be more apparent and easie to be knowne, to all those men which should by that marke seeke out and finde that thing, then the thing it selfe: otherwise there should come no helpe by the marke to the knowledge of the thing. But to know which is the true faith in all points, at least to some sorts of men, to wit, the vnlearned, is more hard then to know and assigne which companie of men be the true Church. For to know which is the true faith in all particular points requireth learning, whereby one may vnderstand the termes and state of the question: besides indgement to discusse and weigh prudently the sufficiencie of the authorities and reasons on both parts, that vpon this pondering of reasons, they may prudently conclude which is the better part. Moreouer they must haue a supernaturall light of God his Spirit, whereby they may discerne and see those things which be aboue all naturall rules and reasons. *Ad hæc quis idoneus?* Who can say that he is sufficiently furnished with these helpes? or who can be infallibly sure that he hath all these in such sort as is requisite, for obtaining, by his owne industrie, an infallible faith in all points? And as for the vnlearned, they must needes confesse, that in diuers mysteries of faith they doe not so much as vnderstand the termes and state of the

the queſtion, and much leſſe are they able ſufficiently to examine the worth of euery reaſon; neither are all ſuch as can perſwade themſelues that they are ſingularly illuminated, and immediatly taught by God his Spirit; neither if they did thus perſwade themſelues, could they be infallibly ſure that in this their perſwaſion they were not deceiued; ſince it is certaine that ſome, that moſt ſtrongly in their owne conceit perſwade themſelues to be thus enlightened, are in this their perſwaſion deceiued. Now for to know which is the true Church, and by giuing credite to it, conſequently which is the true faith, there are not ſo many things required, nor any great difficultie, as ſhall be declared. For this is the direct way which Eſayas did foretell, chap. 35. ſhould be in the time of Meſſias, which he ſaid ſhould be ſo direct, that euen fooles, to wit, ſimple and vnlearned men, ſhould not erre in it. *Hæc erit vobis directa via* (ſaith he) *ita vt ſtulti non errent per eam.*

The Anſwer.

1 This is his firſt argument, the ſumme whereof is concluded in this Syllogiſme.

That which is the marke whereby to know a thing, muſt be more apparent and eaſie to be knowne then the thing it ſelfe: otherwiſe it helpeth vs not in finding out the thing.

But the true faith is not more apparent, or eaſier to be knowne then the Church: but contrarie, the Church is eaſier to be knowne then the true faith: for to know the true faith, there is required learning, iudgement, and ſupernaturall illumination, which no man ſufficiently hath; but to know which is the true Church, theſe things are not required, for the Church is the direct way. Eſa. 35. 8.

Therefore the true faith is not the marke of the Church.

To this I anſwer, denying the ſecond propoſition, and the confirmation thereof, that it is harder to know which is the true faith, then to aſſigne which companie of men be the Church. For faith is the cauſe of the Church, that is to ſay, this is the thing that maketh a people to be the Church of God, when they beleeue the word of God: and euery cauſe as it goeth before his effect, ſo is it more apparent to our vnderſtanding, and better knowne to our iudgement then the effect. Ariſtotle ſaith, [a] *Cauſes are both before their effects, and better knowne:*

a Analy. Poſte. cap. 2.

and

and [b] *the true knowledge of things ariseth from the knowledge of their causes: yea those things are simply first and best knowne which are farthest from our sence, and neareſt our vnderſtanding:* and so the doctrine and beliefe of the Church must needs be easier to know then the Church it selfe, because it cometh first to my vnderstanding, and of necessitie I must see it afore I can tell whether the Church be there or not. For though that companie which is offered to me as the Church, be more apparent to my sence, yet I haue no certaintie that it is the Church or a company so qualified, vntil I know the faith thereof to be true. I see indeed a company of men, and heare much of their greatnesse, but I am not sure they are the Church, vnlesse I know they hold the true faith; and so the knowledge of this leadeth me to the knowledge of that, and the faith is easilier discerned then the Church.

b Ibid.& Metaph.l.1.c.2.& l.2.c.2.& Plato in Thræt.

2 The Papists themselues haue a saying, which if this Iesuit would receiue, might determine this matter: *We see indeed that* COMPANIE *of men which is the Church,* [c] saith Bellarmine, *but we do not see that this company is the true* CHVRCH *of Christ, we beleeue it. For that is the true Church which professeth the faith of Christ: but who doth euidently know our faith to be the faith of Christ? we rather beleeue this by a firme and most assured faith.* In which words this Iesuites assumption is thus disproued: That whereupon I beleeue the Church so to be, is more apparent and easier to be knowne, & sooner to be seene then the church it selfe. But vpon knowledge of the Churches faith, I beleeue it to be the Church: Therefore the Churches faith is more apparent, and sooner knowne then the Church it selfe. Againe, by faith we beleeue this to be the true Church, and the profession thereof to be the truth: but [d] all faith commeth by hearing the word of God: therefore by the meanes of hearing Gods word I beleeue this to be the true Church: and so consequently the knowledge of Gods word commeth sooner and easilier to my vnderstanding then the knowledge of the Church.

c Lib.3.de eccl. c.15. §.Ad Sextum fauct. Do. Bann.22.q.1. ar.10 pag.182.c

d Rom.10.17.

3 And though it were granted, that in some cases the Church were easier to know then the faith; yet as things depend betweene the Papists and vs, the faith is easier to know

then the Church: *for the queſtion betweene them and vs, is, who hath the true Church?* In which triall it is the greateſt folly in the world for either of vs to offer our ſelues to the world as the true Churches of Chriſt, till firſt we haue proued our ſelues ſo to be by the doctrine that we profeſſe; and in vaine ſhall we attempt this, if, as the caſe ſtandeth, this doctrine be not eaſier and plainer then the Church. This is the confeſſion of the Ieſuites: [e] *When the queſtion is concerning the Church, which is it, and the Scripture is admitted on both hands, then the Scripture is more apparent and eaſier to know then the Church.* So that the Papiſts do but ſpend time, and mocke the world, in obiecting to vs the authoritie and dignitie of their Church: they may do it as they liſt one to another, but in their controuerſies with vs they may not; not onely becauſe we reiect it, but principally for as much as the doctrine of the Scripture, by their owne verdict, is EASIER and PLAINER.

e Bell. de notis Eccl. c. 2. §. Reſpondeo ſimpliciter.

4 Neither are the Ieſuites reaſons to the contrary of any value. For I grant, that to the finding out of the true faith, we haue need of *learning*, *iudgement*, and *illumination*, as the meanes. Yea the doctrine hereof is ſo *hard* to *naturall* men, as we are all till God hath regenerate vs, [f] that it goeth beyond the capacity of fleſh and bloud. But he ſhould haue remembred, the miniſtery of the Church and light of Gods Spirit helpe our infirmities: the doctrine it ſelfe as a light ſhining through all theſe incumbrances. Theſe meanes are not ſuch, but the ſimple may attaine to a ſufficient portion thereof: and his *Ad hæc quis idoneus*, with that which followeth, is denied as an idle conceit, and [g] already confuted. And let the impediments be what they will, yet ſhall the Ieſuite finde them in the way of his owne Church, and let him if he can free his owne notes from them. For is his Catholicke Romane, which ſo eagerly he puts to his friend, ſuch a Church as needeth neither *learning* nor *iudgement*, nor the *light* of heauen to diſcerne it? If it be, I am content he enioy it himſelfe, neither will I euer perſwade my friends to communicate with that companie which is ſo famous, that the very wind will blow a man into it. And yet [h] ſome of the Ieſuites owne ſide will ſay ſometime, that they had need both of

f Ioh. 7. 17. & 8. 31. 34. & 14. 17. 1. Cor. 2. 14. 2. Cor. 3. 14. Mat. 16. 17. Iob 32. 8.

g §. 7. & 8.

h Greg. de Val. com. theol. tom 3. pag. 145.

wiſedome

wiſedome and skill that ſhall alwayes diſcerne the Church.

5 The text of Eſay ſpeaketh of the miniſterie of the Goſpell, and it meaneth, that it ſhall infallibly guide the meaneſt people that liue therein, to eternall life; which it doth by propounding to them the word of God, that thereby they may know it to be the true Church, and be drawne to walke in the paths thereof. And though the Prophet call it *a direct way*, yet I am ſure he meaneth not that any can walke in it, till he haue found it, or any can finde it [i] till his eyes be opened [k], which is done no way but by the doctrine of the Church. Or if he think the way of the Church ſo eaſie, becauſe the holy Prophet calleth it *a direct way that fooles may walke in it*; let him ſay vnfainedly, if his affection to the Romane Helena haue not blinded his eyes, [l] as louers are blind, and beſotted his conſcience that he cannot ſee the doctrine of the Scriptures to be as eaſie, ſeeing it is called [m] *a ſure law, giuing wiſedome to the ſimple, and light to the eyes, ſharpening the wit of the ſimple, and giuing knowledge and diſcretion to children*. And Auſtine ſaith, [n] *The Scripture is bowed downe to the capacitie of babes and ſucklings*. And Chryſoſtome affirmeth, [o] *They are ſo eaſie to vnderſtand, that the capacitie of euery ſeruant, plow-man, widow, and boy may reach vnto them:* [p] *yea the moſt ſimple that is, of himſelfe onely by reading, may vnderſtand them*. In which ſayings we ſee as much affirmed of the doctrine of the Scripture, as the Ieſuite can ſay is affirmed in the place of Eſay concerning the Church, and yet poſſible he will turne him in a narrow roome afore he will yeeld, and keepe poſſeſſion ſtil in his Church-porch againſt all the pulpits in England that ſpeake for the Scriptures.

i Eſa.35.5.
k Ioh.12.40. Act.26.18. 2.Cor.4.4.

l Ἡ γὰρ ἔρως πολλαχοῦ καὶ Πολύφαμε, τὰ μὴ καλὰ καλὰ φέρνει. Theocr. Bucoliaſt.

m Pſal.19.8. Pro.1.4.

n Enar.in pſa.8. circa med.

o Hom.2.in Mat.

p Hom.3.de Laz.

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§.27. Secondly, I prooue the ſame, becauſe when we ſeeke for the true Church, wee ſeeke it principally for this end, that by it as a neceſſarie and infallible meanes, we may heare and learne and perfectly know the true faith in all points, which otherwiſe is in it ſelfe hidden, obſcure, and vnknowne to vs; according to that of Saint Paul, *Animalis homo non percipit ea quæ ſunt Spiritus Dei*, 1.Corinth.2. For as no man by the onely power of nature can attaine this ſupernaturall knowledge of diuine myſteries which wee beleeue by our faith; ſo neither doth the Spirit of God, who doth as the principall cauſe infuſe this gift of faith into our ſoules, ordinarily inſtruct any man in the know-

ledge of true faith immedialy by himſelfe alone, but requireth as a neceſſarie condition, the preaching and expounding of matters of faith to be made by the true Church, according as Saint Paul ſaith, Rom. 10. *Quomodo credent ei quem non audierunt? quomodo audient ſine prædicante? quomodo verò prædicabunt niſi mittantur?* Therefore the true Church is rather a marke whereby we muſt know the true faith, then contrary, the true faith to know the true Church.

The Anſwer.

1 This is the ſecond argument, and is concluded in this Syllogiſme.

That is no marke or meanes to know the Church by, which it ſelfe is vnknowne to vs till the Church teach it; and is learned by the meanes and miniſterie of the Church.

But ſuch is true faith, that we cannot know it till the Church teach it vs, and it ſelfe is learned by the meanes and miniſterie of the Church: for God inſtructeth no man immediatly, but by the preaching of the Church, as Saint Paul ſaith, Rom. 10.

Therefore the true faith is not a ſufficient marke to finde the Church by.

For anſwer to this argument, it will eaſily be granted, that *the miniſterie of the Church is the ordinarie meanes whereby we learne the faith of Chriſt, and that no man of himſelfe can attaine to the knowledge thereof, but as the Church teacheth him.* This I ſay is granted, ſo it be well vnderſtood. For * the Spirit of God in the Scripture is the principall ſchoolemaiſter, from whom all truth cometh, & which openeth the heart to beleeue; & the Church is it which by her miniſtery holdeth the truth before vs: and therefore, except in ſome extraordinarie caſes, the preaching thereof is required as a *neceſſarie condition,* as the text of Saint Paul ſpeaketh.

* Aug. in Ep. Ioh. tra. 3. in fine.

2 But hence it followeth not, that therefore the Church is rather a marke of the faith, then the faith a marke of the Church: for theſe two, the true Church and the true faith, are like relatiues inſeparably vnited together by a certaine order and reſpect either to other; as a ſchool-maiſter & his teaching:

ſo

ſo that the one proueth and declareth the other, as cauſes and effects vſe to do. In which kind of prouing, the order is, that firſt the effect ſheweth the cauſe, it being ordinary that a cauſe cannot be aſſured ſo to be, but by the effect which it produceth and offereth vnto vs: as a ſchoole-maiſter is not knowne certainly ſo to be, but by his teaching. And if among many bad, you would find a good one, to whom you might commit your children; this cannot be done but by hearing and examining his maner of teaching: in which caſe, though the man be a neceſſary meanes whereby you learne his teaching, yet the teaching it ſelfe is the mark whereby you know him to be ſuch a man, and diſtinguiſh him from all others. And euen as the tree beareth his fruit, and we ſeeke the tree principally for this end, that by it as by *a neceſſary meanes* we may finde the fruite; and yet the fruite, it ſheweth vs, is the onely marke that it is ſuch a tree; and if it be denied or doubted, the taſting of the fruit will proue it, and diſtinguiſh it from all the trees in the ground beſide. So likewiſe as he ſaith, *the Church expoundeth the faith vnto vs, and we ſeeke the Church principally for this end, that by it, as by the meanes, we may learne the truth:* and yet this *truth* which it ſheweth vs, may be the mark to aſſure vs it is ſuch a Church, and to diſtinguiſh it from all other Churches in the world. Therefore for the Church to teach the faith, and the faith to be a note of the Church, are not oppoſite, but onely diuers, and ſo may both be true: as a light vpon a watch-tower in the darke night, may be the onely marke whereby to finde the tower, and yet the tower it ſelfe holds out the light, and ſheweth it, and is the meanes that the traueller ſees it.

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§ 28. Thirdly, true faith is a thing included in the true Church, and as it were incloſed in her belly: as Saint Auguſtine ſpeaketh Pſal. 57. vpon thoſe words, *Errauerunt ab vtero, loquuti ſunt falſa.*] *In ventre Eccleſiæ* (ſaith he) *veritas manet; quiſquis ab hoc ventre ſeparatus fuerit, neceſſe eſt vt falſa loquatur.* Therefore like as if a man had gold in his belly, we muſt firſt find the man before we can come to the gold it ſelfe; ſo we muſt firſt, by other markes, find out the true Church, which hath this gold of true faith hidden in her belly, before we come to ſee this gold it ſelfe; ſince eſpecially we cannot ſee it, vnleſſe ſhe open her mouth and deliuer it: neither can we, being borne ſpiritually blind, certenly

know it to be true and not counterfetted gold, but by giuing credit to her testimony of it; according as S. Auguſtine ſaith: *Euangelio non crederem niſi me Eccleſiæ authoritas commoueret. lib. 9. epiſt. & cap. 3.* For if we had not the teſtimony of the Church, how ſhould we be infallibly ſure that there were any Goſpel at all? or how could we know that thoſe books which beare the title of the Goſpel according to S. Mathew, Marke, Luke, Iohn, were true canonical Scriptures, rather then thoſe of Nicodemus & S. Thomas, bearing the ſame name & title of the Goſpel?

The Anſwer.

1 This is his third reaſon, and may be concluded thus:
That which is included in the Church, is no marke of the Church.
But the true faith is included in the Church. *Ergo.*
The ſecond propoſition whereof, that faith is a thing included in the Church, and as it were incloſed in her belly, is true, and he hath well affirmed it out of Auſtine: but yet it is worth the enquiring, to demand how he will reconcile himſelfe herein with his fellowes? For [a] a Ieſuite writeth, that *the true doctrine pure from all error, may be in the falſe Church*: for if this be ſo, then is he not certaine that the true faith is *incloſed in the true church*, and *he muſt needs ſpeak vntruths*, which is diuided from the belly of the Church. For mine owne part I beleeue not Bellarmine, but yet it becomes not the Ieſuite thus to croſſe him, and then in [b] the next diſcourſe ſo highly to extoll their vnitie.

a Bellar. de not Eccl c. 2. §. Sed dices — eſſe poteſt pura doctrina ab omni errore in falſa eccleſia.

b §. 35.

2 But the firſt propoſition, that becauſe *it is included in the Church*, and *the Church teaches it*, *therefore it can be no marke of the Church*, is denied: becauſe true faith is incloſed in the Church, not *obſcurely* as gold is in a mans belly, ſo as [c] we reade *the Iewes vſed to ſwallow it*, *thereby to hide it from their enemies*; but as a candle in a lanterne, or a light in his watch-tower, diſcouering both it ſelfe and the place that holds it, which *gold* in a mans belly cannot do. And therefore as a light ſtanding in the window in a darke night, is a good mark to find the houſe, though otherwiſe it be *included* in the houſe: ſo the true faith being *included* in the boſome of the Church, not as gold that is buried in a mans bowels, but as a candle ſtanding in a lanterne, by it owne light can guide vs infallibly to the Church, [d] which is Gods houſe, enlightened by his truth. Neither did S. Auſtine

c Ioſeph. de bello Iud. l. 6. c. 25.

d 1. Tim. 3. 15. Apoc. 1. 20. Pro. 6. 23.

S. Auſtine in the words alledged, thinke the contrary, as may appeare by that which followeth within twentie lines after, *By the face of truth I know Chriſt the truth it ſelfe, by the face of truth I know the Church, partaker of the truth.* Which words ſhew plainly, that S. Auſtine thought the Church was to be knowne by the truth which it contained, as by it owne fauour and proper countenance, as children are knowne one from another by their owne countenance and complexion which ſhineth in their faces. And though *the Church by opening her mouth deliuer vs this truth*, yet is ſhe found by no marke but by this truth it ſelfe; as a darke houſe is found by no meanes but by the light *contained* therein, though it ſelfe by opening the window, deliuer vs this light; and the firmament is ſeene by the light of the Sunne, though it ſelfe hold out the Sunne vnto vs.

3 Thus far then we agree, that *the Church containes the light of the truth in her boſome, and that ſhe opens her mouth and deliuers this truth vnto vs:* but that by other markes we muſt finde out the Church afore we can ſee this truth, is the Ieſuites conceit. And ſo is the reſt that followes concerning our knowledge of the Goſpell vpon the *Churches teſtimonie*: for I haue ſhewed [e] before, that the Scriptures and the Sunne are both knowne by their owne light: and the Church *teaches* the Goſpell by her miniſterie, but *proues* it not by her authoritie. Neither did Saint Auſtine meane otherwiſe [f] when he ſaid, *I would not beleeue the Goſpell vnleſſe the authoritie of the Church did moue me* *. For though the teſtimony of the Church, by reaſon of mens infirmitie afore they beleeue, be requiſite to draw them on to conſent to the Scriptures, as children afore they can go, hold themſelues by the ſide of a ſtoole, and ſo learne to go; yet is not the credit of the Church, or authority of men, the thing whereby we know and diſtinguiſh the Scripture from other writings, but the authoritie of Gods Spirit is it that by the helpe of the Church worketh faith in vs.

e §.9.Digr.12.

f Lib.contra epiſt.fundam.c.5

* Non tamen hic laudo ſupercilium quod quidam attollunt, volentes occaſione huius dicti, decretum Patrum in Eccleſia maioris eſſe authoritatis, & culminis, & ponderis quàm ſit authoritas Scripturarum Quod quidem non tam videtur INEPTVM, quàm FATVVM. Tho. Waldenſ. tom. 1. l.2. art.2. s.21.pag.103. *Note how this man entertaines ſuch as Boſius and Baronius are: whoſe ſpeeches ſee immediatly letter i,k.*

Digreſſion 19. *Touching the place of S. Auguſt. cont. epiſt. fundam. cap.5. and the matter which the Papiſts gather from it.*

4 The Papiſts haue a principle among them, that the Scriptures receiue all their authoritie from the Church, meaning thereby, g that *they are not knowne to be true, neither are Chriſtians ſo bound to take them without the atteſtation of the Church.* h *Which teſtimonie declareth vnto vs which be the Scriptures, and which not:* i ſo that *by the tradition of the Church, all the Goſpel receiueth his authoritie, and is built thereupon as vpon a foundation, & cannot ſubſiſt without it.* Yea k ſome of them write, that *the Scripture is not to be reckoned among ſuch* * *principles as before all things are to be credited; but is proued and confirmed by the Church,* * *as by a certain principle, which hath authoritie to reiect and allow Scripture.* And l a countriman of ours hath left written, that *in three points the authoritie of the Church is aboue the authoritie of the Scripture.* —— *The ſecond is, for that the Church receiued the Goſpel of Luke and Marke, and did reiect the Goſpels made by his high Apoſtles Thomas and Bartlemew.* The which ſpeeches of theirs when the Papiſts haue expounded how they can, yet if they ſticke to them, this will be the vpſhot, that in all diſcourſes concerning religion, the laſt reſolution of our faith ſhall be into the Churches authoritie.

g Rhem. Gal. 2.6.

h Ioan. de Turrecr. ſuper diſt. 9. Noli meis. nu. 3.

i Baron. annal. tom. 1. an. 53. nu. 11 *his words you may ſee before, pag. 3. let. k.*

idem Boſ. loc. cit.

k Boſius de ſig. eccl. tom. 2. p. 369.

* Principia.

* Quaſi per quoddam principium.

l D. Standiſh Treat. of the Scrip. c. 6. probat. 3.

5 For confirmation whereof,* they bring (you ſee) this of Auſtine, *I would not haue beleeued the Goſpell, vnleſſe the Churches authoritie moued me.* In which words he ſpeakes of the time paſt afore he was conuerted, and according to the phraſe of his countrey, putteth the preterimperfect tenſe for the preterpluperfect tenſe, meaning thus, I HAD NOT *now beleeued the Goſpel and bene a Chriſtian, but that the Church by her reaſons perſwaded me thereunto:* ſpeaking onely of the practiſe of Chriſtians, who by their perſwaſions conuert many to the Goſpell. And that he ſpeaketh of the time paſt, when he was an vnbeleeuer, it is plaine, not onely by viewing the place, but by the teſtimony of a learned Papiſt, m who ſaith, *Auſtine had to do with a Manichee, who would haue a certaine Goſpell of his owne without controuerſie admitted: therefore Auſtine asketh what they will do, if they chance to meete with one* * *which beleeueth not the Goſpell, and by what argument they will draw him into their opinion?* n *Verily he affirmeth that he for his part could not otherwiſe be drawne to embrace the Goſpell, be-*

* Vide Franc. Mayro verit. in hunc locum Auguſtini.

m Can. loc. l. 2. c. 8. p. 50.

* Qui ne Euangelio quidem credat.

n Certè ſe affirmat non aliter potuiſſe adduci vt Euangelium amplecteretur, quàm Eccleſiæ authoritate victum.

beeing ouercome with the authoritie of the Church: therefore he doth not teach that the credite of the Goſpell is founded on the Churches authoritie. Whereby it is plaine, that Auſtine propounded himſelfe as an inſtance of one that beleeueth not, which he could not be when he wrote this, but by ſpeaking of the time paſt. And though it were throughly prooued that he ſpake of himſelfe being a Chriſtian, and in that eſtate ſaid, he would not beleeue the Goſpell vnleſſe the authoritie of the Church moued him; yet were it not proued hereby that he meant the preſent Church, as it runneth from time to time, or the Church of Rome, or any other place, as it now ſtandeth. For if ſome Papiſts miſſe it not, *he meant the Church which was in the Apoſtles times, which ſaw Chriſts miracles and heard his preaching.* Durand [o] ſaith, *That which is ſpoken concerning the approbation of the Scripture by the Church, is meant onely of that Church which was in the Apoſtles time.* Of the ſame mind are [p] others: wherby he may ſee that Auſtine giueth a kind of authority to the Church; but it is not that Church which ſhould ſerue his turne. Neither is the authoritie giuen large enough to reach the Popiſh conceit, or the Ieſuites concluſion; *if we had not the teſtimony of the Church, we could not be infallibly ſure that there were any Goſpell at all,* nor know theſe bookes to be Scripture: for Canus a Doctor of his owne [q] confeſſeth, *I do not beleeue that the Euangeliſt ſaith true, becauſe the Church telleth me he ſaith true, but becauſe God hath reuealed it.* And [r] Stapleton: *The inward teſtimony of the ſpirit is ſo effectuall for the beleeuing of any point of faith, that by it alone any matter may be beleeued, though the Church hold her peace or be neuer heard.* And [ſ] Gregory of Valence: *The reuelation of the Scripture is beleeued, not vpon the credit of any other reuelation, but for it ſelfe.* And [t] Cardinall Cameracenſis: *The verities contained in the Canon of the Bible onely, are the principles and foundation of Diuinitie, and receiue not their authoritie by other things whereby they may be demonſtrated. And therefore this teſtimonie of Auſtine proueth not, that he beleeued the Goſpell through the Churches authoritie, as by a Theologicall principle whereby the Goſpell might be proued true, but onely as it were by a cauſe mouing him to credite it: as if he ſhould ſay, I would not beleeue the Goſpel vnleſſe the holineſſe of the Church*

o 3.d.24.q.1. in litera o.

p Dried.de var. dogm l.4. c.4. Gerſ.de vita animæ. Occham dial.l.1.part.1. c.4. *Waldenſis reports many to haue bene of this mind in his time. tom.1.pag.102.*

q Vbi ſupra.

r Triplicat.inchoat.aduerſ. Whitak in admon.

ſ Comment. theol.tom.3. pag.31.

t q.in Sent.1.q.1.art.3.pag.50. litera C. See Greg Arimin. prolog.in ſent. q.1.art.3 pag.4. §.Tertio vt doctor. *where he ſayes the ſame.*

or

or Christs miracles did moue me. In which saying, though some cause of his beleeuing the Gospell be assigned, yet [u] *no former principle is touched, whose credite might be the cause why the Gospell should be beleeued.* These speeches of our very aduersaries, which the truth it selfe hath wroong from them, deserue to be obserued the more, because the Iesuite so confidently beareth his friend in hand, that the Gospels of the foure Euangelists cannot be knowne to be true Scripture more then those of Thomas and Nicodemus, but by the authoritie of his Church. Wherin possible he hath also the same meaning that* Doctor Standish vttereth in the place alledged [x] a little before: that those counterfeit Gospels bearing the titles of Thomas, Nicodemus, and Bartholomew, were written by them indeed; but his Church, to shew her authoritie that this she can doe, hath repealed them. A fat conceit, yet some mens stomackes belike can digest it. But if the Iesuite cannot conceiue how the Scripture may be discerned from other writings, vnlesse we allow him the Churches authoritie, let him hearken and learne of *a rare man of his owne side, Picus of Mirandula, who speaking of the Scriptures [y] hath this memorable saying: *They do not moue, they doe not perswade, but they enforce vs, they driue vs forward, they violently constraine vs. Thou readest words rude and homely, but such as are quicke, liuely, flaming, stinging, piercing to the bottome of the spirit, and by their admirable power transforming the whole man.* This admirable light shining in the Scripture it selfe shall assure vs it is the word of God, better, I hope, then that Church whose tongue is sold to speake nothing but the Popes will.

Syllog. *Our assurance stands vpon that whereinto it is last resolued.*

But our assurance that the Scripture is Gods word, and that this is the true sence of the Scripture, is last resolued into the authoritie of the Scripture it selfe: confessed by Arimin. Can. Valent. Staplet.

Ergo it stands vpon the authoritie of the Scripture; not the Church.

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§.29. Fourthly, if to haue an entire faith in all particular points, must be foreknowne, as a marke whereby to know the true Church, then, contrary to that

u *Compare this with the place of Bozius alledged a little before in the letter k.*

* *Or Stapleton, who sayes the Church may put more bookes into the Canon of the Bible, then yet are in Princip. l.9 c.vlt. See his words alledged p.49. in the letter n.*

x *In the letter l. pag 120.*

* *Politian vsed to call him* non Picum, *sed* Phœnicem.

y Refert Possev. bibl. in Cicero. c.21.

that which hath bene already proued, the authoritie of the Church ſhould not be a neceſſarie meanes whereby men muſt come to the infallible knowledge of true faith: for if before we come to know which is the true Church, we might by other meanes haue knowne which is the true faith in all points, what neede then is there for getting the true faith alreadie had, to vſe, or bring the authoritie of the Church?

The Anſwer.

1 Becauſe this reaſon is the ſame with that which goeth before, therefore it ſhall receiue the ſame anſwer: That although we neede the miniſterie of the Church to teach vs the faith, and this faith is not ordinarily knowne till the Church, or ſome member thereof reueale it to vs; yet may it be a marke whereby to know the Church,* as the effect is a marke of the cauſe that produceth it: the fruite, of the tree; the teaching, of the ſchoole-maiſter. In which caſe the reuelation of the true faith, whereby we come to know it, is an effect or worke of the Church, and ſo able and fit to aſſure vs that it is the Church. Neither doth this ſuppoſe or imply, that the faith is alreadie had and knowne by other meanes before we vſe the Church, but onely that *when the Church teacheth, the faith thereof, in the order of my vnderſtanding, is firſt knowne: that is to ſay, the Church and the faith being inſeparably ioyned together, yet the faith firſt cometh to my knowledge.* This I further explicate by a ſimilitude. For muſicke is the marke of a muſitian, whereby to know him, and to diſtinguiſh him from all other profeſſions. And though I muſt firſt be aſſured it is good muſicke that he ſhewes, before I can be certaine he is a Muſitian; yet were it folly to reaſon, as the Ieſuite doth; what need then is there for the getting of the muſicke already had, to vſe the miniſterie of the Muſitian? for the muſicke is not alreadie had, but onely by his playing it cometh in order before himſelfe into my vnderſtanding, and then I know him thereby. So [a] two women laid claime both to one child, and both pretended themſelues to be true mother thereunto, as the Church of Rome this day ſtriues with vs, pleading for her ſelfe, that ſhe is our holy mo-

*See §.27.nu.2.

[a] 1.Reg.3.16.

ther

ther the Church, and the childe is hers: in this contention we muſt finde out the Church by the ſame markes that Salomon found out the true mother, which was her tender compaſſion *incloſed* in her bowels, and diſcouered by her words, that ſhe had rather part with her child then haue it cut in ſunder. And if the Ieſuite ſhould reaſon againſt Salomons iudgement, that he had followed *a wrong marke, which was incloſed in the womans heart, and needed great iudgement, yea diuine illumination, to find it: the woman her ſelfe, by her ſpeech and behauiour, made it knowne to him: and if pietie and pitie were the note of a true mother, whereby to know her, then contrary to that which hath bene already proued, the ſpeech and behauiour of the mother ſhould not be a neceſſary meanes whereby Salomon muſt come to the knowledge of this pietie, &c.* If, I ſay, he ſhould thus argue againſt Salomon, he might do it with the ſame reaſon that he vſeth againſt vs, and poſſible with as good ſucceſſe;* the Spirit of God and the iudgement of all Iſrael, in both alike equally condemning his ſophiſtry. For was not the womans pitie toward the childe knowne to Salomons wiſedome *before* he knew her to be the mother, and yet her ſelf was the *inſtrument* that made it knowne? So true faith is the marke of the Church, and knowne to me *before* the Church, but yet by no other meanes but by the Church, whoſe miniſtery is needfull for the getting it; as the cauſe is needfull for the obtaining of the effect, and afterward it ſelf is proued by the ſame effect. Now the teaching of the truth is an effect of the true Church.

* V. vltim.

§.30. Fifthly, if before we giue abſolute, infallible, and vndoubted credite to the true Church, wee muſt examine and iudge whether euery particular point which it teacheth be the truth, with authoritie to accept that which we like, or which in our conceit ſeemeth right and conformable to Gods word, and to reiect whatſoeuer we diſlike, or which in our priuate iudgement ſeemeth not ſo right or conformable; then we make our ſelues examiners, and iudges ouer the Church, and conſequently preferre our liking or diſliking, our iudgement and cenſure of the ſence of Scripture, before the iudgement, definition and cenſure of the true Church: But it is abſurd both in reaſon and religion, to preferre the iudgement of any priuate man, be he neuer ſo witty or learned, or neuer ſo ſtrongly perſwaded in his owne conceit, that he is taught by the Spirit, before the ſentence of Gods Catholicke Church, which is

is a companie of men, many of which both are and haue bene most vertuous, wise, and learned: and which is chiefe, is such a companie as, according to the absolute and infallible promises of Scripture, hath Christ himselfe and his holy Spirit continually among them, guiding them, and teaching them all truth, and not permitting them to erre, Math vlt. 20. 14 & 16. vt supra.

The Answer.

1 This is his last argument, wherein he reasoneth thus: that if the faith be a note of the Church, then it must first be examined whether it be true or no. But to examine the Churches faith, he sayes, were absurd, and thus he proueth it:

They which examine the particulars taught by the Church, whether they be truth or not, with authoritie to accept or reiect; make themselues examiners and iudges ouer the Church, and preferre their owne liking and censure before the iudgement, definition, and censure of the Church.

But this latter is absurd: considering the Catholicke Church is a companie of men wise, learned, and free from error. Mat. 28. 20. *Iohn* 14. 16. *&* 16. 13.

Ergo the former is also.

For answer to this argument, we doe not hold that we haue *authoritie to accept that which we like, or which in our conceit seemeth right, and to reiect whatsoeuer we dislike, or which in our priuate iudgement seemeth not conformable:* neither do we admit any *priuate conceit* of any man, as the Iesuite vntruly suggesteth, but all authoritie thus expounded, we disclaime and renounce. And here I affirme against his odious suggestion, that not we, but himselfe and his Pope are guiltie of this presumption, of whom they write, [a] that *all power is giuen him in heauen and earth.* [b] And *of the fulnesse of this power he may by right dispence beyond all right:* [c] Euen *against the Apostles and their Canons, and the old Testament, and in vowes and othes.* [d] *And against all the commandements of the old Testament and the new. For otherwise it might seeme that God hath not bene a prouident father in his familie: neither could it be said, that the Pope is Gods generall Commissarie assumed vnto him into the fulnesse*

a Sacr. Cerem. lib. 1. tit. 7.
b Innocent. 3. de Conces. præbendæ. c. Proposuit.
c Gloss. ibid. §. supra ius.
d Sum. Angel. voce Papa. nu. 8

neſſe of power. Finally, [e] *He is ſaid to haue a heauenly iudgement, that can make ſomething of nothing, and that to be ſence which is no ſence, becauſe in ſuch things as he will, his will is in ſtead of a law.* Whence it commeth to paſſe, that [f] *the Scripture is fitted to the time, and the ſence thereof altereth as the time altereth,* [g] *ſo that ſometime it is expounded one way, and ſometime another.* [h] *Neither may any Councell iudge the Pope, for that if in any matter the whole world ſhould iudge againſt him, yet his opinion were to be receiued.* They that attribute all this, and a great deale more, to their Pope, whom alone they make iudge of all, in my minde may very ill vpbraide others with aſſuming *authoritie to iudge, &c.*

e De tranſlatione Epiſc. c. quanto in gl.

f Cuſan. ep. 2. pag. 835.

g Id. ep. 7. pag. 858.

h Alu. Pelag. de plan. Eccl. l. 1. arr. 6. ex Hoſtienſ.

2 But this we ſay, that it is lawfull and neceſſary for euery particular man [i] to *trie all things, and hold that which is good,* and by the Scripture to *examine and iudge* of the things which the Church teacheth him, [k] that he may haue *the full knowledge and aſſurance* of things wherein he is taught: *The which triall becauſe it is made by the Scriptures, is no priuate iudgement, but the publicke cenſure of Gods Spirit that ſpeaketh openly in the Scripture to all men.* And when a man, in this manner reiecteth the teaching of a Church, as great and good as the Romane Catholicke, his conceit herein is not priuate, as priuate is oppoſed to ſpiritual, but onely as it is oppoſed againſt that which is common among others: and ſo a priuate man may iudge. For our Sauiour ſaith, [l] *If any man will do the will of God, he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* [m] And the men of Berœa when they receiued the word of Paul and Silas, *ſearched the Scriptures dayly whether thoſe things were ſo.* And yet the teaching of the Apoſtles was more *certaine* and *infallible* then the doctrine of the Church ſince, and their perſons more *holy* and *wiſe* then any that haue liued after them.

i 1. Theſſ. 5. 25.

k Luc. 1. 4. Col. 2. 2.

l Ioh. 7. 17. γνώσεται περὶ τ διδαχῆς.

m Act. 17. 11.

3 Therefore the true manner, how the Churches teaching may be examined, being thus expounded, the propoſition of the Ieſuites argument is falſe, wherein he ſaith, *They which examine whether the particular points which the Church teacheth, be true, make themſelues iudges ouer the Church, preferring their priuate*

priuate conceits before the definitions of the Church, &c. For they examine and iudge not by their owne priuate humors, but by the publicke word of God, [n] which in the Scripture ſpeaketh openly to all the world, though the children of God onely know and beleeue it, by reaſon [o] *the vnbeleeuers haue their eyes and hearts blinded, that they ſhould not vnderſtand.* And thus it is lawfull for all men to iudge the Churches teaching, becauſe elſe they cannot be certaine they liue in the true Church, or haue true faith, [p] which is ioyned with *the full aſſurance of vnderſtanding to know the myſterie of God.* Chryſoſtome anſwering the obiection of ſuch as pretended they could not tell what religion to be of, there were ſo many opinions, [q] ſaith, *That ſeeing we take the Scriptures, which are ſo true and plaine, it will be an eaſie matter for you to* IVDGE: *and tell me, haſt thou any wit or* IVDGEMENT? *for it is not a mans part barely to receiue whatſoeuer he heareth. Say not, I am a ſcholer, and may be no* IVDGE, *I can condemne no opinion; for this is but a ſhift, &c.* Baſil ſaith, [r] *It behoueth the hearers that are learned in the Scriptures, to trie thoſe things which are ſaid by their teachers, and receiuing that which agreeth with the Scriptures, to reiect the contrarie.* And Gerſon, one of his owne ſide [s] writeth, *The examination and triall of doctrines concerning faith, belongeth not onely to the Councell and Pope, but alſo to euery one that is ſufficiently learned in the Scriptures, becauſe euery man is a ſufficient iudge of that he knoweth.*

n Ioh.12.48.

o Ioh.12.40.

p Col.2.2.

q In Act.hom. 33.

r Ethic.definit. 72. pag.432. πιπαιδευμένες ταῖς γραφαῖς, δοκιμάζειν τὰ παρὰ τῶν διδασκάλων λεγόμενα.

s De exam.doctrin.part.1. conſid.5.

4 And, in all this hitherto, there is no wrong offered to the Church, but onely that put in practiſe which was neuer miſliked, till a Church aroſe, whoſe ſiluer being droſſe, and milke poiſon, might not endure the triall. And whereas he ſaith, *it is a great abſurditie to preferre a priuate mans iudgement, be he neuer ſo wittie, or ſtrongly conceited of himſelfe, before the iudgement of Gods Church:* herein he ſaith excellent well: but will he expound the light and euidence of the Scripture to be nothing elſe but *wit* and *conceit?* and will he leaue no roome for the full aſſurance of vnderſtanding in the heart of man? or is it abſurd for a priuate man to preferre the truth of Gods word before the teaching of all the world? I would not haue him ſay ſo. For [t] our Sauiour himſelfe refuſed not to haue his doctrine

t Ioh.5.39.

doctrine tried, though it were better then the Church: neither is it vnpossible for a priuate man to espie an errour in the teaching of the best Church that is; in which case he may iudge the Church, and *his iudgement is to be preferred*, as [u] some Papists themselues denie not. And out of question I thinke the most learned and discreete Papists to be wholly of this mind; in that many of them haue called in question againe things already determined by their Church; thinking the same that we do, that it is not sufficient to make an end of questions, vnlesse we be also sure the end is good. For it is an ordinary thing with the Iesuites and Schoolmen of these dayes, to expound the decrees of their Councels, cleane against the originall meaning thereof; which sheweth they mislike that which was decreed, and helpe themselues with the fauour of the Glosse against the text. So the Councels of Lateran and Trent haue determined against the communion in both kinds, forbidding the cup: yet Ouandus, a late Frier,[x] writeth, that *all things duly considered that may fall out, it were better to permit the cup then denie it, and more grace is giuen in both kinds then in one.* And [y] Catharinus the Bishop of Compsa maintaineth against the Trent Councell, that *a man by faith may be assured of the pardon of his sinnes*, whereas that Councell [z] determined the contrary. And Sixtus Senensis, a great clearke, [a] hath reiected as Apocrypha the seuen last chapters of Hester, [b] which the Councell of Trent approued for canonicall. Which these men would neuer haue done, if they had thought it any iniury to their Church to examine her teaching.

u Panormit. & Gerson, whose words you haue Digress. 15. nu. 10.

x Breuiloq. in 4. d. 9. prop. 6. pag. 221.

y Refert Bel. de Iustific. l. 3. c. 3.

z Sess. 6. c. 9.

a Bibl. l. 1. pag. 43.

b Sess. 4.

5 And whereas he obiecteth further, that *the Church is a companie of men, wise, learned, vertuous, and guided by the Spirit of God, and therefore it is rashnesse to iudge of their teaching*; I answer, that this ill befits him and his cause: for [c] I haue shewed, that this Church cōsisteth rather in the Popes sole person then in any great companie, and the definitions thereof follow not the learning or vertue of any companie, but the Popes bare will; who, by the confession of all learned Papists, may both erre, and be as vicious, foolish, and vnlearned as any other. *And therefore the Church with her prerogatiues can doe a Papist*

c Digress. 16. nu. 4.

no

no good, vntill they be taken from the Pope, and giuen the Church againe. Next, though the companie which is the Church, *be wise and learned, &c.* yet are they no wiser then Christ and his Apostles, whose teaching was examined; neither can we know them for such till we haue tried their teaching. For [d] wise men see not all things at all times, and the childe with reuerence may admonish his father. And though our Sauiour haue promised the assistance of his Spirit to his Church, *to leade it into all truth*; yet in what sence that is [e], I haue declared alreadie: and the Iesuite may know it is not in his sence by this signe, that the very persons and particular Churches to whom Christ meant those words, had their errors for all that. But supposing the Churches doctrine, by vertue of some such promise, be indeed absolutely exempted from all error, yet may the same be examined and iudged of, *because till that be done, it cannot of vs be knowne to be so.* For no man saith, we must proue things alreadie certaine, but that we must not beleeue them to be certaine till we haue proued them. And if the true Church cannot erre in any point, then it standeth all men in hand to examine which is the true Church, that so they may betake themselues vnto it: and let him giue you a sound distinction, and say directly, *what presumption it is against the Church, and why an iniury, to examine the doctrine, more then it is to trie her vnitie, sanctitie, antiquitie, and succession? Or if it be no wrong to make triall of these things, which yet she hath by vertue of Christs promises; why should it be amisse to make triall of the former, which he dareth not, for his life, say is hers any properlier or fullier then they?*

d Iob 32.6.9.

e § 14 nu. 4. & 5.

* *The Churches vnitie, holinesse, and antiquitie may be examined: Ergo her doctrine.*

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§.31. But you may perhaps obiect, that in Scripture we are willed not to beleeue euery spirit, but to examine and trie the spirits whether they be of God or no; and that therefore wee must examine and trie the spirit of the Church. I answer, that Saint Iohn doth not meane that it appertaineth to euery man to trie all spirits, but in generall would not haue the Church to accept of euery one that boasteth himselfe to haue the Spirit, but willeth that they should trie those spirits: not that euery simple man should take vpon him thus to trie them, but that those of the Church should trie them, to whom the office of trying the spirits doth appertaine, to wit, the Doctors and Pastors of the

Church,which almightie God hath put of purpoſe in the Church,*Vt non circumferamur omni vento doctrinæ*,Epheſ.4.and that we may not like litle ones,wauer with euery blaſt of thoſe that boaſt they haue the Spirit. So that this trying of ſpirits,is onely meant of thoſe ſpirits which men may doubt whether they be of God or no: and then alſo this triall belongeth to the Paſtors of the Church. But when it is once certaine that the ſpirit is of God, we neither neede nor ought doubtfully to examine,or preſumptuouſly iudge of it any more,but obediently ſubmitting the iudgement of our owne ſence and reaſon, we muſt beleeue the teaching of it in euery point. Now it is moſt certaine,that the ſpirit of the true Church is of God,as out of holy Scripture hath bene moſt euidently declared: and therefore our onely care ſhould be to ſeeke out thoſe marks and properties by which all men may eaſily know which particular companie of men is the true Church,which we ought not to examine and trie, but in all points obediently beleeue.

The Anſwer.

1 The words of the Apoſtle are, *Dearely beloued, beleeue not euery ſpirit,but trie the ſpirits whether they be of God*, 1.*Ioh.*4.1. Whence we gather,that it is the duty of euery man to examine the doctrine that is taught him.But the Ieſuite anſwereth two things: firſt,that Saint Iohn bids not euery man to do this,but onely the *Paſtors*.Whereunto I anſwer,the words are plaine enough that he ſpeaketh indifferently to al men,that euery man for himſelfe, though not by himſelfe, but by the rule of Gods word,ſhould trie the ſpirits. For he directeth his Epiſtle not to the clergie,but to the people. And the reaſon added why they ſhould trie the ſpirits,maketh it plaine,who the parties be that ſhould trie them: *for many falſe Prophets are gone out*. They muſt trie the ſpirits that are in danger to be ſeduced by falſe Prophets, and ſuch are the *people*, and therefore *they* muſt examine them: as Chriſt ſaith, [a] *Beware of falſe Prophets; by their fruites*, that is,by their doctrine, *ye ſhall know them*; and yet they cannot be knowne by their doctrine, vnleſſe it be firſt examined. And Saint Baſil [b] ſaith, *It behoueth the hearers which are learned in the Scriptures, to examine the things which are ſpoken by their teachers; and receiuing thoſe things which are conſonant with the Scriptures, to refuſe the contrary*.

[a] Math.7.15.

[b] Eth.definit. 72. ὅτι δεῖ τὴν ἀκροατὴν τοῦ πεπαιδευμένου τὰς γραφὰς δοκιμάζειν. pag. 432.

2 And whereas the Ieſuite auoucheth his conceit by a text of

of Epheſ.4.11. wherein it is ſaid, that *Chriſt hath left to his Church Paſtors and Doctors, that henceforth we be no more children, wauering and caried about with euery wind of doctrine:* the Apoſtle ſaith not, that our Paſtors were giuen vs that henceforth we ſhould no more *trie the ſpirits;* but for the *worke of the miniſterie,* for the *gathering together of the Saints,* for the *building of the bodie of Chriſt:* all which dutie of theirs is much furthered when the people vnder them trie all things, and hold that which is good, and by examining their teaching, find them to be Doctors of the truth. And if Saint Paul had miſliked this, then the men of Berœa had not bene [c] commended by the Spirit of God for examining his doctrine; neither would he haue [d] warned the Hebrewes, that *through long cuſtome they ſhould haue their wits exerciſed to diſcerne both good and euill.* And to reply, that they diſcerne it becauſe the Church telleth them what it is, is too groſſe: for they cannot tell whether the Church ſay true or no, till they haue examined what it ſaith.

c Act.17.11.

d Heb.5.14.

3 In the ſecond place he anſwereth, that *the ſpirits which muſt be tried, are not the ſpirits of the Church,* which are of God, *but onely ſuch ſpirits of which we may doubt whether they be of God or no;* then the which he could haue ſpoken nothing more vnaduiſedly, becauſe if it be lawfull to trie ſuch ſpirits as are *ſuſpitious* or falſe, then is it alſo lawfull to proue the true: for two contrary ſpirits be relatiues, ſo that we cannot proue the one to be falſe, but we muſt needs withal proue the other to be true. Again, when we *doubt* whether the ſpirit be of God, then we are not *certaine*; and if the falſe ſpirit be not certainly falſe, then neither is the true ſpirit certainly true in my vnderſtanding, til I haue tried it. Moreouer, there is nothing ſo true in it ſelfe, but it may be doubtfull to vs till we haue tried it; and therefore the pureſt ſpirits are not exempt from examination: ſpecially conſidering that it is no iniurie to the truth, which loues to be ſifted, if ye proue it by his word [e] that was borne to *beare witnes to the truth,* and the more ye trie it, the clearer it is: neither can it be grieuance to the Spirit of God, who [f] calleth vpon vs *to trie all things, and hold that which is good*; and biddeth vs *haue our wits exerciſed to diſcerne betweene good and euill.*

e Ioh.18.37.

f 1.Theſſ.5.21.

4 And his concluſion, that *when it is certaine the ſpirit is of God, then we muſt no longer doubtfully examine it, but obediently accept it*, ſaith very well: for g the Apoſtle rebukes ſuch as are *alway learning, and neuer come to the knowledge of the truth:* but he forgets that ſo it neuer is to vs, till we haue tried it, and therefore we may firſt examine it, that afterwards we may *be certaine* and *obedient*. And though it be moſt certaine, that *the ſpirit of the true Church is of God*, yet hence it followeth not that we muſt ſeek this Church by *other marks*, and not by her teaching: for thoſe other markes which the Ieſuite meaneth, are of God too as well as the teaching is, and yet he will allow them to be examined. And firſt to examine and trie, and then obediently to beleeue, are not contrary, but ſubordinate, and the one the way to the other. And Chriſt was of God, yet h he bad men *ſearch the Scripture* for his triall: and all we being naturally the heires of vnbeleefe, cannot haue this certaintie in our ſelues till the diſcourſe of Gods word haue created it in vs. And if there were nothing elſe to leade vs, yet the experience which we haue had of the Church of Romes dealing, were ſufficient to warne vs that we neuer giue ouer Saint Iohns leſſon, *Beleeue not euery ſpirit, but trie them whether they be of God.*

g 2. Tim. 3.7.

h Ioh. 5.39.

i Bone Deus, quæ gentium varietas, qui delectus epiſcoporum totius orbis, qui regũ & rerum publicarũ ſplendor, quæ medulla theologorum, quæ ſanctitas, quæ lacrymæ, quæ ieiunia, qui flores academici, quæ linguæ, quanta ſubtilitas, quantus labor, quàm infinita lectio, quantæ virtutũ & ſtudiorum diuitiæ, auguſtum illud ſacrarium impleuerunt? Poſſeuin. bibl. pag. 492.

k Recuſat. Tri. Synod. nu. 20.

l Eſpenc. in epiſt ad Tit. c. 1.

Digreſſion 20. *Concerning the proceeding of the Councell of Trent in the determining matters of faith.*

5 For the Papiſts i commend their Trent Councell to the skies, perſwading themſelues this verie Church was there, whoſe bare authoritie ſhould leade vs; and yet marke what courſe it tooke in the triall of religion. For firſt, none was admitted to haue any voice there, but onely ſuch as were faſt to the Papacie: and not all ſuch neither, if they were not pliable enough in euery matter to the Popes mind; k for ſome were remoued out of the Councel, and ſent away, becauſe they began to ſpeake ſomething freely; and to make ſure work, there were more Biſhops of Italy then of all the world beſide, who might ouer-rule the reſt if need required: of which matter l a Popiſh Biſhop

Biſhop confeſſeth, *This is that Helena which of late ruled all at Trident:* beſides,[m] there were ſome that had the titles of Archbiſhops, as *Upſalenſis* and *Armachanus*, which yet had * neither Church nor Dioceſſe, but were created to fill vp the number; [n] and when yet vpon a time the Pope wanted voices to ſway the matter, he ſent a freſh ſupply of forty Biſhops newly made: as euery baſe towne in Italy hath his Biſhop. And when the Proteſtant Diuines required audience, they could not be admitted vpon any equall termes: but * the ſafe conduct that was giuen out for them, as it was long afore it could be obtained, ſo it had a clauſe that it ſhould appertaine to none but ſuch as would repent & returne to the boſome of the Romane church; which ſheweth that it was a very ieaſt to mocke the world withall: and the libertie granted by the ſame, would haue proued no better to the Proteſtants, then that which the Councell of Conſtance gaue Hus and Hierome, who neuer went home again, but contrary to all truth and right,[o] and againſt the aſſurance of his ſafe conduct were vnmercifully murthered by the Councell. Now [p] the law ſaith, that *he which hath ſecuritie granted him to come, hath alſo ſecuritie to returne: for he cometh not ſecurely, that may not ſafely returne againe.*

6 Secondly, all the Biſhops were ſworne to vphold the Papacie, that it might appeare they came prepared to do that they did. The oath is ſet downe in the [q] Decretals: *I N. Biſhop, from this day forward will be faithfull to S. Peter, and to the holy Church of Rome, and to my Lord the Pope, and his ſucceſſors. The Papacie of the Romane Church, and the rules of the holy Fathers will I helpe, defend, and hold againſt all men, ſo helpe me God and his holy Goſpels.* Now [r] this Papacie is *a principalitie in things both temporall and ſpirituall:* and theſe rules are the Canons of the Pope, and other Doctors allowed by the Church of Rome. So that this Councel iudged before it heard, nay they would not heare, but came euery man prepared to condemne: and therefore [s] at euery Seſſions they had certaine ſermons preached by Friers, tending to nothing but railing againſt the Proteſtants, and in-

m Recuſat. Trident. ſynod. nu. 18. Innocen. Gentil. exam. pa. 32.

* Nota quòd hodie multi ſunt Epiſcopi ſine adminiſtratione Epiſcopatuum, vt ſunt iſti qui vulgariter NVLLATENENSES appellantur. Panor. de offic. ordin. c. Quoniam.

n Innocent. Gentill. exam. pag. 251.

* Idem. ibid. pag. 132. 155. 158. —— Recuſat. Concil. Trid. nu. 19.

o Concil. Conſtant. Seſſ. 19. § præſens ſancta. pag. 1615. Binn. *Note that the Papiſts hold that Promiſe is not to be kept with ſuch as they count heretickes. So writes Simancha expreſly,* Inſtit. cathol. tit. 46. pag. 221. nu. 52.

p Panorm. extra de iureiurando. Ego N.

q Ego N. de iureiurand. in decret. Greg. 9.

r Papatum, id eſt, principatũ tam in ſpiritualibus quàm in temporalibus. Dic regulas, id eſt, Canones ſummorum Pontificum, &c. Panorm. vbi ſupra.

ſ Such as were, Catharinus, Soto, Mus, Salapuſius, Ciconia, Fontidonius, Baptiſta, Fornerius, and others, whereof reade Innocentius Gentill. Examen.

citing the Councell against them. Whereunto they added another policie, by spreading [t] reports of one Abdisu, that should be Patriarke of the Assyrians, and was come to Rome to acknowledge the Popes supremacy and religion, with many admirable particulars: all which newes was spread for nonce to fil mens minds with a conceit and liking of that which they meant in the Councell to decree. The which partialitie and cunning when the Princes of Europe saw, [u] they sent their protestations against the Councell, as vnsufficient to reforme religion; the Emperour Charles, the French King, the Kings of England and Denmarke, the States of Heluetia, and others.

t Innocen. Gentill. pa. 32. Boz. de sign. eccles. lib. 18. cap. 3.

u Innocen. Gentill. exam. pa. 28. 31. 96. 98. 110.

7 Thirdly, in trying the controuersies, they examined them not by the Scriptures only, but * by traditions also, which afore that time no man was bound to beleeue: and that which was worse, there did nothing passe til the Pope with his Consistory at home had seene it; and whatsoeuer he fancied, that was decreed, for which purpose [x] there went continuall posts betweene Trent & Rome; and while the Doctors, *pro forma*, were disputing at Trent, the Pope was ingrossing the Canons at Rome, which being returned in packets, were solemnly published in the Councel. And thus they measured, sometime with a wrong rule, and sometime with no rule at all. And though they had measured with the right rule, yet they did it not rightly, for that they applied not the doctrine to the rule, but bent the rule to their owne doctrine, turning the Scripture violently to serue their opinions. For in the fourth Session they decreed, that *no man should giue any other exposition of Scripture then such as might agree with the doctrine of the Church of Rome.* Now that *doctrine* was the thing that should be examined, and the Scripture was the thing that it should be examined by, and therefore they wrested the rule to their opinions.

* Sess. 4.

x Innocen. Gentill. vbi supra.

8 So that if it were not lawfull to examine the teaching of the Church, as the Iesuite holdeth, yet this example of the Trent Councell may teach him, that at least it is lawfull to trie whether the Church proceed aright in teaching; as *many Papists, vpon experience of these dealings, no doubt, haue not bin afraid to examine things pretended to be already concluded by

* See Digr. 26. nu. 7.

by Councels: else that Church is in a miserable plight, that will yeeld vs no reason of her faith, but her owne bare word; and much doubteth her selfe, that will suffer none to trie her teaching by so euen a rule as is the Scripture; and all Papists her children are in worse case then [y] *he that was iudged to be the son of Philip of Ægina, onely because his mother said so:* for they must not onely beleeue God is their father, because she telleth them so, but they must take her word too, that Christ is her husband; contrary to a notorious suspition that hath long gone of her, and would be better cleared then by her bare word, [z] that *she is the Popes concubine,* and hath had many children by him out of lawfull wedlocke.

y Μήτηρ μὲν τ' ἐμὲ φησὶ τὸν ἔμμεναι, αὐτὰρ ἐγώγε οὐκ οἶδ', οὐδ' πω τις ἐὸν γόνον αὐτὸς ἀνέγνω. Vita Aristoph præfixa Schol.

z Nos iustitiam nostram, & ecclesiæ sponsæ nostræ nolentes negligere, *saith* Boniface 8. de immunit. eccle. c. quoniam. in sexto. & ibid. de elect. vbi periculum. §. cæterumque. *condemned by Bernard. epist.* 237.

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§.32. The markes be especially those foure which are gathered out of Scripture, and expresly set downe as properties of the Church in the Constantinopolitane Creed, which is receiued commonly of all, and inserted euen in the Protestants Communion booke: *Vna, Sancta, Catholica, Apostolica: One, Holy, Catholicke, Apostolicke.* By all which, if I had leisure, I might shew at large, how that the Romane Church, that is to say, that companie which communicateth and agreeth in profession of faith with the Church of Rome, is the onely true Church; and that the Protestants, that is to say that companie which from Luthers time hitherward haue opposed themselues against the Romane Church, neither all, nor any particular sects of them can be the true Church: for the Romane Church onely is truly One, Holy, Catholike, and Apostolicke: whereas the Protestants either want all, or at the least some of these properties.

The Answer.

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1 The Constantinopolitane Creed and the sacred Scripture teach these foure to be *Qualities* abiding in the Church, and certaine adiuncts belonging thereunto: but not that they are the *markes* whereby to finde it. For we call that a *marke,* whereby the thing questioned is vndoubtedly brought to our knowledge, which these foure in the question of the Church performe not. For first themselues are declared and proued by another thing, as the Iesuit himselfe vnawares granteth, in that

he saith, they are gathered *out of the Scripture and articles of our faith*: which is all one as if he freely confessed, the word of God, when all is done, is the thing whereby the Church must be found, and the true faith contained therein, is knowne sooner and better then the Church, which is not assured to vs till those things be found therein which agree with the Scripture and articles of faith. This must be noted, because hauing in the eight former sections wearied himselfe, with striuing against vs, and vsed much diligence to perswade, that *the true faith is no competent marke to discerne the Church by*, yet now of his owne accord he cometh home to vs, and in his first words he submits himselfe to that which before he gainsaid, and so freely reuoketh all his former arguments.

Syllog. *That whereby these foure, vnitie, holinesse, antiquitie & succession, are tried, & whereby we iudge of thē, is better knowne and a more certen marke then they. But these foure are tried, and of them we iudge by the doctrine. The doctrine therefore is a better marke & better knowne then they.*

2 Next, they are not so much as *properties* of the Church neither; and therefore the vnlikeliest of a thousand to be marks thereof. For [a] they are not alwayes inseparably and incommunicably found therein, that is, such as at all times remaine in the Church alone, and in euery part thereof. For in the beginning it wanted antiquitie and succession, and in the progresse it hath sometime bene without vnitie and vniuersalitie: and at all times the false church hath made so faire a shew of all foure, that no man could distinguish them but by retiring to the doctrine. For Chrysostome [b] writeth thus: *All those things which belong to the Church of Christ in truth, the heresies may also haue in schisme: they haue Churches and the* sacred Scripture, yea Bishops and other degrees of Cleargie; Baptisme, the Eucharist, and all other things; yea* Christ himselfe. So that if any one will know which is Christs true Church, he shall not be able in such a confusion to do it but onely by the Scriptures.* And of vnitie, S. Basil [c] saith, *He found much vnitie among all other professions; onely in the Church of God he obserued great strife and vehement dissention, and the Pastors themselues distracted with all contrarietie of mindes and opinions.* Of succession, Nazianzen [d] saith, *This is properly succession, to succeed in godlinesse: for he that professeth the same faith, is also partaker of the same succession; and he that holdeth a contrary faith, must be reputed contrary to the succession.* And [e] the Canon law, *They are not the children of the Saints which occupie their roomes, but which*

a ἴδιον, τὸ μιᾷ φύσει ἁρμόζον, καὶ ἀντιστρέφον πρὸς τὸ ὁρισθέν: τὸ πάντοτε, καὶ μόνῳ, καὶ ἀεὶ ὑπάρχον. Phauor. in Lexic.

b Hom. 49 in Math. op. imperf.

* *The booke, not the doctrine.*

* *A pretence of Christ: as Math. 24.5.23.*

c Aschet. procem. de iudicio Dei.

d De laude Athan.

e D. 4 Non est facile.

do

do their works. Of holinesse,[f] Chrysostome saith, *In former times one might haue knowne Christs Church by her manners, when the conuersation of the Christians, either all or many, was holy; but now Christians are either as bad or worse then heretickes or Gentiles; and there is more continencie found among them, though it be in schisme, then among Christians.* And againe,[g] *Whatsoeuer kind of holinesse the seruants of God haue in truth, the seruants of Satan may haue in likenes. for the diuell hath his that be meeke and humble, that be chast and giue almes, that fast, and do euery good deed which God hath appointed for the saluation of mankind; and these formes of godlinesse hath the diuell brought in to seduce vs, that a confusion being made betweene good and counterfet, simple men which know not the difference betweene goodnes in deed and goodnes in shew, while they seeke the good seruants of God, might light vpon the diuels seducements.*

f Vbi supra.

g Hom. 4. in Math.

3 And therefore allowing the Iesuite what *leisure* he will, (though otherwise *any reader may perceiue he tooke himself leisure enough that penned this discourse, and though briefly in shew, yet in summe and effect, hath couched whatsoeuer is extant in any Papist, written concerning the matters questioned) but yet giuing him a longer day, he cannot, by these markes, make it infallibly sure that his Romane Catholicke is the Church of God: and this himselfe knoweth in his owne conscience. For Bellarmine[h] speaking of these very markes, confesseth, *They make it not euidently true that it is the Church, but euidently probable*: whereby it appeares that the Iesuite, for all his set countenance, yet knoweth well enough these his markes bring *probabilitie*, but no *certaintie*. And I am sure all Papists of learning will grant they are no markes at all, but when they concurre with true faith: whereas they say expresly[i] that *among whomsoeuer the truth of doctrine and Sacraments are holden, there is a Church consisting.* And therfore the Iesuite may shew his skill in fitting his foure marks to his Roman Church, and remouing them from ours, but he shal neuer come directly to the point, vntill he trie vs by the Scriptures, and thereby sufficiently proue, that which is easily said, we are not the Church of God, but *a company standing in opposition since Luthers time, and deuided into particular sects.*

* *D. Stapleton, Greg. of Valence & Costerus; three of the best learned Papists of this age intreating of the matters contained in this Iesuites Discourse; haue longer discourses; but no fuller or stronger then this. And therefore the Iesuite transcribing the hath presented the reader with the best stuffe that could be framed; and let no Papist euer hope to see so bad a tale better told.*

h De not. Eccl. cap. 3.

i Greg. de Valent. comment. Theol. tom. 3. disp. 1. qu. 1. punct. 7. §. 18.

* Ex iis constare veram Ecclesiam.

§.33.

§ 33. First, the Protestants Church is not perfectly one, or vniforme in dogmaticall points of faith, but varieth according to the varietie of times and persons, now holding one thing, then another: the learned men thereof are so much at iarre in matters of faith, that it is hard to find three, in all points, of one opinion.

The Answer.

a Luc. Pinel. Thes. Vademont. Thes. 83.

1 The Papists themselues acknowledge, [a] that *the vnitie of the Church consisteth in this, that the members thereof beleeue the same things, vse the same worship of God, and retaine the same Sacraments:* but the Scriptures more fully teach vs how it is one. First, because [b] it is from *one beginning* which is the holy Ghost, who as one soule, quickens and moueth all the members. Next [c] it hath but *one head* which is Christ. And thirdly, [d] it is but *one body* and one societie, partaking the same doctrine, sacraments, and worship of God. The which vnitie, if the Iesuite can shew to be wanting among vs, good reason the game be his: but for the doing hereof, it is not enough to say, *we varie*, vnlesse he can make due demonstration that the variance is in faith, and *this faith is changed with times and persons*; the which according to the custome of his sect, he saith confidently, but shewes not: whereas we for our purgation, name [e] the Harmonie of confessions, wherein the particular Churches set downe and name the articles of their faith: the which confessions, if the Iesuite can shew to *iarre*, as he saith, *in dogmaticall points of faith*, I am content you beleeue him in all the rest. Or if he can shew the Church of England, since Papistrie was first abolished, hath altered one *article* of the present faith now professed.

b Ephes. 4. 4.

c Eph. 4. 15.

d Eph. 4. 5. Rom. 12. 5.

e *A booke so called, to be bought in euery shop: and containing the Confessions of all the seuerall Protestant Churches in Europe.*

2 I will not denie but there are iarres among vs; but this is it that we say, (and for triall hereof we challenge all the Seminaries this day in England, from whom the worst of our falling out is not hid) that these iarres are not in points of *faith*, nor yet any contrarietie betweene Church and Church, but onely they are quarrels and dissentions betweene some particular men: and me thinkes the Iesuite should not be so absurd

as

as to hold the Church it ſelfe guiltie of euery fault committed by any priuate man therein, no more then a ciuill ſtate, ordered by good lawes and wholeſome gouernment, can be diſcredited by ſome ſuites and quarrels that now and then fall out betweene the ſubiects. And yet it is falſe he ſaith, that ſcarce *three learned men among vs, are in all points, of one opinion*: for that breach which is, is not ſo great as theſe words imply, but onely toucheth ſome particular men in matters not concerning faith, the bodie of the Church in the meane time continuing in the vnitie of faith, and vpholding her gouernment. And for further proofe hereof, our enemies haue taken infinite pains, to collect and blaze abroad theſe our ſuppoſed diſſentions; but how haue they ſped in the iourney? what haue they performed? the mountain trauelled, & was brought to bed of a mouſe. For one part of theſe diſſentions are falſly laid to our charge, through the ignorance and furie of our aduerſaries; as drunken men in the pangs of their giddineſſe ſpeake of things not as they are indeed, but as the impreſſion is in their idle fancie. Another part are not the iarres of the Church, but the defects of ſome few therein, whereof the Church is not guiltie. The reſt are not diſſentions in things of faith, but ſtrife about ceremonies, kindled and nouriſhed ſpecially by the cunning of ſecret Papiſts lurking, as the remnant of the Canaanites, among vs: wherein if any among vs haue exceeded, yet [f] the Church of Rome iuſtifieth vs againe, where neither three learned men, nor three Popes, can be giuen of one mind in all points, but as Platina [g] writeth, *This hath bene for the moſt part, the maner, that the later Popes haue either infringed, or wholly taken away the decrees of the former.* And Papiſts [h] *deſiring to fetch religion rather from the Popes mouth, then from holy Writ*, cannot but change as they haue changed.

f Ezech. 16. 51.

g In Steph. vita

h D. 40 Si Pap. edit. Gregoria. in Annot.

3 Therefore the diſcord among vs being of no higher degree, we ſay as Prudentius a Chriſtian Poet ſaid of the vnitie of his time, [i] *It hath receiued ſome hurt, but is defended by Faith her ſiſter, in whoſe companie being ſafe come home, ſhe laugheth at her wounds.* And though we excuſe not the oppoſitions of any who as the twins of Rebecca ſhocke each others in their mothers wombe,

i Concordia læſa eſt, ſed defenſa fide: quin & concordia ſoſpes, Germanam comitata fidem, ſua vulnera ridet. Pſychom.

wombe, whereby she is made afraid, and her burden becomes heauier and painfuller to her; yet let not our enemies flatter themselues in this, for Rebecca the Church among vs shall be safe, and God shal giue her Isack the sonne of the promise, and make her a fruitfull mother after all her sorow. Whose children though in some things they vary, yea reproch one another, yet so did *Cyril* and *Theodoret*, *Chrysostome* and *Theophilus*, *Ierome* and *Ruffin*: and there is no impossibilitie why in the pursuite of their passion, they may not be deceiued both. For two brothers being in choler may one renounce the other, yet still they remaine brothers for all that, and their angry words proceeding not of iudgement but of choler, [l] cannot make voide *the band of amitie.*

l δεινον το καινον αολαίχνον, ὃ περυκαμεν, μητρὸς παλαίνης κ) ἀπὸ δυσήνε πατρὸς. Aeschyl Sept. ad. Theb.

Digression 21. *Shewing that Gods true Church in all ages hath now and then bene troubled with contentions, as great as are now among vs.*

4 And because our enemies hope, by vrging these contentions, such as they are, to discredite our profession, they must be put in mind that the vnitie of Gods Church was neuer so perfect or entire, but sometime it hath bene blemished with dissention, yea miserably rent in sunder with the inconsiderate strife of her owne children. Saint Paul [m] testifieth of the Church of Rome, that there were therein which *caused diuisions and offences contrarie to the doctrine.* And of the Corinths he [n] saith, there was among them *enuying, strife, and contention, some holding of Paul, some of Apollo, some of Cephas:* and he [o] writeth to them, *that there must be heresies among them, for the triall of such as were faithfull.* So [p] Paul and Barnabas, yea [q] Paul and Peter had their iarres; so *Polycrates* and *Victor*, *Cyprian* and *Cornelius*, *Cyril* and *Theodoret*, *Chrysostome*, *Theophilus* and *Epiphanius*, *Hierome* and *Ruffin*, *Paulinus* and *Meletius*, *Leo* and the Councell of *Chalcedon*, *Nazianzene* and the Councell of *Constantinople*, all Bishops of the Catholicke Church, were at extreme contention one with another. [r] The strife betweene the

m Rom. 16. 17.

n 1. Co. 3. 3.
o 1. Cor. 11. 19.

p Act. 15. 39.
q Gal. 2. 11.

r Euseb. hist. l. 5. c. 22. & inde. Niceph. l. 4. c. 37. & inde.

the East and West Churches, about the keeping of Easter was such, that they excommunicated each other. [f] The question of rebaptization bred the like broiles betweene the Bishop of Rome and the Westerne Bishops on the one part, and *Cyprian*, *Dionysius*, and *Firmilianus*, three Metropolitans, with the most Bishops in *Affricke*, *Ægypt*, *Cappadocia*, *Galatia*, and *Cilicia*, on the other part: there was no Church, or Catholicke Bishop therein, which was not intangled in this opposition. But the broiles stirred vp by Theophilus against Chrysostome were more then tragicall, and rent in sunder all the Churches in the world, yet were they the Bishops of the Catholicke Church that thus contended. In this variance Theophilus the Patriarke of Alexandria, and Epiphanius the Bishop of Cyprus were chiefe against Chrysostome; and with them ioyned the other Bishops of the Prouinces as they fancied. The euent was this; [t] Chrysostome lost both his Bishopricke and life in banishment: [u] Epiphanius and he most grieuously cursed one another. [x] Many were slaine in the taking of parts. [y] The Cathedrall Church at Constantinople, and the Senate house were set on fire, and burned to the ground in the pursuit of reuenge. The people were robbed of their Pastors, and the Pastors themselues persecuted each other, and pursued their people most vnmercifully. Cæsar Baronius, beginning to intreate of this contention, [z] hath these words: *A shamefull contention in the Church, the lamentable narration whereof I now take in hand: wherein shall be described the bickering and cursed persecution, not of Gentiles against Christians, or heretickes against Catholickes, or wicked men against good and iust men, but (which is monstrous and prodigious) of Saints and holy men one against another.* The which words make it plaine, that the contention was horrible, and among Gods owne children in the true Church. The like is written of the Bishops in the Councell of Nice, [a] accusing one another to the Emperour, as soone as they were assembled; of whose iarres, that famous speech of Constantine made vnto them vpon that occasion, giueth witnesse: wherein among many other things [h] he tels them, that he *thinks this worse then all the euils to be vttered, that he sees the Church*

[f] Euseb. hist. l. 7. c. 3. & inde. Cypr. ep. 74. & 75. Conc. Carth apud Cypr. 75. Hier. de script. in Dionysio.

[t] Socr. l. 6 c. 21.
[u] Niceph. l. 13. c. 13.
[x] Socr. l. 6. c. 17. & Niceph. l. 13. cap. 17. & 21.
[z] Zozo. l. 8. c. 21 Zosim. l. 5. Socr. l. 6. c. 18. πνὲς δὲ τῆς ἰωαννιτῆς τῶν ἐκκλησίαν ἐτάραττον. pag. 262.
[z] An. 400. n. 31.

[a] καὶ τοῦτο ἐν ἑκάστοις τῶν ἄλλων ἐμέμφετο χιλίων ὄντων εἰς βασιλεῖ. Zozo. l. 1. c. 17.
[b] Soz. ibid. Niceph. l. 8. c. 16. idem in Conc. Tyr. apud Niceph. l. 8. c. 50. Euseb. vit. Constant. l. 3. τὴν ἐκκλησίας τοῦ θεοῦ ἐμφύλιος σάσις

of

of God dissenting by contentions and contrary opinions. Yea Zozomen [c] saith, *The contrarietie of opinions among the learned at that time, was so scandalous, that it turned many away from embracing the Christian religion.* So likewise, in a Councell holden at Constantinople, for the deposing of Nazianzene, he thus admonisheth the Bishops: [d] *It is a shame ô my fellow Pastors of the sacred flocke of Christ, and not befitting you, if while you teach others peace, your selues fall to warre: and how shall you perswade others to vnitie, your selues being at variance?* In the second Councell of Ephesus, Flauianus the Bishop of Constantinople was deposed, [e] & pitifully murthered: with him were also deposed Eusebius, Dorilæus, Ibas, Theodoret, Domnus, Daniel, Aquilinus, and Irenæus, all Catholicke Bishops: and this was not done by the faction of Dioscorus alone [f], but by the Catholicke Bishops themselues; all which, saith Baronius, *Consented both to the restoring of Eutyches, and deposing of Flauianus and the rest.* There was in this contentious Councell aboue 132 Bishops, whereof the foure Patriarks, beside the Popes Deputie, were part: [g] yea it was an Oecumenicall Councell, lawfully assembled, of Catholicke Bishops, and yet through the conueyance of cunning aduersaries they were set one against another. For the godly men of those times had secret enemies, grieuous wolues in sheepes clothing who tooke all occasion to abuse their simplicitie, and set them at variance among themselues: *For so do men vse,* [h] saith an old historie, speaking of this matter, *as long as strangers wrong them, to hold together; but when they are deliuered from outward troubles, then they fall out among themselues.* Thus the policie of the Arrians kindled those contentions that among the Catholickes brake out in the cause of Athanasius, and by strange deuices nourished them: whereby they drew godly Bishops into their faction against the truth, as [i] Epiphanius noteth of the Meletians, **Godly men, that being mingled with the Arrians, though they abode in the true faith, yet were they not free from some contagion which they gathered in that societie:* and one part hereof was [k] their standing with others against Athanasius. This was it that bred the troubles among the Bishops in the Councels of Seleucia, Syrmium, Antioch, Tyrus, Lampsacum, Arimi-

[c] πολλὴς χίσιν ἀνίζειν ἀπίστησεν ἡ διαφωνία τῶν δογμάτων. lib. 1. c. 16.

[d] Vita Nazian. præfixa operibus eius Græcè editis Basil.

[e] Liberat. breu c. 12. Niceph. l. 14. c. 47. Enag l. c. 10.

[f] Baron. an. 449 nu. 97. 98.

[g] See Baro. an. 449 n. 105.

[h] Zozo. l. 6. c. 4.

[i] Hær. 68.

* Primas ferentes tum in pietate, & in vita, Meletiani, qui summam iustitiam veritatis demõstrabant.

[k] Athan. orat. 1 cont. Arian.

Ariminum, and many other: wherein euermore something was practised euen by Bishops of the true faith, against their fellow Bishops, and the faith it selfe. The Councell of Ariminum is famous for this: wherein there were aboue 400 Bishops of the West, all Catholick [l] but 50. or thereabouts, that were Arrians; and yet they relented from the faith of the Nicene Councell towards Arrianisme, and gaue occasion of infinite broiles in the Church afterward by their inconstancie.

l Athan. de Synod.

5 And long before this, Saint Cyprian lamented Church-contentions, and [m] thinketh God sent the persecutions of his time for no other cause: *These euils* (saith he) *had not come vpon the brethren, if they had bin linked together in the brotherly concord.* And a litle after the persecution of Iulian was ouer, the stories [n] tell how *the Church-gouernours againe moued questions and disputations about the dogmaticall points of faith.* And Eusebius beginning to intreate of the bloudie persecution which the Church suffered vnder Diocletian, saith, the contentions of the learned therein, was the cause: [o] these are his words, *They also,* saith he, *which seemed to be our Pastors, casting off the rule of pietie, inflamed themselues with mutuall contentions each against other, they increased nothing but strife, threats, enuie, and quarrels, euery man with all tyrannie pursuing his ambition.* Neither did the persecution ensuing stay this dissention, but as soone as euer peace came to the Church, they fell to it againe, [p] that the good Emperour which brought this peace, had much adoe with all his authoritie to appease them: whereupon Basil the great, maketh this sorowfull complaint: *In other arts and sciences,* [q] saith he, *I haue seene much concord among the professors thereof: onely in the Church of God I haue obserued so much diuision, and so exceeding great dissention of many, both among themselues, and against the holy Scriptures: and that which is most horrible, the Bishops themselues haue stood in such difference among themselues, both of mind and opinion, and contrarie to the commandements of Christ haue vsed such contrarietie, that thereby the Church of God hath bene vnmercifully drawne in sunder, and his flocke troubled without all care and pitie.* A heauie complaint, and such as chargeth the Church with a foule blemish; euen as foule euery way as that where-

m L.4.ep.4.

n Sozo.l.6.c.4. Niceph.l.10. c.40.

o Lib.8.hist.c.1

p Euseb.vit. Constant.l.3. Gelas.Cyzec. act.Conc.Nic. l.2.c.7.8.

q Aschet. proœ. de iudic.Dei. pag.389. Græc. *The like cõplaint made by the Emperor Theodosius of the Catholick Bishops in his time.*

καὶ πολλῆς ἀθυμίας ἀφορμὴ, τὸ τοῦ διδασκάλους τῆς ἐκκλησιαστικῆς εἰρήνης, καὶ ἀπηλλῶ τῆς ὁμονοίας εἰς τοσαύτην διχονοίας, τραπῆναι, ὡς δεῖσθαι τῶν αὐτὸς φροντιστόντων πρὸς τὸ μεμνῆσθαι τέλους τοῦ ἀφεστάναι ἐν ταχέσι. Concil. Ephes. pag.235.

wherewith the Iesuite and the rest of our enemies this day vpbraide the Church of England. Yet did not Basil therefore thinke it was not the true Church, as the Iesuite disputeth against vs, much lesse did he separate himselfe from it, but acknowledgeth the enuie of Satan, who can set brethren at oddes in their fathers own house;* who are to be aduised to reconcile themselues, and at length to embrace vnitie, when they see Papists their enemies scorning them, and clapping their hands at the bickering: lest all too late, when Gods iudgements fall vpon them, as they did vpon the primitiue Church for that same sinne, they learne by their owne calamitie, to professe the faith in vnitie.[r] One saith, *The communion of good things oftentimes begetteth enuie, but when men communicate in miseries, they begin to loue one another, recompencing compassion for compassion.*

* Quod sapimus coniungat amor; quod viuimus vno conspiret studio, nil dissociabile firmum est. Prudent. Psycom.

r Philostrat. heroic. in Protesilao.

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§.34. And which is chiefly to be pondered, as principally appertaining to this marke of vnitie, they haue no meanes to end their controuersies, and so to returne to vnitie, and to continue therein. For while as they admit no rule of faith but onely Scripture, which Scripture diuers men expound diuersly, according to the diuers humours and opinions or fancies of euery one, not admitting any head, or chiefe rule infallibly guided by the holy Ghost, to whose censure in matters of faith all the rest should submit themselues, *vt capite constituto schismatis tollatur occasio*, an head, or chief ruler being ordained, occasion of schisme may be taken away: whiles they do thus, as they all doe alwayes thus, all proclaiming to be ruled by onely Scripture, and yet almost euery one expounding Scripture diuersly, and one contrary to another, according to the seeming of euery ones sence, and neuer a one admitting one superiour infallibly guided by the holy Spirit of God, to whose iudgement all the rest should submit themselues; whiles I say, they do thus, it is vnpossible they should haue the vnitie of faith, which is required as a marke whereby to know Christs true Church.

The Answer.

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1 The Iesuite hauing obiected, that there is no vnitie among vs; now giueth his reason why there can be none: because we make *the holy Scripture the rule of our faith:* and indeed it is true, that all Protestants professe the Scriptures to be the rule of faith; which the Iesuite may repeate as often as he pleaseth

seth, coming ouer with it againe and againe: but no Papist can confute it: yea many Papists seem in expresse terms themselues to grant it, as I haue shewed, Digression 3. where the point is handled at large, and whither the reader must betake himselfe for the triall. Onely I will adde the words of Acosta,[a] reported and allowed by Possevinus the Iesuite, that *the diligent, attentiue, and frequent reading, as also the meditation and conference of the Scriptures, hath alwayes seemed to them the* CHIEFEST RVLE *of all to vnderstand by.* And I will repeate[b] the words of Bellarmine, *The sacred Scripture is the* RVLE *of faith,* MOST CERTAINE *and* MOST SECVRE: *yea God hath taught vs by corporall letters, which we might see and reade, what his will is we should beleeue concerning him.* Here are three of our principall aduersaries say as much as we do, and yet the Iesuite allowes it not. This his vanity, common with him, in euery issue betweene vs, must be chastised with those words of Austine,[c] *See how they grow worse and worse, whose runnagate babling restrained neither with feare nor shame, wandereth vp and downe without any punishment.*

a Bibl. select. l.2.c.15.p.196.

b De verb.Dei. l.1.c.2.

c Epist. 6. ad Italicam.

2 And though we grant, that diuers men expounded the Scripture *diuersly*, as according to their *fancies*, yea *contrary* one to another, *not submitting* the exposition to one chiefe head; yet cannot this disable it from being a sufficient rule to keepe vs in vnity, because the men that thus diuersly expound, are not as he speaketh, *All and euery one that professeth our religion*, but some priuate men erring through ignorance or affection: the open ministery of our Church in the meane time cleauing vniformly to one and the same exposition, which from the beginning it neuer altered; and the points wherein some among vs vary, are not the articles of saluation (wherein alone the reason of vnitie doth consist) but some difficult places, the ignorance whereof remoueth not the vnitie of faith: all which I haue[d] already handled in that which goes before, and therefore referre my selfe to the places, if any more be to be said to this matter. And whereas he thinketh we should admit *one head or chiefe rule, to whom we should submit all our faith, that a head being ordained, the occasion of schisme might be taken away*: herein

d §.7.nu.2.§.8. nu.7.& inde. §.12.nu.2.& inde. Digress.8. & 10.

he talkes absurdly. For first we acknowledge one head and chiefe ruler, such as he mentioneth, euen the Spirit of God, whose office it is to expound the Scripture; and this exposition
e Digr.11 12. he vttereth in the Scripture it selfe,[e] as I haue shewed. Next, if we would also, according to his fancie, betake our selues to the externall authoritie of some man or companie of men, relying vpon them in matters of faith and exposition, yet this would not please him neither, vnlesse the Pope were he: that you may see the vaine importunitie of the Iesuite. Thirdly when such a head as himself meaneth, admitting it also to be the Pope, were agreed vpon, and all power to expound the Scripture put into his hands, yet still the same difficulties would remaine that he obiects against vs. First, that his determination, though neuer so plainly published, would not satisfie such as are contentious:
f See Digr.24. [f] for in the Church of Rome, notwithstanding the Popes determinations, there are contentions. Next, that whatsoeuer he determined, if it were the truth, he must fetch it and shew it out of the Scripture. And so still we haue as competent a iudge for the maintenance of vnitie, as the Iesuite can name any; and when he hath trauerst ground, and fetched a compasse how he can to auoide this iudgement, yet the violence of the truth, and his owne experience shall tumble him headlong into it againe.

3 The phrase borrowed out of Ierome, *vt capite constituto, &c.* meaneth not the Pope, or any man else that should be *iudge of* the Scripture, but the Pastors and Bishops ordained in euery Church for preaching and gouernment; which we haue and vse according to Ieromes meaning, in a course more godly and profitable then that which the Church of Rome vsurpeth.

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§.35. Contrary, the Romane Church is alway one, and vniforme in faith, neuer varying, or holding any dogmaticall points contrary to that which in former times from the beginning it did hold: all the learned men thereof, though somtime differing in matters not defined by the Church, yet in matters of faith all conspire in one.

The Anſwer.

1 That which the Ieſuite now begins to auouch concerning the vnitie of his Romane Church, is all vntrue, as I will ſufficiently ſhew in the three next Digreſſions, and ſhall haue occaſion further to manifeſt [a] when I come to handle the note of Vniuerſalitie. This is the truth, and all that can be ſaid for it, [b] which Peluſiota noteth in all hereticks, that *the name of peace is indeed euery where, but the thing it ſelfe no where:* and as [c] it was among the Donatiſts, *They ſacrifice in ſchiſme and diſſention, and greete the world with the name of peace, whom they driue from the peace of their ſaluation.* This their vnitie is of ſeuen ſorts, [d] as ſome learned men among vs haue ſent them word, and we thinke our iarres (ſuch as they be) are better then it.

a Digreſſ. 51. & 52.

b Iſid. Peluſ. ep. 408. lib. 3.

c Aug. ep. 162. poſt med.

d Illyr. de ſect. Whitak. controu. 2. de eccl. q. 5. c. 8.

2 The firſt is the vnitie of *Darkneſſe*, in that they are prouident to maintaine outward peace, leſt their kingdome ſhould come to nought: [e] ſuch an vnitie there is in hell; and one Beare (they ſay) will lie with another, [f] and the verie Cannibals vſe not to eate them of their owne country. The ſecond is a *Heatheniſh* vnitie, when men for their credite will not ſeeme contentious: as it is very certaine they ſee innumerable abuſes in their Church and doctrine, and yet are content to agree, leſt the world ſhould deſpiſe them. The third is *Brutiſh* vnitie, when their people conſent, becauſe they are beaſtly ignorant, and know not their owne abominations: ſo [g] the Colliar ſaid, he was of the ſame beleefe the Church is, and yet he knew neither the Churches nor his owne beleefe. The fourth is *Iudas* his vnitie, who kept companie with the other Apoſtles becauſe he gained by it; many cleaue to the Romane Church and agree therein, becauſe it enriches them, and now and then as a ſanctuarie frees them from the danger of their ſenſualitie. The fifth is *Tyrannicall* vnitie, when men by feare are conſtrained to agree: the Popes Conſiſtorie and Spaniſh Inquiſition preuaile more with their people then the conſcience of religion, as would ſoone appeare if they were taken away. The ſixt is *Herods* vnitie; for as he and Pilate, which were ſecretly foes, yet agreed together to crucifie Chriſt: ſo theſe men con-

e Mat. 12. 6.

f Petr. Martyr. Mediolan. decad. l. 5. c. 5.

g Staphyl. apol. par. 1.

sent in one against the truth, and conspire together, more to suppresse vs, then to establish any sincerity among themselues.
h Iudg.1 5.4. The last is the vnitie of h *Sampsons* foxes, which were tied together by the tailes, but all their heads were loose, and euery one looked a sundry way: so these men sticke together by the tailes, in their religion, all embracing one conceit of Poperie, but in the maintenance and exposition of the same, looking and thinking as many wayes as there be heads among them; onely the Pope and his gouernment they all professe, because it is their vantage, and in him all their tailes meete together. This is the vnitie of the Iesuites Church, and the true genealogie thereof, which we are content to acknowledge vnto them.

Digression 22. *Obiecting the behauiour of the Papists toward the diuine Scriptures, thereby to proue their varying from that which in former times the Primitiue Church of Rome beleeued.*

3 But whereas he saith, *the Romane Church is not swarued from any point which formerly it held*; this is vntrue; because it is declined from the doctrine of the Scriptures, which the old Romane Church (till Antichrist brake into it) held inuiolably: and for proofe hereof I will not now stand to compare the present Romane faith with the Scriptures, but onely touch certaine practises of the Papists about the Scriptures, which are euident signes and cleare demonstrations of that I say. And first their canonizing, now after 1500 yeares, of the vulgar Latine against the Hebrew and Greeke originals: for i the Trent Councell chargeth all men *to vse it as the authenticall text in all their readings, disputations, sermons, and expositions; and that they do not reiect it vnder any pretence whatsoeuer.* Yea k learned men among them accuse the Hebrew and Greeke of corruptions manifold; and their generall opinion thereof may be discouered by the Bishop of Toledoes conceit, l who putting foorth the Bible in diuers languages, and therein printing his Latine in the middest betweene the Hebrew and Greeke, saies, *he hath placed*

i Sess.4.

k Galatin.de Arcan.l.1.c.8. Leo Castrens. apologet.lib.2. and others.

l F.Simen.bibl. Complut.in prolog.

placed them as the twe theeues on either side, but the Roman or Latin Church he hath put in the middest betweene them; as Iesus Christ. And yet this their Latin so swarmeth with monstrous corruptions, that [n] themselues complaine of it as well as we, and diuers of them iustifie, with vs against their fellowes, the Hebrew and Greeke; and some that mislike it, yet confesse [o] the errors supposed to be therein, are not of such weight as that they touch the perfection of the Scripture in things pertaining to faith and good manners. Now it is vnlikely they would striue thus about an edition against all antiquitie and probabilitie, but that they see some euidence in the originals, which by their Latine they hope they can auoide.

n *See before pag. 29. in the 7. Digress.*

o Posseu. bibl. sele&t. l. 2. c. 6. Sixt. Sen. bibl. sanct. lib. 8. p. 318. b. Ioh. Marian. tract. pro edit. vulg. c. 21.

4 Next, [p] they complaine against the Scriptures, that they containe not all things needfull to saluation, but the best part of true religion is made knowne to vs by vnwritten tradition, which if you take away, many points of the faith will reele and totter: which they might neuer say for shame, if they were not declined from the Scripture, and had not deuised this shift of tradition to flie vnto when the Scripture is pressed against them.

p See Digress. 1. & 9.

5 Thirdly, [q] they forbid the people to reade the Scripture, and will not haue it translated into the mother tongue: which is a signe they mistrust their faith, and doubt lest the people by reading, should find it departed from the Scripture.

q See Digress. 2 & 5.

6 Fourthly, [r] they make the Pope iudge ouer the sence of the Scripture, [f] forbidding all other sences then such as agree with the Church of Rome: and that which is prodigious, they blush not to say, [t] *The Scripture is fitted to the time, and variably vnderstood, the sence thereof being one while this, and againe another while that, according as it pleaseth the Church to change her iudgement:* [u] meaning also by the Church nothing but the Pope. They would neuer make themselues ridiculous by such incredible assertions, had not their apostasie from the word of God made them desperate.

r See Digress. 16

f Conc. Trid. sess. 4.

t Cusan. ep. 2. 3. 7.

u See Digres. 16

7 Fiftly, their mouthes are full of bitter and blasphemous speeches against the Scripture, which is a signe they find it contrary to their humor, and therefore hate it. [x] One of them saith,

x Pigh. Hier. l. 1. c. 1. & contro. 3. de eccl.

The Gospels were written, not to rule our faith, but to be ruled by it.

y Censur. Colō. pag. 112. Pigh. contro. 3.
z Peres. de tradit. præfat.
a Pigh. contro. 3
b Bell. de verbo Dei, l. 4 c. 4.
c Duræ. resp. pag. 148.
d Eck. enchir. c. 1. prop. 4. Cæs. Baron. ann. 53. nu. 11.
e Eck. vbi supra
f Eck. vbi supra
* In canonicis d. 19.
g Princip. in cursum Bibl.
h Aduer. noua dogmat. Caiet. pag. 1. & inde.
i Sext. Sen. bibl. l. 1. in Tho. Vius
k Andrad. defens. Trid. l. 2.

y Others call the Scripture *a nose of waxe, that may be writhed this way or that way.* Sometime they terme it z *Dead inke*, and a *a dumbe iudge*. Sometime they say, b *it is not simply necessarie*; and that c *God gaue it not to his people, but Pastors and Doctors.* Sometime d they say, *it receiueth all the authoritie it hath from the Church, and from tradition*, without which it were of no credit. Sometime, e *We must liue more according to the authoritie of the Church, then after the Scripture.* Sometime, f *Christ neuer commanded his Apostles to write any Scripture.* Sometime they receiue the Popes *Decretals* as the Scripture it self*, reuerencing them so far, that therefore *they breake out into blasphemy against the Scripture*, g saith Cameracensis. Sometime they denie the text it selfe, pretending it is not Scripture, as h Catharinus testifieth of Cardinall Caietane, that he denied the last chapter of Markes Gospell, some parcels of Saint Luke, the Epistle to the Hebrewes, the Epistle of Iames, the second Epistle of Peter, the second and third of Iohn, and the Epistle of Iude. This man was of great reckoning among them, no man of more: they say of him, i *he was an incomparable Diuine, and the learnedst of all his age*, k *who by his studie did much enlarge Diuinitie*; which is to be noted, that men may see a tricke of the Papists, first to commend their learned men, and fill their people with an opinion of them, and then to send abroad their bookes full of such stuffe as this, that may slide into the minds of men; yet so, that when it is obiected against them, they may answer as they ordinarily do, It was but the writers priuate opinion: and so thinke to escape from the shame of it, though still at home and secretly, they loue it.

8 Now I demand and require the most resolued Papist that is, to answer directly, from what beginning this grudge against the Scriptures, and deuotion to their Churches soueraignte proceedeth? whether they be not inwardly guiltie of some reuolt from the doctrine thereof, which causeth them thus vnder hand (as they may) to worke their discredite and crush their authoritie?

Digression 23. *Wherein by fiue examples it is shewed, that the moderne Church of Rome is varied in all points of faith from that which it beleeued both formerly, and since the time it began to be the seate of Antichrist.*

9 I do not say it hath altered euery thing which in former times it held, it being sufficient for the disproote of the Iesuits assertion, if it haue altered some; & those also esteemed among themselues *dogmaticall points of faith*, or belonging thereunto: and this alteration to haue bin not from the truth onely which the Primitiue Rome embraced, but euen from those articles which Rome declining into heresie, either in the beginning or processe of this declination, professed; that so she may appeare to haue varied from her selfe.

10 The first example shall be in the Popes supremacie: for the Councels of [l] Constance and [m] Basil decreed, that a generall Councell was of greater authoritie then the Pope, and that he ought to be subiect thereunto; and [n] many learned Papists beleeued this to be true: yet since that time this point is altered, and the Councels of [o] Lateran and Trent haue set downe the contrary, and now the Church is bound to follow that determination.

11 The second example shall be in the Sacrament: for [p] at the first the people receiued the cup as wel as the bread for the space of a thousand yeares; and afterward, [q] saith Micrologus, *The Romane order commandeth the wine also to be consecrated, that the people may fully communicate:* & this was approued for good by [r] many learned Papists: yet, in time, the Councell of Constance [s] forbad it, and then the Papists began to change their minds; and afterward the Councell of Basil [t] released the decree of Constance to some, and [u] the Councell of Trent confirmed it againe.

12 The third example shall be likewise in the Sacrament: for Transubstantiation is acknowledged to be but *lately brought in, and first made a matter of faith* by Innocent the third, in the Lateran Councell, within these 400 yeares; before which time

l Sess. 4. & 5.
m Sess. 2. & 18.
n Cusan. concord. l. 2. c. 20. & 34. Panorm. de elect. c Significasti. Pet. de Alliaco. Gerson. Almain. Abulensis: quos refert Bellarm. de Concil. l. 2. c. 14.
o Concil. Later sub Leon. ses. 11.
p Geo. Cassand de Lib. de offic. pij viri.
q Lib. de eccle. obseruat c. 19. pag 388.
r Tho. in 1. Cor. 11. lect. 5. & 6. Claud. de Sain. repet 10. c. 4.
s Sess. 13. §. Item ipsa.
t Bohemis concessit eam facultatem (teste AEn. sylu. in hist Boh. c. 52.) Bellar. de Euchar. l. 4. c. 16. in fine.
u Sess. 21. c. 2.

no man was bound to beleeue it, but all men were left to their owne will, to do as they would: whereas now it is counted heresie to denie it, though many learned Papists themselues misdoubt it: of all which matter I shall intreate more fully in the 49. Digress. [a] where I will shew this that I haue said to be true.

a Nu. 9.

13 The fourth example shall be in the worship of Images: for at the first *the Church admitted no image at all, neither painted nor grauen,* [b] saith Erasmus, *no not the image of Christ himselfe, to be set vp in Churches:* and this appeareth to be true by the testimonie of [c] the Ancients themselues. Next, when they began to be vsed, yet the Church of Rome forbad the worship of them, as appeareth by [d] the epistles of Gregory to Serenus: and [e] Polydore a Papist confesseth, *All the Fathers condemned the worship of images for feare of idolatrie.* Afterward, the second Nicene Councel, brought in the worship also, [f] decreeing notwithstanding that no image shold be adored with *Latria*, diuine honor: but at the last S Thomas of Aquine, [g] and the Trent Councell, [h] expounded so by the Iesuites, taught that *diuine honour* also should be giuen to them. Here we see three alterations in one point, the beginning of images, in the reuerencing them with ciuill honour, the adoring them with diuine worship.

b In Cateches.

c Epiph. ep. ad Ioan. Concil. E-lib. c. 36. Clem. Alexand. protrept. p. 14.

d l. 7. indict. 2. ep. 111. & l. 9. in l. 4. ep. 9.

e De inuent. l. 6. c. 13.

f Act. 7.

g Part. 3. q. 25. art. 3. & 4.

h Sess. 25.

i Fr. Suar. tom. 1. dis. 54 sect. 4. Vasqu. de adorat. l. 2. c. 4.

14 The fift example shall be in the article of iustification. For Thomas [k] writeth, that *no workes, either ceremoniall or morall, are the cause why any man is iust before God. For workes are not the cause that man is iust, but the execution and manifestation of his iustice: because no man is iustified with God by his workes, but by the habit of faith infused.* This doctrine of Thomas is proued to haue bene the faith of the Romane Church in his time, by this, that he was made a Saint therein, and was, as [l] they say of him, *exceedingly deuoted to the Pope*, yea [m] *the first Doctor of the Latine Church, and the light of all the world, who brought all Theologie into a briefe summe, &c.* Yet [n] the Councell of Trent is varied from this, decreeing, that mans owne inherent iustice is the formall cause of his iustification, and that we are not iustified by faith: since which time the learned men of that Church haue left Thomas in the point.

k Lect. 4. in Gal. 3.

l Studiosus impendio pontificum. Fr. Vict. rel. 1. de potest. Eccles. p. 41.

m Henriq. sum. moral. proœm.

n Sess. 6.

15 Many other examples may be giuen of their inconstancy; and

and no doubt they could be content to alter much more, if the feare of loſing their credit with men, did not reſtraine them, as their owne confeſſions now and then vnawares breaking out from them, giue probabilitie: *We acknowledge freely* (o ſaith Sixtus Senenſis) *that there are many faults——in our Latin edition of the Bible——, which yet the Church hath left therein,—— leſt the faithfull, whoſe eares haue alwayes from their infancie bene inured thereunto, ſhould now be offended with the noueltie of the exact correction.* And concerning the Communion vnder one kind, p one of them ſaith, that *all things duly conſidered, it were better to grant the cup then to denie it.* And touching the adoration of images with diuine worſhip, q the learnedſt among them that hold it, yet thinke it *not fit to be vttered in common talke or ſermons before the people, but rather the contrary, that they ought not ſo to be worſhipped.* And whereas, to take away the odiouſneſſe of this opinion that yeelds the honour of God to an image, r ſome would haue them worſhipped with *a worſhip inferiour to that which is giuen to the firſt Samplar*; and s ſome would haue *no worſhip at all giuen to them, but onely men ſhould vſe them to ſtirre themſelues vp to the worſhip of the Samplar by kneeling before them:* this is miſliked by otherſome, t who thinke *it could be propounded to the people with ſmall fruite, yea it were fooliſhneſſe to ſpeake it.* So that we ſee the learned in the Church of Rome can hold nothing abſolute, but ſome of their fellowes vary from it; and what is propounded therein as matter to beleeue and practiſe, is miſliked among themſelues; the moſt being ready to receiue alteration in ſome points or other, whenſoeuer occaſion ſhould bring it in.

o Bibliot. ſanct. l.8. pag. 365. *The like ſee in Can. loc. pag* 510 *touching the parts.*

p Fr. Ouand. 4. d. 9. prop. 6. & 7.

q Bel. de imag. l. 2. c. 22. Suar. to. 1. diſp. 54. ſect. 4.

r Cathar. lib. de imagin. ador. concl. 6. & 7. Pereſ. de tradit. part. 3. p. 225.

s Holk. in Sap. lect. 157. Durand. 3. d. 9. q. 2. Picus Mirand. apol. q. 3.

t Vazq. de adorat. l. 2. nu. 415.

Digreſſion 24. *Touching the contentions among the learned of the Church of Rome: and how the Papiſts liue not in that vnitie that is pretended.*

16 They which know Rome and Papiſtrie, are ſufficiently ſatisfied in this matter: onely ſome ignorant perſons, whom the cunning handling of ſuch as this Ieſuite is, hath got into

into their possession, will not beleeue it. But were we all so blind that we could not see it, yet their noise and outcries in schooles and Councels, Pulpits, and Consistories, one against another, would make vs heare it: the clamours of the contenders resounding in our eares no lesse then the noyse of two armies when they ioyne in battell: or as the old Philosophers, of whom [u] one saith merrily, that *with the noise of their disputations, they so filled the eares of Iupiter, and made him deafe, that he could not heare their prayers. In whose roome,* [x] saith Rhenanus, himselfe a Papist, *haue succeeded, a Gods name, Scotus, Aquinas, Egidius Romanus, and others, whose contentions are no lesse then that which was among the Philosophers: that herein they may seeme, aboue all things, to resemble the old Academickes, Stoickes, and Peripatetickes.* For first, [y] they haue the families of the Schoel-men, wherein euery one professeth his particular sect maister, Thomas, Scot, Occham, Durand:* where both maisters and schollers haue spent their life and writings in nothing else but opposition against each other, that it is truly spoken of them, THERE IS NOTHING DISPVTED OR AFFIRMED BY ANY ONE OF THEM, WHICH IS NOT GAINSAID BY ANOTHER. Thus the Dominican and Franciscan Friers spent, with their partakers, whole ages in quarelling about the conception of the virgin Marie: and thus the moderne Doctors of this time contend about euery thing depending in controuersie betweene them and vs, hauing no certaintie among themselues what they may say against vs: so far forth that I * offer to make demonstration (hauing done it partly already throughout this treatise) against any that will denie it, *That there is no one point denied or affirmed against vs, wherein they varie not among themselues; and if any Papist will alledge, or set downe what he thinketh is the truth in any question, or exposition of Scripture, controuerted betweene vs, I will name him again a learned Papist, either old or new, that saith the contrary:* which is enough to shew they haue no vnitie.

17 This may also be confirmed by their writing one against another: [z] Armachanus against the Friers, Marsilius and Occham against the Popes supremacie, the Iesuits and Secular

[u] Lucian. in Timon.

[x] Schol. in Lud. Senec. de morte Claud. §. Facilius inter Philoso.

[y] See Auentin. annal. Boio. l. 6. pag. 497.

* *See the Peace of Rome, by maister Hall.*

* *An offer made to the Papists for the triall of the questions betweene vs.*

[z] *His sermons printed with the booke of his answer to the qq. of the Armenians.*

cular priests of late among vs, one against another. Catharinus against Caietan, of whom [a] Canus saith this censure; *He was a little too busie in carping at others, and marked not that himselfe, while he reprehended Caietan, did many times and foulie erre.* This Caietan though he were [b] reputed *the most absolute and profound Doctor of his time*, [c] and much sought vnto for resolution of difficult questions: yet afterward [d] they suspected him to haue bene a Lutheran, [e] and Pius Quintus caused a number of things to be put out of his bookes in a new impression; that a man may know they are not all of one opinion. So Catharinus and Soto haue written vehemently against each other: and there is not one of the elder Papists, such as were Pighius, Gropper, Bayus, Peresius, Cassander, Hosius, Almaine, and the rest, who in their time, some three or foure score yeares since, were the best pillars in the Church of Rome, and taught the doctrine thereof as it was then held; but now the Iesuits scornfully cast them off, and confute them. *Who knoweth not,* [f] saith Bellarmine, *that Pighius in many points was miserably seduced by reading Caluins bookes?* And of Gropper and the other Diuines of Collen, he [g] saith, *Their bookes haue need of the Churches censure:* in the same manner do they that are yet liuing deale one by another. For nothing is more common in the bookes of Stapleton, Bellarmine, Gregory of Valentia, Suarez, Vasquez, Molina, Baronius, and other moderne writers, then to confute one anothers opinion, and to determine in the questions depending, as variably as euer did the Schoolmen.

18 And if any thinke I wrong them by reporting these things of them, I demand why haue they razed and purged so many of their bookes which were their owne Doctors? why haue they put out that which they writ, and put in what they writ not, and so printed their bookes new ouer, that now you cannot find, in the new print, those things which themselues printed in the old? Thus haue they serued Caietan, Gratian his Glosse, Ferus, Polydore, Ludouicus Viues, [h] and whom not, if he had written neuer so little against the streame of the present time? *The Diuines of the holy Inquisition,* [i] saith Posseuine, a busie medler in all mens writings, *haue commanded*

a Loc. l 2. c. 11.
b Reuerendiss. Thomæ de Vio Caiet. S. Ro. Eccl. Card. Theol. Doctoris absolutissimi. *The title set before his comment vpon Tho. See Sixtus, and Posseuin* in apparatu. tom. 2. pag. 493.
c *As appeareth by his* opusc. ad diuersorum quæsita.
d Andrad. defens. Trid. l. 2.
e Suar. to. 3. d. 60. s. 1. Posseuin vbi supra. pag. 495. *And this appeareth by comparing the new print of his commentaries vpon Tho with the old edition printed at Venice, An.* 1523.
f De grat. l. 1. c. 3.
g De iustif l 3. cap. 3. *Bellarmine confuted by Barclaius, Suarez, Carerius, Marsilius: Suarez by Vasquez: Baronius by Mariana & the Venetians &c.*
h *See Index lib. prohib and the Indices expurg. of all sorts* Belgic. Hispan. Louan. & Posseuin. apparat. sacer. tom. 2.
i Bibl. 2. c. 18.

ded certaine things to be razed out of Andreas Mazius his comments, which sauoured of hereſie. And of Ianſenius his Harmonie vpon the Goſpels, he[k] ſaith, *Many things are in it not allowed by learned men, which with little ado might be ſupplied, or taken away.* Therfore it is plaine, that among the learned of that ſide, there is ſome oppoſition, or elſe they would not geld one anothers bookes thus.

k Lib.2.c.18.

19 And it is no ſufficient anſwer to ſay, *The difference is not in dogmaticall points of faith, but onely in matters not defined by the Church*: for it is in all the points of their religion wherein they differ from vs, and wherein Papiſtrie properly conſiſteth; the certain truth whereof is determined in the Scriptures, and therefore it is againſt vnitie to diſagree therein, whether the Pope and his Councels determine of them or no. Beſides, it is a point of Atheiſme to ſay,[l] they are not matters of faith vnleſſe the Church of Rome haue defined them; [m] for what God reueales in his word, and may be knowne thereby, bindeth vs of it owne nature; and though the Church haue power to propound matter of faith out of the Scripture, and, for the ending of controuerſies, to giue teſtimonie with the truth, yet hath it no authoritie to change the nature of things, or to put any more veritie into them then was before. In which regard, the contentions of our aduerſaries touch the faith, in that they ſtriue about things determined by the word of God, and agree in nothing wherein they diſſent from vs: for in the ſame things wherein they differ from vs, they diſſent one from another. This I will ſhew in ſome few examples, ſuch and ſo many onely, as the preſent opportunitie will permit, and is fit for this place.

l Dico hactenus nihil eſſe in hac controuerſia ab Eccleſia definitum, ideoque ſententiam noſtram non eſſe de fide. Fr. Suar. to.2.d.3 ſ.6.

m Occham. tract.2. part.2. c.10 & inde. and others.

20 Firſt, they agree not about the Popes ſupremacie. For Ferus[n] taught againſt his dominion and principalitie in temporall things, [o] preaching *that Chriſt gaue him the keyes, not of the kingdomes of the earth, but of the kingdome of heauen: not any earthly power to giue, take away, or alienate kingdomes, but authoritie to bind and looſe, &c.* And Marſilius[p] ſaith, *That vniuſtly, yea beſides and contrary to the demonſtration of Diuinitie and humanitie, he aſcribeth to himſelfe fulneſſe of power ouer Prince, commu-*

n Sixt.Senenſ. biblioth.l.6.annot.72.

o Comment.in Mat.l.3.in c.16.

p Defenſ.pac. part.2.c.18.

communitie, or any ſingular perſon. And Durand [q] holdeth, *the Supremacie of the Romane Church ſhould be declared and diſtinguiſhed by the Eccleſiaſticall and ſecular lawes; neither ought the Pope to be called the Biſhop of the vniuerſall Church, becauſe Gregorie hath forbidden it.* And it is a common opinion, that a Councell is aboue him. And Almayn [r] ſaith, *It is not neceſſarie we beleeue things determined by him.* And Cuſanus [ſ] ſaith, that *through vſe and cuſtome of his ſubiects obeying him, he hath at this day gotten a great deale beyond the ancient ſacred Canons.* Secondly, touching prayer in an vnknowne tongue, [t] Contarenus a Cardinall, ſaith, *The prayers that men vnderſtand not, want the fruite which they ſhould reape if they vnderſtood them; for they might both ſpecially intend their mind to God for the obtaining, euen in ſpeciall, of that which with their mouth they begge; and alſo through the pious ſence of their prayer vttered, they ſhould be more edified: they want therefore this fruite.* Thirdly, touching Latine Seruice, [u] Thomas Aquine, and *Cardinall Caietan hold, it is *better for the edification of the Church*, to be in the vulgar tongue. Fourthly, touching the power of Prieſthood to remit ſinne, [x] the Maſter of Sentences, and [y] others with him, hold, that *onely God forgiueth ſinne; and the Prieſt bindeth and looſeth, onely by declaring them to be bound or looſed*, himſelfe working no ſpirituall effect. Fiftly, touching ſhrift, [z] the Canon Lawyers ſay, it was not ordained by Chriſt, but taken vp by an inſtitution of the Church: and Michael Bononienſis [a] ſaith, *It is not needfull for our iuſtification, or the pardon of our ſinne*: and [b] Caietan holdeth, *A man by contrition, without any confeſſion, is made cleane, and a formall member of the Church.* 6. Touching iuſtification by our owne righteouſneſſe, Th. Aquin [c] ſaith, *No works, either ceremoniall or morall, are the cauſe why a man is iuſt before God. For works are not the cauſe that man is iuſt, but the execution and manifeſtation of his righteouſneſſe: becauſe no man is iuſtified with God by his workes, but by the habite of faith infuſed.* And againe [d] he ſaith, *The Apoſtle ſheweth iuſtification to be wrought by faith onely: there is in the workes of the Law no hope of iuſtification, but in faith onely.* Seuenthly, touching the imputation of Chriſts holineſſe for our iuſtification, and the apprehenſion thereof by faith;

q De modo celeb. concil. quę refert Catalog. teſt. idem Gerſon. quem ita refert Fr. Victo. relect. 4. de pot. Pap. & Concil. pag. 138

r Qu. in Veſp. pag. 133.

ſ Concord. l. 2. c. 12.

t Chriſt. inſtruct pag. 212. idem Tho. lect. 3. in 1. Cor. 14.

u In 1. Cor. 14. lect. 3.

* Ibid.

x 4. d. 18. §. Non autem.

y Fr. Victor. relect. 1. de poteſt Eccl. ſect. 3.

z De pœnit. d. 5 in pœnit. gloſſ. Panor. ibid.

a Expoſ. in Pſal. 29.

b 3. Tho. q. 80. art. 4.

c In Gal. 3. lect. 4.

d In Rom. 4. lect. 1. & 1. Tim. 1. lect. 3.

faith; Pighius [c] holdeth, that *there is in vs no inherent righteousnesse whereby we may be iustified:* but [f] that we are iustified in Christ, *not by our owne, but by the righteousnesse of God: and Christ interposing his iustice betweene his Fathers iudgement and our iniustice, so we present our selues boldly before Gods tribunall, not onely seeming, but also being iust: and the reason why our righteousnesse is placed in the obedience of Christ, is because we being incorporate into him,* it is imputed to vs, and by the same we are accounted iust.* And the Diuines of Collen [g] say, *We are iustified by faith as by the apprehending cause, such a faith as without all doubting assureth vs of the pardon of our sinnes through Christ: (whereof notwithstanding it behoueth vs to be assured by the testimonie of the holy Ghost through faith) and after the same manner we are iustified of God by a twofold iustice, as it were by formall and essentiall causes: whereof the first is the perfect iustice of Christ, not as it is without vs, abiding in him, but as the same being apprehended by faith, is imputed to vs. This righteousnesse of Christ, thus imputed to vs, is the principall cause of our iustification, whereon we must chiefly trust and stay our selues.* Eightly, touching the certaintie of a mans owne saluation, [h] the same Diuines of Collen write thus: *We confesse the truth is, that to a mans iustification it is required that he certainly beleeue, not onely in generall, that they which truly repent haue their sinnes forgiuen by Christ, but that his owne selfe also hath forgiuenesse, through Christ, by faith.* [i] The same also was preached openly by Marinarius a Frier, at the Trent Councell. Ninthly, touching merits, [k] Bellarmine saith, *In regard of the vncertaintie of our owne righteousnesse, and because of the danger of vain-glorie, the safest way is to put our confidence in the sole mercie and goodnesse of God.* 10. Touching the sacrifice of the Masse, Cornelius Mus, [l] a Bishop so famous for his learning, that he was *a Preacher at twelue yeares old*, and all Italy ran after him, defended, [m] that *Christ at his last supper offered no sacrifice at all.* 11. Touching the Apocrypha, it is cleare [n] that many denie them to be Canonicall Scripture. 12. Touching the Communion vnder one kinde, Ouandus [o] saith, *It were better to allow the cup to the people then to denie it, and lesse hurt would grow by yeelding then by detaining it.* 13. Touching mariage

e Bell. de grat. l. 1. c. 3. & de iustific. l. 2. c. 1.
f Controu. Ratispon contr. 2 p. 47.
* Nobis illi incorporatis, acsi nostra esset, accepta ea fertur, ita vt ea ipsa etiam nos iusti habeamur.
g Antididagm. Colon. pag. 29. *A booke written by Gropper, of whom the def. of the Cens. saith, he was the rare man of our age. See his commendations in Sur. comment Ann. 1547. p. 424.*
h Enchirid. Concil. Colon. tit. de iustif. c. non habes ergo. pag. 139.
i Innocen. Gentill. exam. Conc. Trid.
k De iustif. l. 5. c. 7. idem Waldens. tom. 3. de Sacra. c. 7.
l Sixt. Senens. biblioth. sanct. lib. 4.
m Fr. Sua. tom. 3. d. 74. s. 2.
n Lyra, Hugo, Caiet. Sigonius and others.
o 4. d. 9. Pro. 6.

mariage, [p] Durand held, it was no sacrament; and Canus [q] saith it is none, vnlesse the Priest by solemne words of the Church do it. And [r] that which some Papists call heresie, that the innocent partie may lawfully marry againe after diuorce, is affirmed by [s] Caietan, and [t] Catharinus. 14. Touching freewill, Arminensis [u] denieth, that a man can will any thing that is good by nature, without the speciall help of Gods grace: and Alphonsus [x] holdeth, our will is free from constraint, but not from necessitie. 15. Touching the descention of Christ into hell, [y] Durand and [z] Picus Mirandula deny it, affirming that he descended not properly and in substance, but onely by effect, in that, without any locall motion, the power of his death reached thither. By these few examples you may coniecture how well they agree, that thus are deuided about the principal articles of their faith; and nothing can be so generally or certainly receiued, but some or other among them denie it.

p 4.d.26.q.3. quem refert Ioh. Capreol. ibid.
q Loc.l. 8.c.5.
r Tolet.Sum. cas.l.7.c.21.
s Comment.in 19.Mat.
t Annot. in Caiet.l.5.
u In 2.d.26.p. 103.
x Lib.9.verbo Libert.
y In 3.d.22.q.3.
z Apol.q.1.

21 And to manifest this contention yet a litle more, you shal see what a number of opinions they haue among them, concerning any question which themselues moue in Diuinitie. For example, whereas in the Sacrament, they thinke the substance of bread and wine passe away, the formes, or accidents, only remaining; the question is, *in what subiect or substance these accidents abide?* 1. Some say, they remaine separated without any subiect: this is the opinion of Occham, Biel, Cameracensis, Maior, and the Nominals. 2. Some, that they obtaine a way whereby to exist of themselues: this is the opinion of Marsilius. 3. Some, that they haue their inherence in the quantitie: this is the opinion of Thomas, Bonauenture, Soto, Egidius, Suarez, and others. 4 Some that they abide with that existence which they had in the bread and wine before consecration: this is the opinion of Dominicus Bannes. 5. Some, that the bodie of Christ sustaineth them by his presence: this is the opinion of Palacio. Another question is, how the accidents remaining after consecration, haue power to nourish? and whereof it is, that wormes, or such like corruption, is ingendred in the hoast? 1. Some say, the matter hereof is made of the ayre that is round about the formes: this is the opinion of some men-

If the substance of bread remain not in the Sacrament, what itis wherein the accidents inhere?

What is it in the Sacrament that nourisheth, and sometime is corrupted?

mentioned by Thomas Aquine. 2. Some, that the substance of bread and wine returneth againe, and from it proceedeth this nutrition or generation: this is the opinion of Innocent, Bonauenture, and Alexander. 3. Some, that of the quantitie remaining, the matter of the thing bred or nourished, is ingendred, whereinto the bread would haue turned if it had remained: this is the opinion of Aquine. 4. Some, that the accidents receiue possibilitie to be changed into this matter: this is the opinion of Richard. 5. Some, that when the accidents begin to corrupt, there returneth a substance againe, not the former substance of bread, but a new that was neuer before, whereof this nourishment & corruption ariseth: this is the opinion of Scot, Durand, Biel, and others. 6. Some, that these generations, nourishments and passions in the Sacrament are not at all, being either meere apparitions, or things miraculously created of God: this was the opinion of Algerus, Guitmundus, and Frier Walden. Such like are their questions and opinions throughout all Diuinitie, too tedious to mention. But what vnitie call you this, first to cut Diuinitie into such shreds and questions, and then to agree no better in determining?

Prudent. Apotheos. hym. in infidele.

Fidem minutis dissecant ambagibus,
vt quisque lingua est nequior,
Soluunt ligant q; quæstionum vincula,
per Syllogismos plectiles.
Væ captiosis Sycophantarum strophis,
væ versipelli astutiæ,
Nodos tenaces recta rumpit regula
infesta discertantibus:
Idcirco mundi stulta delegit Deus,
vt concidant Sophistica.

12 Or if all this be not sufficient to conuince them, you shall heare what some of themselues confesse, and haue freely complained, euen in their sermons, concerning this matter, that we may know them to be of [a] Cadmus kind, or [b] the Lapithes, beginning with merriments, and ending with frayes, that the smart of their wounds giuen each other, hath made them complaine as they doe. For Cornelius Mus, at the Councell of Trent

a Ouid. Met. l. 3.
b Lucian. Conciu.

Trent [c] preached, *Immortall God, how proudly are the ancient monuments of our faith vexed with our contentious striuing, whereby now the world is ouerturned? How peruersly is Gods word either set at nought, or mangled, or wrested, or inuerted? How rashly do our selues, that we may seeme to know something, sometime set at nought the vniforme consent of all ages? Is not that feruent loue to the commonwealth, and toward one another, perished, whereby in times past, all Christians, ô sweet and deare name, were called brethren? Preaching is turned into contention.* And Diez a Iesuite, [d] complaineth, *What shall we say touching the contradictions which abide in the ship of the Church it selfe? For truly though the tempests without so sharply assault it, yet they themselues which are within, verie often fall at contention one with another. O holy Church of God, I see thee not onely assailed by heretickes without, but within thy selfe also I behold euen among Christians so many contentions, strifes and quarrels, that it is miserable to speake it, much more to see it.* Thus [f] God setteth the Egyptians together by the eares, that they may fight euery man against his brother, and against his friend; and giueth them ouer as [g] the enemies of his Church, to sheath their swords in their fellowes sides: and it cannot be otherwise, because, as [h] one said of the Manichees, *hauing chosen opinions not hanging together, they cannot but disagree among themselues.* And when the language of such as would build Babel was confounded, they vnderstood not each other[i], but when one called for mortar, his fellow would reach him bricke, and when he cried for stone, fall to remouing of ladders.

c Orat. ad Trid Concil. 3. Dominic. Aduent.

d Ph. Diez cõc. quadrupl. tom. 3 Dominic. 4. post Epiph. conc 2. p. 804.

f Esa. 19. 2.

g Iudg. 7. 17.

h In Euseb. l. 5. c. 13. διὰ τὸ μὴ παρ' ἑαυτοῖς ἀσύμφωνοι γεγόνασιν, ἀσυσσάτοις γνώμαις ἀπιποιοῦμενοι.

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§.36. And no maruell, because they acknowledge one chiefe Pastor appointed ouer them, to wit, the Successor of Saint Peter, to whose definitiue sentence, in all matters, they wholly submit themselues, knowing that to Saint Peter and his successors, Christ promised *the Keyes of the kingdome of heauen*, and that he would vpon him, and his successours, as *vpon a sure rocke*, *build his Church*, *Math.* 16. Knowing also that Christ our Sauiour did especially *pray for S. Peter*, *Luc.* 22. and his successours, that their faith should not faile, at least so farre as to teach the Church a false faith; to the intent that they might alwayes be able to confirme their brethren, if at any time they should faile in their doctrine of faith; knowing lastly, that to S. Peter and his successors, Christ gaue most ample authoritie ouer his vniuersall church, saying, *Pasce oues meas*,

*Ioh.*21. that is to say, *Rule or gouerne as chiefe Pastor vnder me all my flocke*, all those that will be called my sheepe, giuing him charge to feede them with the food of true doctrine of faith, and consequently binding them to receiue obediently this food at his hands; and consequently againe, tying himselfe so to assist him with the guiding of the holy Ghost, that he and his successours should alwayes propose vnto them the food of true faith, and neuer should teach them *ex cathedra* any thing contrarie to true faith; since if he should not thus assist, but should permit them to teach the Church errors in faith, his Church, which he hath bound to heare his chiefe Pastor in all points, might, contrarie to his promise, *Math.*16. *Math.*23. *Luc.*10. erre: nay by him should be bound to erre; which without blasphemie cannot be said. All Catholicke learned men therefore knowing this, do acknowledge that the definitiue sentence of this chiefe Pastour must needes be alwayes an infallible and vndoubted truth, and that therefore they may safely, yea they must necessarily submit all their iudgements and opinions, either in interpreting the Scriptures, or otherwise, to the censure of this Apostolicke seate: which while they do, as they must alway do, if they will be accounted Catholicke men, and will not either cast out themselues, or be cast out, by the sentence of this chiefe shepheard or Pastour, out of the companie of the Catholicke Church; how is it possible that one should dissent from another in matters of faith, or at least obstinately, as heretickes do, erre in any point of faith?

The Answer.

1 The Iesuite hauing immediatly before propounded the vnitie of his Romane Church, affirming, that therein onely the vnitie of faith and concord of the learned is to be found, now proceeds to proue it by shewing the meanes which they haue for the preuenting of discord, which he thinketh so all sufficient, that it were impossible there should be any dissention among them. The summe of that which he saith, is briefly this:

They which acknowledge one chiefe Pastor, to wit, the Pope, to whose definitiue sentence in all matters they submit themselues, cannot possibly dissent.

But all Catholickes acknowledge this chiefe Pastor, and submit themselues to his definitiue sentence.

Therefore how is it possible they should dissent?

The second proposition he assumeth as granted, though indeed it be vntrue, as I will shew: the first he proueth thus:

They

They cannot diſſent who ſubmit themſelues to him that hath authoritie and infallibilitie of iudgement.

But the Pope hath this authoritie and infallibilitie.

Therefore they which ſubmit themſelues to the Pope, cannot diſſent.

The ſecond propoſition he confirmeth thus:

We know that to S. Peter and his ſucceſſors, Chriſt promiſed the keyes; and ſaid, vpon them, as vpon a rocke, he would build his Church: praying for them that their faith ſhould not faile, and bidding them ſtrengthen their brethren, and feede his ſheepe; which importeth this authoritie in ruling, and infallibilitie in iudging.

But the Pope is S. Peters ſucceſſor.

The Pope therefore hath this authoritie and infallibilitie.

This being the ſumme of his diſcourſe, I anſwer firſt to that which he aſſumes ſo confidently, that *all Catholicke men ſubmit themſelues to the Popes definitions, acknowledging the ſame to be of infallible truth.* For whatſoeuer his authoritie and iudgement be, yet the Catholickes do not ſo vniformly as the Ieſuite pretendeth, ſubmit their opinions to him, but contrariwiſe when occaſion is offered, they vtterly refuſe both him and his definitions: and this is ſo true, that he that will deny it, muſt be reputed ignorant of all ſtories and experience, the which manifeſtly ſhew, that not onely the Chriſtian Catholickes of the Primitiue Church, but the Popiſh Catholicks of the Romiſh Church this day themſelues, haue reiected his determinations, and held opinion againſt him.

Digreſſion 25. *Wherein it is ſhewed, that in the Primitiue Church the Popes determination was not thought an infallible truth, neither did the Chriſtians for the maintenance of vnitie ſubmit themſelues thereunto.*

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2 For many Catholicke Biſhops in thoſe dayes diſſenting from the Biſhop of Rome, and refuſing his decrees, were not thought therefore to breake any vnitie in the Church. For

Æneas Syluius, who was himſelfe a Pope about ſeuen ſcore yeares ſince,[a] writeth, that *before the Councell of Nice, euery man liued to himſelfe, and ſmall reſpect was had to the Church of Rome.* [b]The Biſhops of the Eaſt withſtood Iulius in the cauſe of Athanaſius, and charged him that he had done againſt the lawes of the Church.[c]Flauianus the Patriark of Antioch, about his ſucceeding Meletius in that Sea, againſt Paulinus, reſiſted foure Popes one after another, when they would haue had him giue roome to Paulinus.[d] Liberius who was Pope in the yeare 360. confeſſed, that *Athanaſius was ſeparated from the communion of the Church of Rome.* Yea[e] the Papiſts themſelues acknowledge this *Liberius condemned Athanaſius, and entred communion with the Arrians:* which ſheweth againſt all exception, that in thoſe dayes the godly Chriſtians did not thinke either the Pope to be the head of vnitie, or that all were of the true Church that held communion with him: for then the Arrians had bin good Catholicks, and Athanaſius, with all that tooke part with him, had bene hereticks; which no man dares ſay. About the yeare 450.[f] the Councell of Chalcedon, wherein were 630 Biſhops, withſtood Leo, then Pope of Rome, in the queſtion of his ſupremacie. Concerning which matter[g] Cuſanus a Cardinall beareth witneſſe, *It is manifeſt* (ſaith he) *that Pope Leo would not in certaine points receiue the conſtitutions of the Chalcedon Councell (ſpecially that the Church of Conſtantinople ſhould go before the Church of Alexandria) but alwayes gainſaid them, as ſome other Popes did after him, and yet the decree of the Councell alwayes preuailed.* Which experience proueth, that in thoſe times the Biſhops ouer all the world would as occaſion ſerued, refuſe the Popes iudgement, and yet they were counted good Catholicks for all that. So likewiſe in the yeare 418.[h] the ſixt Councell of Carthage hauing in it 217 Biſhops, reſiſted three Popes one after another, decreeing things contrary to the authoritie of the Church of Rome, as[i] the Papiſts themſelues expound the Councell, whereof Cuſanus[k] writeth thus: *The Councell of Affricke withſtood Celeſtin, in that he would do againſt the Councell of Nice, and Celeſtin replied not that he might do it, but alledged for himſelfe the Councell, though corrupted.* Which oppo-

a Epiſt. 301.

b Sozom. l. 3. c. 8.

c Theod. l. 5. c. 23. Sozom. l. 7. c. 11.

d Epi. ad Vrſac. & Valent. & Germin. apud Baron. ann. 357.

e Baron. ibid. nu. 43. & 46.

f Act. 16 ſub init.

g Concor. Cathol. l. 2. c. 20. pag 748.

h Cap. 105.

i Contarē. ſum. Concil. magis illuſtr. pag. 163.

k Vbi ſupra.

opposition made against the Pope, is so apparent, that many Papists indeed labour to excuse it, but none deny it: and the despitefull speeches of some Papists against Saint Austin and the Bishops, bewray, that they discouer the same resistance made by the Councell against the Pope, that I mention.

3 Againe, in the yeare 167.[m] there arose a contention in the Church about the keeping of Easter, whereby the Bishops of the East and West were deuided: in which contention the Popes definitiue sentence was not receiued, but refused, without any offence against the vnitie of the Church. For first, Polycarpe, coming to Anicetus that was Bishop of Rome in his time, wold not yeeld to him; neither could Anicetus perswade Polycarpe to lay by his maner of obseruation, [n] saith the story, and yet both sides retained vnitie. About thirtie yeares after, the question was renewed, [o] and Victor the Bishop of Rome being earnest against the Easterne Bishops, excommunicated them. *But this* (saith Eusebius) *pleased them not,——for* * *they wrote vnto him, reprouing him sharply* and *bitterly*: as namely Polycrates the Bishop of Ephesus, and Irenæus the Bishop of Lions, here in the West. These had many on their side that stood against the Bishop of Rome; and that which afterwards tooke vp the controuersie, was not his authoritie, but the Councel of Nice. Now it is very probable, that if these Bishops had thought the subiection mentioned by the Iesuit, to the Bishop of Rome, were necessarily required to the essence of vnitie, they would haue yeelded; whereas by their resistance it is plain they thought themselues bound to his determination no more then he might thinke himselfe bound to theirs.

4 About the yeare 258. there arose a question, whether they whom hereticks had baptized, if they returned to the Catholick Church, should be baptized againe? Here no doubt the Popes iudgement was to be followed, if it were true that the authoritie and certaintie of iudgement were his, and *all true Catholickes should yeeld vnto him*. But marke what fell out: [p] Stephen the Bishop of Rome forbad rebaptization, and thought them worthy excommunication that vsed it: but Cyprian the Bishop of Carthage, and a Martyr of the Church, with-

[l] Sic vndique Carthaginienses patres constringuntur, vt elabi nullo modo possint:—— quis iam ferat crassissimæ ignorantiæ illam vocem in tot & tantis patribus? ——vbi illa Augustini & reliquorum prudentia? Alan. Cope. dial. pag. 76. 77.

[m] Euseb. hist. l. 5. c. 23 & inde Niceph. l. 4. c. 37 & inde.

[n] Euseb. lib. 5. c. 26.

[o] Cap. 25.

* πλημμελῶς τε αὐτῷ κατηνθρεμέναν πρὸς βίκτορος.

[p] Euseb. l. 7. c. 5. Cypr. ep. 74. ad Pomp. August. de vnit. bapt. c. 14.

withſtood him, and would neuer accept his decree. With him tooke part Firmilianus the Metropolitan of Cæſarea, confuting the decree that Stephen had made, whom [q] in a certaine Epiſtle he thus reproueth: *What can be more baſe or vaine, then to hold contention with ſo many Biſhops throughout the world? breaking peace with euery one through diuers kinds of diſcord, ſometime with the Eaſterne people, ſometime with you of the South, not ſuffering the Biſhops ſent from them ſo much as to come to his ſpeech, but forbidding the brethren to giue them roome and lodging. Is this to hold the vnitie of the ſpirit in the bond of peace, to cut himſelfe from the vnitie of loue, and in all things to make himſelfe ſtrange vnto his brethren, yea and through the furie of contention to rebell againſt faith and Sacrament?* See how this man, [r] whom the Church ſo honoured that they put his name into the Kalendar, takes vp the Pope, and ſetteth at nought his definitiue ſentence. With theſe tooke part alſo a [ſ] Councell of 87. Biſhops, *yea many great Synods,* [t] ſaith Dionyſius Alexandrinus, and whole countries, who yet were not therefore reproued to liue out of the vnitie of the Church. And Dionyſius himſelfe, the Patriarke of Alexandria, conſented herein with Cyprian and the Synods of Affricke, as [u] Ierome teſtifieth. Here then we ſee the Pope at one time reſiſted by three Metropolitans, many Councels, and by the moſt Biſhops in Affricke, Cappadocia, Egypt, Cilicia, Galatia, and other countries; and yet the Ieſuite will needs perſwade me, that *all Catholicke men haue acknowledged one chiefe Paſtor the Pope*, and yeelded themſelues euermore to his cenſure: when theſe examples ſhew the contrary, and make it more then plaine, that till now of late, ſubiection to the Romiſh Church was neuer eſteemed appertaining to the eſſence of vnitie, nor put into the definition thereof.

q Apud Cypr. ep. 75.

r Menolog. Græc. in Octob. 28. refert Baro.

ſ Conc. Carth. apud Cyprian.

t Euſeb. l. 7. c. 5.

u De ſcript. eccl. in Dionyſio.

Digreſſion 26. *Shewing that the Papiſts themſelues do not ſo conſtantly and vniformly ſubmit themſelues to the Popes iudgement, nor beleeue his infallible authoritie, as is pretended.*

5 Indeed the Ieſuite reports it of his Church of Rome this

this day, that all the learned men and people thereof submit their opinions and iudgement in all things to the Pope; and this is generally boasted among them, and obiected as a matter fully prouing their vnitie: but they onely say it, for we know the contrary,* and discouer dayly, as much headinesse among them against the Pope and Councels, as euer was in any gouernment. Marke else their owne words: *It were a great matter indeed,* saith [x] Catharinus an Archbishop among them, *and in verie truth too hard a case, to bind the vnderstanding of the wise, with euery answer of the Popes that may be produced: for the holy Ghost doth not alway and in euery word assist them.* And [y] Almaine a great Doctor in their schooles, *It is not necessarie that men beleeue things determined by the Pope, although the contrarie be not publikely to be taught.* And Bellarmine, though vnaduisely possible, yet saith plainly, touching Cyprians withstanding of Pope Stephen, that [z] *after the Popes definition, yet it was free to thinke otherwise:* yea he holdeth, that [a] *as it was lawfull to resist the Pope assaulting our bodie, so we may resist him when he inuadeth our soule, or troubleth the commonweale, and much more if he practise the destruction of the Church: in this case I say, it is lawfull to resist him, by not doing what he commandeth, and hindring that his will be not executed.* Caietan [b] holdeth, that *in case of heresie he may be deposed:* [c] *and when he rendeth the Church in sunder, he may be resisted to his face.* And Franciscus Victoria [d] saith, *If a Councell declare a thing to be matter of faith, or belonging to diuine right, the Pope herein cannot declare otherwise, or change any thing, specially if such a matter pertaine to faith or the manners of the vniuersall Church.* See how these men, all resolued Papists, and the learnedst of that sort, yet assume it as out of question, that the Popes iudgement is *not alwayes of vndoubted truth,* but may *erre,* yea be *an hereticke,* and *make hauocke of the Church,* and therfore may be *resisted.* And in very deed the conceit of his infallible iudgement being the beginning and foundation of his authority, it cannot be denied but they which call the former in question, must needs doubt of the latter.

* *A memorable example hereof is the moderne conclusions published by the Venetians against Paulus Quintus and his supremacie.*

x De certitud. gratiæ, assert 13

y Q. in Vesper. pag. 133. *printed at the end of his Moralsin* 8.

z De Ro. Pont. l. 4. c. 7. §. Et per hoc.

a De Ro. Pont. l. 2. c. 29. arg. 9.

b De authorit. Pap. & Concil. c. 26.

c Cap. 27. ad 2.

d Relect. 4. de potest. Pap. & Concil. p. 133.

6 And let the most resolute Papist that is, but thinke seriously of this point, and answer how it is possible they should

so willingly obey his decrees, and yeeld their opinions to his iudgement, when it is a ruled case among them all, that the Pope may erre, yea as [e] Bosius affirmeth, *be an hereticke, writing, teaching, and preaching heresie?* For will they obey him in error and scandall? or do they thinke his decree can alter the nature of that which is false, and make it true, that they might with security of conscience entertaine it? They dare not say so. Franciscus Victoria disputeth at large against his dispensations, affirming, that *a Councell should do well to bridle him, and that they which vse such immoderate dispensations as he giueth, are not thereby secured in conscience, that they may vse them lawfully.* No doubt they which are so iealous of him in things concerning manners, beleeuing also he may write and preach heresie, *and* [g] *define it too, vnlesse he vse a generall Councell,* [h] *which Councell, and himselfe too, may also erre in the reasons and causes whereon he buildeth the definition,* [i] *and by proceeding rashly without mature deliberation;* finally [k] *the Pope in euery thing, but the conclusion it selfe, may misse it, and in the conclusion too, if it be not a point of faith:* they (I say) which thus farre forth misdoubt him, are not in their conscience free from a further conceit, if they might freely vtter it; and that is, that both Pope and Councels may erre, and in such cases their decrees bind no man. And out of question this was the common opinion of all Papists, til of late: for Canus [l] reporteth of seuen renowned Papists, that in their time they beleeued the Apostolicke seate might erre *euen then when it iudged of a question of faith*: the which is far from the new vpstart opinion of [m] some moderne Iesuites, that the Pope may define things of faith either with a Councell or without, whether he take heed or not.

e De sign.eccl. tom.2.l.18.c.6.

f Relect.4.de potest.Pap. & Concil.

g Bellar.de Ro. Pont.l.4.c.2. *saith, this is the opinio of Gerson, Almaine, Alphonsus, & Pope Adrian.*

h Can.loc.l.6. c.8.pag.331.

i Bellar.vbi supra.

k Stapl.princip. doctr.l.8.c.15.

l Loc.lib.6.c.1. *these are Gerson, Almain, Adriã, Waldensis, Gratian, Turrecremata, and Erasmus: vnto whom many more may be added.*

m Greg de Val. Anal.fidei.

7 And I do verily thinke that they which most pretend the Popes soueraigntie, and are loudest in magnifying his authoritie, are not in good earnest: for there are examples where they repine at his definitions, and flie outright from them. The Pope [n] decreed the Apocrypha to be canonicall Scripture, yet since that decree, [o] Driedo, [p] Sigonius, and Sixtus Senensis haue called them in question, and reiected them. And marke the words of Sixtus concerning the booke of Hester: *The Councell*

n *In the Councels of Trent and Florence.*

o De script.& dogm.eccl.l.1. c.vlt.

p Comment. in Seuer.Sulpit.

(saith

(saith [q] he) *meant the true and naturall parts of the bookes, not ragged and patched additions, such as these last chapters of Hester are, much like a theame made by a schoole lad.* See what a pleasant distinction he had at hand to saue himselfe from the Popes command, and yet be counted a Catholick of the vnion too. And [r] Canus saith, notwithstanding the same decree, that *he dareth not call it heresie to reiect the booke of Baruch out of the Canon*: though they will make a poore Protestant beleeue it is heresie to refuse any thing decreed by a generall Councel. Yea [*] they boast that these Apocryphaes were decreed to be Scripture long ago by the ancient Councels of Carthage and Laodicea: yet Lyra, Carthusianus, Hugo Cardinalis, Turrecremata, Caietan, and others, in their time would not acknowledge them. So likewise the Pope in the Trent Councell [f] decreed, that the *Latine vulgar translation of the Bible should be holden Authenticke, and in all publicke readings, disputations, preachings, and expositions, vsed as such; and that no man should dare or presume, vnder what pretence soeuer, to reiect it.* Yet what is more common with all Papists, [*] then vpon euery occasion to start from it? extreme necessitie indeed compelling them thereunto. Hereof take an example in Canus: *Thus* ([t] saith he) *our Latine edition hath it, where those three words, Ipse est Artaxerxes, are no part of the Scripture, but, by I know not what expositor, they were peraduenture foisted into the margent, and thence, by the errors of writers, clapt into our text.* Another example take in Galatinus: *Here,* [u] saith he, *our edition hath two great corruptions: the Hebrew veritie hath it farre otherwise, and more agreeable to the truth of our faith. This corruption I cannot but ascribe to the author of our edition.* Againe, the Pope, [x] in the last Councell of Lateran, is decreed to be aboue a Councell: yet since that time [y] Alphonsus à Castro hath writ the contrary. The Councell of Trent [z] teacheth iustification by inherent righteousnesse, condemning those that beleeue the imputation of Christs righteousnesse: yet [a] Pighius submitteth not himselfe to this decree, but holdeth against it the very beliefe of the Protestants. [b] The Pope in the Councell of Trent forbiddeth the Communion vnder both kinds, and teacheth, that as much grace is giuen to the

[q] Biblioth. l. 1. pag. 41.

[r] Loc. l. 2. c. 9.

[*] Bellar. de verbo Dei, l. 1. c. 7. & 10.

[f] Sess. 4. decr. 2.

[*] Post hanc sacri Concilij definitionem tam expressam, non desunt qui in Ecclesia, varijs prætextibus hanc editionē vulgarem plurimis in locis corrigere velint. Dom. Ban. in 1. part. Tho. q. 1. art. 8. p. 67. Idem Ioh. Marian. pro edit. vulg. cap. 21.

[t] Loc. l. 11. c. 5. pag. 311.

[u] De Arcan. l. 10. c. 7 *See another example touching Marc.* 13. 32. in B. Medin. in 3. part. Tho. q. 10. art. 2 ad 1.

[x] Sess. 11.

[y] Contra hær. l. 1. c. 6.

[z] Sess. 6.

[a] Controu. 2.

[b] Sess. 22 can. 3. Bellar. de Euch. l. 4 c. 23. §. Sit vltima.

the receiuer in one kind, as in both: but [c] Ouandus and [d] some others, thinke for all that, *It were better, all things considered, to minister in both kinds, wherein more grace is giuen the receiuer, then in one.* Again, [e] the Pope decreed against the certaintie of grace and saluation, defining that no man should beleeue these things of himselfe: yet Catharinus euen against the Trent Councell, [f] defended the contrary, and wrote, that *a man may haue the certaintie of faith* touching these things. And when the authoritie of Trent was obiected against him, he eluded it by diuers shifts and slight distinctions, and constrained them that dealt against him, in effect, to gainsay the Councell as much as himselfe, [g] saying, *A iust man may be as certaine that he standeth in grace, as any man can be that Rome is, yea certaine without all doubting and feare*: the which is expressly against [h] the words of the Pope: but this is an ordinary practise of the Papists, first in good termes to make profession of all obedience to any thing the Pope shall decree, and then when the decree runneth against their mind, with subtle expositions, and wittie distinctions so hammer it, that it shal dance after their pipe, whatsoeuer the tune be, as we see in Senensis and Catharinus. The which may be done the easilier and with more shew of obedience, because these decrees, specially the Trent Councel, are penned so cunningly and [i] oraclewise, that they will reasonably beare as many expositions as there shall be opinions; and then, albeit the contention be neuer so great, yet who dares say the contenders submit not themselues to their chiefe Pastor, when euery side shall expound his decree for his owne opinion?

c Breuiloqu. in 4. d. 9. pro. 6. & 7

d Gasp. Cassal. lib. de cœn. l. 2. c. 25.

e Sess. 6.

f Asser. & tract. de certitud. grat

g And Vega pro Concil. l. 9. c. 46. Do. à Sot. apolo. c. 2. quos refert Greg. de Valent.

h Quilibet de sua gratia formidare & timere potest. Conc Trid. sess. 6. c. 9.

i *For Apollo his oracles alwayes equiuocated.* Ambigua semper & incerta obliquaq; erant ipsius responsa. Iul. Lessig. de cognom. Deorum. lib. 1 c. 4. Ἀεξὰ γὰρ μαντεύεται ὁ θεὸς. Schol. Aristoph. In Pluto.

8 Moreouer if it were true, that *all Papists acknowledge the Pope to be their iudge*, and of such infallible truth in all his teaching, that *they may and must boldly yeeld all their iudgements and wits to his*, let them satisfie the world how it fell out that they haue depriued so many Popes, yea for heresie: for it should seeme in this case that their Church tooke vpon her authoritie to direct him when he was out of the way: and when there haue bene diuers Popes at once, [k] *what time it was vncertaine who was Pope*; what submission could there be to this chiefe Pastor?

k Nullus enim fuit illo tempore (Concilij Cõstantiensis) certus Papa. Caiet. tract. de author. Pap. & Conc. cap. 27. ad 6.

stor? Or if it be true, that *a Councell is aboue the Pope*, which [l] the most and the ancientest Papists beleeue, and [m] two generall Councels decreed, how can it be said that Papists holding this opinion depend vpon the Pope, as the Iesuite pretendeth?

l Cusan. concord. l. 2. c. 20. & 34. Panorm. de elect. c. significasti. Facta capitulorum & vniuersitatum, quia superiorē habent, non sunt æquanda gestis Conciliorum, vbi solùm Deus est superior & à quibus non appellatur. Aen. Sylu. ep. 25 m Concil. Constan. Sess. 4 & 5. Concil. Basil. sess. 2.

9 Thus we see how the Papists esteeme their Popes at home; they thinke it a perillous matter to be *tied so straightly* to him, they thinke it lawfull to *resist* him, they beleeue he may fall into *heresie*, yea *preach* it, and *practise the destruction* of the Church; they beleeue a *Councell is aboue him*, and may *restraine* or *depose* him; they beleeue he and his Councels may *erre in euery part and circumstance* of his definition, but the conclusion it selfe; they haue notoriously maintained *opinions* against his decrees; they haue *deposed* him, and bene in that straight, that they *knew not who* was Pope: whereupon I say, it is a most intollerable thing to endure the hearing of these loud brags that they make abroad concerning their obedience to him, and so willing acceptation of his iudgement for the ending of controuersies: and I am firmly perswaded, by the experience of their writings and behauiour, that whatsoeuer they pretend abroad among the ignorant, they haue a most base opinion both of his person and iudgement. For Guicciardine, a man very neare him, [n] writeth, that *the goodnesse Apostolicke is then commended, when he exceedeth all other men in wickednesse*. And Fr. Victoria, speaking of his practise in dispensing, [o] saith: *Giue me Clements, Lines, and Siluesters* (that is, Popes as good as were Clement, Linus, and Siluester) *and I will permit euery thing to their iudgement: but, that I say no worse against these later Popes, certainly they are inferiour to those ancient Popes by many degrees.*

n Hist. l. 16.

o Relect. 4. de potest. Pap. & Concil. Pro. 12.

The continuation of the Answer to the §. 36.

10 But supposing all Papists, as the Iesuite speaketh, do acknowledge one chiefe Pastor ouer them, to whose definitions, in all matters, they submit themselues; yet hence it followes not, that therefore they haue the true vnitie, and cannot dissent; for [p] the Pope may be at controuersie with himselfe, or possible

p Ferè semper seruata hæc consuetudo, vt acta priorum pontificum sequentes aut infringerent aut omnino tollerent. Plat. in Steph. 6.

poſſible his mind cannot be knowne, as of long time it was not when the Friers contended about the conception of the virgin Mary, nor is not to this day, [q] the Church hauing defined nothing in this matter; and poſſible, [r] as Caietan and Canus haue obſerued, cannot, by reaſon the *opinion that holdeth her conception without ſinne, is in ſhew godly, but indeed vntrue and vaine.* But that which is principally to be obiected, the Spirit of God hath neither giuen him ſuch vprightneſſe of iudgment, that he can alway define the truth, nor put him into ſuch authoritie that men neceſſarily are bound to obey him: the which being true, then it will follow, that all ſuch as rely moſt vpon him, ſhall either not conſent at all, or conſent in error; and a people may be vnited to the Pope, and yet be without the true vnion of Chriſts Church. [f] And aſſuredly the Greeks complaine, that this vſurpation of the Pope to be head of al Churches, & iudge of all matters, hath bin the very fountaine of all our diuiſions.

q Suar. tom. 2. diſp. 3. ſect. 6.
r Suar. refert vbi ſupra.
f Τὸ μὲν Ρωμαίους, διδασκάλους τῆς ζητουμένης ἐξέλειν καθίζεσθαι, τοῦ δὲ ἄλλως ἐν μιᾷ ὑπερβολῇ μόρα κατακύπτας ἐγλν. Nilus de Cauſis Diſſent. pag. 22. Idem Niceph. Greg. l. 10. c. vlt.

11 Againſt this the Ieſuite replieth, that the Pope hath infallibilitie and authoritie of iudgement both, giuen him by Chriſt, ſo that it were impoſſible his people ſhould diſſent: and for confirmation hereof he alledges 3. texts of Scripture, wherein he ſaith, *our Sauiour Chriſt ſpake of Peter and his ſucceſſors*, meaning the Pope, and gaue them this power that he ſpeaketh of: and ſo concludeth, that by vertue of Chriſts owne ordinance, the Pope is the meanes to vphold the vnitie of the Church, whoſe determinations the Papiſts receiuing, cannot diſagree. Wherunto I wil anſwer diſtinctly three things. [1] Firſt, that in all the words alledged, our Sauior meant the reſt of the Apoſtles as well as Peter. [2] Secondly, whomſoeuer he meant, yet the words ſpoken containe no ſuch thing in them as the Ieſuite gathereth. [3] Thirdly, ſuppoſing they were meant of Peter, and contained in the primacie, yet the Pope is not Peters ſucceſſor, and ſo conſequently hath no part in them: the which parts of my anſwer being iuſtified, there will no doubt remain, but the vnitie of the Romiſh Church is proclaimed and ſet forth vpon vncertaine grounds.

1 See nu. 12.
2 See nu. 16.
3 See Digre. 29.

12 Firſt I ſay, that all theſe words of Chriſt, *I will giue vnto thee the keyes:* and *vpon this rocke I will build my Church*, Mat. 16. 18.

18.and *I haue prayed for thee that thy faith faile not, Luk.*22.23.and *feed my sheepe, Ioh.*21.15. were not meant or intended to Peter alone,but to the rest of the disciples with him.Of the first place in Mat.16.it is cleare. For[t] the rocke and the keyes signifie the same thing;so that to whom Christ promised the one,he promised the other:but the keyes and all the power thereof was promised & giuen to al alike,as is proued:for it is[u] agreed between vs, that *the whole power of the keyes is contained in binding and loosing,*[x] and defined thereby; so that to be the *rocke*, or to haue the *keyes*,supposeth or includeth no more then to haue authoritie to *bind* and *loose:* which authoritie is expresly giuen in the 18.of Math. verse 18. to all the Apostles, and the selfe same words touching *binding* and *loosing*, are there vsed that Christ vsed before to Peter: yea[y] the Papists themselues confesse,that all the Fathers of the Church thinke,that as before to Peter,so in these words to the other Apostles and their successors, our Lord gaue the power of *binding* and *loosing*. Againe,in Ioh.20. 21. our Sauiour after his resurrection, *breathed vpon his disciples, and said to them* all, *As my Father sent me, so I send you, receiue the holy Ghost; whose sinnes ye remit, they are remitted; and whose sinnes ye retaine, they are retained:* where the ceremonie of *breathing* vpon them seemeth to giue them all a like portion and power of the Spirit; and his words, *As my Father sent me, so I send you*, to imply,that he sent all with equall authoritie, no mans iurisdiction flowing from Peter to him, but euery mans coming immediatly and alike from Christ that sent them. But the last words, *Whose sinnes ye remit or retaine, they are remitted and retained*, signifie the same that he had said before of binding and loosing, and so consequently giue them all the power included in the rocke or keyes: for[z] in this place is giuen what Mat.18.was promised. Thus all the power of the rocke and keyes is included in binding, loosing,remitting and retaiting: and authoritie to do this, is giuen to all the Apostles as much as to Peter, and yet the Iesuite,by meanes of the rocke and keyes, thinketh Peter is made chiefe aboue them all. Let him and his partakers vntie this knot,& say directly what they thinke at the argument. Peter had no more power giuen him, then

t Bell. de Rom. Pont.l.1.c.10. §.Ac vt a primo. c.11.§.Catholici autem. c.13.§ At nos, & Catholici.

u Bel.vbi supra. c.12.§.Thomas Caietanus.

x Alexand.4.q. 79.p.316. Mag. 4.d.18. Dura.4. d.18.q.1.Ouan. breuiloqu. in 4. d.18. pro.16. Sylu. verbo clauis,nu.1. Rosell verbo clauis, nu.1.

y Ianſen.concord.c.72.Rhē. vpon Mat.18.18

z Ianſen.concord.c.147.Bellar.de Ro.Pont. l.1.c.12.§.Dicesi non.

then that which is contained in the keyes, mentioned Mat. 16. But all the Apostles had this power giuen them: for [a] binding and loosing, remitting and retaining, include the whole function of the keyes; therefore Peter had no more then the rest of the Apostles. And if they answer, that Peters iurisdiction ouer them was giuen, Ioh. 20. when Christ bad him feede his sheepe; let the zealousest Papist that is, lay aside wrangling, and say bona fide, why is the text of Matthew 16. touching the keyes and rocke, vsed then to proue his Primacie, if it giue him nothing beyond his fellowes? and why go they not directly to worke, vrging the 20. of Iohn, and letting the *rocke* and *keyes* alone, as making nothing for them?

13 This that I haue answered is also the iudgement of ancient Doctors, in that with one consent they all expound the rocke, whereupon Christ said he would build his Church, [b] either of Christ himselfe, or of the faith and confession that Peter held: whereupon it followeth, that they could not thinke those words gaue Peter any more then the rest. [c] Cyprian saith, *Verily the rest of the Apostles were the same that Peter was, endued with equall fellowship both of honour and authoritie, but the beginning proceedeth from vnitie, that the Church might be shewed to be one.* [d] Hierome saith, *All the Apostles receiued the keyes of the kingdome of heauen, and the strength of the Church was stablished equally vpon them all.* [e] Theophylact saith, *Although it was said to Peter onely, I will giue the keyes to thee; yet were they also granted all the Apostles: When? Where he said, Whose sinnes ye remit, they are remitted.* [f] Anselm saith, *It is to be noted, that this power was not giuen alone to Peter: but as Peter answered one for all, so in Peter he gaue this power to all.* My purpose is not to heape much together out of the Fathers, but by a few places to shew the reader how and in what manner they vsed to speake concerning this matter. There are diuers great Papists also who confesse the same.

14 The next place of Luc. 22. *I haue prayed for thee that thy faith faile not, therefore when thou art conuerted, strengthen thy brethren,* I confesse was spoken to Peter, in regard of the sin wherinto, more weake then all his brethren, he fell shortly after: yet not-

a Planus sensus illorum verborum, tibi dabo claues, & quodcunque solueris &c. iste est, vt primò promittatur authoritas seu potestas, designata per claues; deinde & actiones siue officiũ explicetur per illa vocabula Soluere & Ligare, ita vt omnino sit idem Soluere & aperire, ligare & claudere. Bellar vbi supra. §. Verùm hæc.

b August. de verb. Dom. Ser. 13. & in Ioan. tract 124. 134. Hilar. de trin. l. 2. & 6 Amb. comment. in Eph. 2. ver. 20. Chrys. hom. 5. in Mat. Basil. hom. de pœnit. Emissen. hom. in natal. Pet. and others.

c De vnit. Eccl.

d Aduers. Iouin. l. 1.

e In Math 16.

f In Math. 16.

notwithſtanding it cõtaineth nothing which our Sauior meant not to the reſt. For as he *prayed* for him, ſo he prayed for all, Iohn 17.11,15,17,20; and the contents of his prayer was, that their faith ſhould not *faile*: and the very office of Apoſtleſhip, whereto he called them, bound them to ſtrengthen their brethren, as [h] Paul did Peter by *reprouing* him; and made them [i] *pillars* and [k] *foundations*, whereupon the world being built ſhould recouer ſtrength; in which regard our Sauior telleth them, they muſt be [l] the *ſalt* and *light* of the earth, [m] and biddeth them go *teach* all nations, which is as much as he ſaith to Peter in this place, touching the ſtrengthening of his brethren. Beſides, [n] the Papiſts cannot denie, but *this prayer of Chriſt belongeth to all the Church*, which it could not, if it had bene meant for the making of Peter prince and head of his people, whoſe prerogatiues, I hope, they vſe not ſo liberally to impart to the whole Church: and indeed the ancient writers vſe this text indifferently, to proue the perſeuerance of the elect, in faith; which were no good kind of reaſoning, if Chriſt therein had meant none but Peter.

h Gal.2.11.
i Gal.2.9.
k Ephes.2.20. Apoc.21.14.
l Mat.5.13,14.
m Mat.28.19.
n Plerique Patres recte intelligunt hanc Chriſti orationem etiam pertinere ad totam Eccleſiam. Ianſen. concord. c. 133.

15 The third text, *Feede my ſheepe*, Iohn 21.* belongeth likewiſe to all the Apoſtles. For though in that place thoſe words be directed to Peter, yet therein our Sauior did but apply a general commandement to him, and put him in mind of a dutie that was common to all. For what? were the reſt of the Apoſtles Peters ſheep, and not rather the people of the world to whom he was to preach, according to the ordinary oppoſition that is betweene Paſtors and their flockes? Or doth feeding ſuppoſe any more then preaching the Goſpell to all nations, which euery Apoſtle was bidden do? And though it ſhould, yet Chriſt ſaith to all, *As my Father ſent me, ſo I ſend you*: and it is like, the Father ſent his Sonne to feed the ſheepe, without any ſubiection to another.[o] And Paſtors inferiour to the Apoſtles, are authorized to *feed the flocke, whereof the holy Ghoſt hath made them ouerſeers. They are all Paſtors*, [p] ſaith Cyprian, *but the flocke is one, which with one conſent is fed by all the Apoſtles.* Moreouer the Fathers out of this text proue, that euery Paſtor in the Church ought to be diligent in feeding the flocke committed

* Et cum ei dicitur, ad omnes dicitur, Amas me, Paſce oues meas. Aug. ago. Chriſt. cap. 30. Εἰ ὃ κύριος πρὸς Πέτρον μόνον εἶπεν τοῦ τὰ πρόβατα τὰ ἑαυτοῦ βόσκειν, ἀλλ' ἂν δύναμαι κύριος σὺν λοιποῖς τοῦτο διαβαίνει. Barlaam. de Principat. Pap. c. 2. *And it followeth inevitably of that which Theo. writes*, Lect. 4. in Eph. 4. Apoſtoli primo loco ponuntur, quia ipſi primi egiati fuerunt in OMNIBVS donis Chriſti: habuerũt etiam Prærogatiuam authoritatis & potentiæ quantum ad curam Dominici gregis. Ioh. vlt. Paſce oues meas.

o Ier 3.15. Act. 20.28. 1. Pet. 5.1.
p De vnit. Eccl.

mitted to him; which is an argument, that they thought theſe words were meant to more then Peter. Saint Auſtin [q] ſaith, *They which feed the ſheepe of Chriſt with this minde, to haue them their owne and not Chriſts, are conuinced thereby that they loue not Chriſt: and againſt them this ſpeech of Chriſt (if thou loueſt me, feed my ſheepe) is to be vrged.* Chryſoſtome [r] ſaith, *Our Sauiour at that that time intended to teach both Peter and vs, how deare his Church is to him, that ſo, by this meanes, we alſo with all our heart might take vpon vs the cure and charge of the ſame Church.* And the practiſe of Saint Paul reprouing Peter at Antioch, ſheweth euidently, that euery Apoſtle had equall authoritie to feed, not onely the flock, but one another; elſe Paul might not haue rebuked him, as he did. And though our Aduerſaries ſticke reaſonable well to this text, and are loth to giue the Apoſtles any ſhare therein with Peter; yet are they not all ſo reſolute but that ſome of them confeſſe flatly as much as I anſwer; Cuſanus [s] ſaith, *If Chriſt ſaid to Peter, Feed my ſheepe, yet it is manifeſt that feeding is by word and example. So alſo, according to Saint Auſtine, in his expoſition vpon that place, the ſame commandement was giuen to all, there where it is ſaid, Go into all the world, and preach, &c. there is found nothing ſaid to Peter that importeth any power.* Therefore we ſay truly, that all the Apoſtles, in power, were equall with Peter: the like [t] ſaith Marſilius, *That Chriſt committing the office of feeding to Peter, ſpake to him in the perſon of all the Apoſtles: which manner of ſpeaking, he teſtifies to haue vſed, in that he ſaith, What I ſay to one, I ſay to all.* And albeit all the reſt will not grant thus much, yet it followes euidently and vnanſwerably of that which they do grant. For [u] they yeeld that no more is giuen Peter here then was promiſed in Mat. 16. where the keyes are mentioned; but I haue ſhewed, and no Papiſt can denie, that all the Apoſtles were equall in the keyes, and that thoſe words concerned Peter no more then the other diſciples. So that it muſt needs be wilfull obſtinacie, to ſay ſtill that theſe words, *feed my ſheepe*, were meant to none but Peter. And let this ſuffice for the firſt iſſue betweene vs.

q Tract. 123. in Ioh.

r De Sacerd. lib. 2.

s Concord. l. 2. c. 13 pag. 127.

t Defenſ. pacis, part. 2. c. 28.

u Baron. an. 34. n. 201. Rhem. Mat. 16. 19.

16 The next part of my anſwer is, that to whomſoeuer any of the texts alledged were directed, yet none of them intendeth

tendeth that which the Ieſuite aſſumes: for he ſaith, that *to Saint Peter and his ſucceſſors Chriſt promiſed the keyes of the kingdome of heauen*, and *that he would vpon him and his ſucceſſors, as vpon a ſure rocke, build his Church*: meaning thereby the common conceit of the Papiſts, that Chriſt in theſe words gaue Saint Peter and the Pope the fulneſſe of power and gouernment ouer the vniuerſall Church: wherein the Ieſuite wilfully miſreporteth the text. For there is no mention there of *Pope* or *Succeſſor*, but onely of Peter and the Apoſtles: it was his fancie to Rome that put in *the Pope*. And how he is deceiued herein, you may perceiue by this, that [x] the Papiſts acknowledge the ſucceſſion of the Pope had not his beginning from Chriſt and the Goſpell, but from the death of Peter at Rome; which being true, then whatſoeuer he ſaid to Peter, yet he gaue nothing to the Pope: for if he had, *then his inſtitution into the Papacie had bene by the Goſpell and the fact of Chriſt*, which the Papiſts dare not ſay. Againe, Chriſt ſaid not to Peter, that *vpon him* he would build his Church, but *Thou art Peter, and vpon this rocke* I will build it: meaning as [y] Saint Auguſtine expoundeth, *vpon this rocke which thou haſt confeſſed, vpon this rocke which thou haſt knowne (ſaying, thou art Chriſt the Sonne of the liuing God) will I build my Church: that is, vpon my ſelfe the Sonne of the liuing God will I build my Church: I will build thee vpon me, not me vpon thee. — For the rocke was Chriſt, — whereupon Peter himſelfe was built*, ſith no man can lay any other foundation then that which is laid already, which is Ieſus Chriſt. And [z] Cyril ſaith, *I thinke that by the rocke Chriſt meant nothing elſe but the vnmoueable faith of his diſciple, wherein the Church is founded and ſtayed from falling.* And Hilarie, [a] *The building of the Church is vpon this rocke of confeſſion: this faith is the foundation of the Church, by reaſon of this faith hell gates preuaile not againſt her.* [b] Eucherius ſaith, *Let vs ſee what this faith is, I will build my Church vpon this rocke: vpon this rocke which euen now thou layedſt to be the foundation of faith, vpon this rocke which euen now thou taughteſt, ſaying, Thou art Chriſt the ſonne of the liuing God; vpon this rocke, and vpon this faith will I build my Church: whereunto the Apoſtle agreeing ſaith, Other foundation can no man lay, but that which is laid, Ieſus Chriſt;*

x Caier. tract. de inſtit. Pontific. c. 13. §. Ad huius rei euidentiam. Quoniam ergo non conſtat quomodo Chriſtus iuſſerit Petro vt Romæ ſedem collocaret; ideo non eſt de fide, diuino & immutabili præcepto, Romæ ſedem eſſe conſtitutam, ſed tamen, vt diximus, eſt probabiliſſimum, & piè credendum. Bell. de Pont. l. 4. c. 4.

y Serm 13. de verbis Domini.

z De Trinit. l. 4. pag. 106.

a De Trinit. l. 2.

b Hom. in nat. S. Petri, *going vnder the name of Euſebius Emiſenus: but Baronius ſaith the author of thoſe homilies is Eucherius Lugdunenſis an.* 441. *nu.* 5. *Bellarmin thinks the author was Fauſtus Rhegienſis or Cæſarius Arelatenſis, recognit. pag.* 64. & 68. *Poſſeu. cannot tell who is the author.* Apparat.

as if he ſhould ſay, there is no other foundation but that rocke which Peter layed for a foundation, when he ſaid, thou art Chriſt. Yea many learned Papiſts alſo refuſe this new expoſition of the Ieſuites, and well ſaw the words could not beare it, and therefore after the example of the Fathers, expound the rocke of Chriſt and his faith. [c] Lyra, of whom [d] they ſay, that *for expounding the Scriptures he hath not his match*; and [e] the interlineary Gloſſe, and [f] Burgenſis, do all thus. [g] Cuſanus followeth Saint Auſtins expoſition ſet downe immediatly before. [h] The Gloſſe vpon Gratian ſaith, he *cannot thinke that by the rocke our Lord pointed at any other thing then the words which Peter anſwered him, when he ſaid, Thou art Chriſt the ſonne of the liuing God; becauſe vpon that article of faith the Church is built: therefore God founded the Church vpon himſelfe.* Marſilius [i] ſaith, *Vpon this rocke, that is, vpon Chriſt, in whom thou beleeueſt:——for Peter as long as he liued might erre and ſinne by the liberty of his will; and ſuch a one could not be the foundation of the Church.* Petrus de Alliaco, Chancellour of Paris, and a Cardinall, [k] writeth thus: *We muſt enquire what is the rocke whereupon the Church of Chriſt was to be built:—notwithſtanding it ſeemeth not, that by the rocke Peter ſhould be vnderſtood but Chriſt:——for who may eſtabliſh the firmitie of the Church in Peters infirmitie? whereof aske the maide that kept the doore, and let her anſwer, at whoſe ſpeech (as Gregorie ſaith) while he feared death, he denied the life. Therefore ſeeing Peter had wauered, and his Vicar is not firmely grounded,* [l] *ſeeing the Popes differ about Peters high prieſthood, and the Prieſts agree not about the Popes high Biſhopricke, who dares preſume to ſay, that any man, of what holineſſe or worthineſſe ſoeuer, whether Prieſt or high Biſhop, whether Peter, or Peters Vicar, or any other but Chriſt himſelfe, is the foundation of the Chriſtian Church?——Chriſt therefore vpon himſelfe, as vpon a moſt ſteadie foundation, eſtabliſhed his Church againſt the Church of the diuell; and vpon this firme rocke he ſteadily confirmed Peter himſelfe, ſaying of him the ſentence premiſed, Vpon this rocke will I build.*

c In Mat. 16.
d L. 4. Biblioth.
e In Math. 16.
f Ibid.
g Concord. l. 2. c. 18. 13.
h In d. 19. ita Dom. §. Et ſuper hanc petram.
i Defenſ. pacis, part. 2. c. 28.
k Recõmendat. ſacræ Scripturę pag. 209.
l Cumque iam diſcrepent de ſummo Petri ſacerdotio Pontifices, & litigent de ſummo Pontificio ſacerdotes.

17 Thus it appeares, that our Sauiour ſaying, Vpon this rocke I will build my Church, meant thereby no more but that he would ground it vpon the true faith of Chriſt, that whoſoeuer

euer would deſire to be ioyned to this Church, ſhould beleeue the ſame things that Peter then profeſſed, or elſe periſh for euer. And the words are thus to be expounded: *Thou art Peter, thy name is Stone, and thou haſt profeſſed a profeſſion like thy name, anſwering the nature of that whereby thou art called, and therefore thy name is ſtone or rocke, and the profeſſion thou haſt made is like it; for thereupon I will build my Church, and they which hold it ſhall neuer be moued.* This is farre from giuing Peter and the Pope any primacie, and yet this is all the Fathers obſerued, and as much we ſee as the diſcreeter ſort of Papiſts haue collected. And it is no matter though in the language that Chriſt ſpake, the ſame words be vſed for Peter and the Rocke, thus: *Thou art Cephah, and vpon this Cephah I will build:* or if in the Greeke vſed by the Euangeliſt, πέτρος and πέτρα, ſignifie one thing, to wit, a rocke or ſtone; as if Chriſt ſhould ſay, thou art rocke, and vpon this rocke I will build: for in the firſt place the word is vſed properly to ſignifie Peters name, in the ſecond appellatiuely to lay downe the nature of his profeſſion: which the Papiſts might haue obſerued from [m] Phauorinus Camers their owne Biſhop, our of whoſe Lexicon they borrowed their ſpeculation concerning the ſynonymie of πέτρος and πέτρα.

m πέτρα συριακὴ ἐστι, πίστις ἀρραγὴς κυρίᾳ ἡμῶν Ἰησοῦ Χριστῷ, εἰς οἰκοδομὴν ψυχῆς, ἐν τῷ ἐκκλησιαστικῷ διαλόγῳ προσδεδεμένη. Phauor. Lexic.

18 To the other part of the text concerning the keyes, I anſwer, that neither do they proue Saint Peter or the Pope to *be chiefe Paſtor, to whoſe definitiue ſentence all the Church muſt be ſubiect:* but that he had the miniſtery of the Goſpell committed to him with the other Apoſtles: which miniſtery is ſignified by the keyes in this reſpect, becauſe mankind through the fall of our firſt parents, lay plunged in the miſerable bondage of ſinne and Satan, vtterly ſhut out of heauen, vntill it pleaſed our merciful God to reueale the goſpel, by the teaching whereof the mind of man being enlightened, the fetters of ſpirituall darknes begin to fall from him, & he riſeth into the knowledge of Gods will, ſo that by beleeuing in Chriſt he is ſet at liberty from the priſon of ſinne and condemnation, and the doore of grace and life is opened to him. This is done by the miniſterie of the Goſpell, [n] whoſe nature is to *ſay to the priſoners, go forth,* n Eſa. 49. 9.

o Eſa.61. 1. *and to them that ſit in darkeneſſe, ſhew your ſelues*; and as a o key, *to open the priſon doore to them that are bound, and to bring liberty to captiues*: or if men loue darkeneſſe better then light, then hath God put p an effectuall power into it, to ſhut vp againſt them the kingdome of heauen, and to ſtraine them harder q with the cords of their ſinnes, that they might periſh. This miniſtery being executed partly by preaching and ſacraments, partly by Church cenſures, is called the keyes, by reaſon of the likeneſſe thereunto, and deſcribed by binding and looſing, in regard of the effect.

p Ioh. 15. 22. 2. Cor. 2 16. Apoc. 11. 6

q Pro. 5. 22.

19 This expoſition muſt needs be granted: firſt becauſe it ſufficiently expreſſes the vſe and effect of keyes, which is onely to let in and out; or at the leaſt, that is the proper vſe thereof. Next, r this is all that is meant by binding and looſing, and binding and looſing containeth whatſoeuer is ſignified by the keyes. Thirdly, the Papiſts that moſt ſtifly defend the primacie, yet confeſſe, that *all the Apoſtles receiued the keyes equally with Peter. The promiſe of Chriſt concerning the keyes, appertained not onely to Peter, but was tranſmitted to all the Apoſtles*, s ſaith Adolphus the Archbiſhop of Colen, and his Councel: t a man ſo addicted to the popiſh religion, and carefull to reſtore it, that he was thought meet to ſucceed Hermannus whom the Pope thruſt out. Cuſanus u ſaith, NOTHING *was ſpoken to Peter but that which was ſaid to the reſt: for as it was ſaid to Peter, whatſoeuer thou ſhalt bind; ſo was it ſaid to the reſt, whatſoeuer ye ſhall bind: and though it were ſaid to Peter, Thou art Peter, and vpon this rocke I will build; yet by the rocke we vnderſtand Chriſt whom he confeſſed.* Thus they are driuen to yeeld the keyes to all the Apoſtles as well as to Peter, and yet they thinke he alone had the primacie, which ſheweth clearly that the keyes containe it not. Fourthly, they which expound the power of the keyes, to ſhew what they containe, mention therein no more but as I haue anſwered. The Councell of Colen vnder Hermannus, x penned by Gropper, y whom the Papiſts cal *the rare man of our age*, proceedeth thus: z *But what keyes Chriſt, when he departed hence, left the Apoſtles and their ſucceſſors in the Church, that is to be explicated. And truly this is plaine, that he committed to them his owne*

r *Shewed before nu.* 12.

s Concil. Colon ſub Adulph. an. 1549 §. Sextum medium.

t Surius comment. an 1547

u Concord. l. 2. c. 13 ſub. init.

x Bell. de pœn. l. 1. c. 1.

y *Defenſ. of the Cenſ.*

z Enchir. cone. Colon. de ſacr. confeſſ. §. Principio itaque pag. 112.

owne keyes and no other, euen the keyes of the kingdome of heauen, as himselfe said to Peter, Whatsoeuer thou shalt binde on earth, shall be bound in heauen, and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.—— These keyes the Fathers deuided into the key of order, and the key of iurisdiction. And againe, each key into the key of knowledge and of power. The key of order is the power of priestly ministery,——which containeth power to preach the Gospell, consecrate the body of Christ, remit and retaine sinnes, and to minister the sacraments. The key of iurisdiction is power to restraine the faulty—— this is that power of excommunicating such as offend openly, and absoluing them againe. In which explanation of the power mentioned in the keyes, we see nothing touched but onely the ministery of the word and Sacraments, and the execution of discipline. But Marsilius[a] speaketh more fully, that *the authority of the keyes, according to Saint Austin and Hierome, is that iudiciary power that standeth in dispensing the word, Sacraments, and discipline,* although * *the opinion, and title of the fulnesse of power, which the Bishop of Rome ascribes to himselfe, tooke his beginning from these words, Whose sinnes ye remit, they are remitted, and whatsoeuer you shall bind vpon earth, shall be bound in heauen.*

a Defens. part. 2. c. 6.

* Pag. 153.

20 The second text alledged is Luke 22. 32. where Christ saith to Peter, I haue praied for thee that thy faith faile not, & thou being conuerted, strengthē thy brethren: which the Iesuit expoundeth, as if our Sauiour had specially prayed for *S. Peter and the Pope, that their faith should not faile, at least so farre as to teach the Church a false faith, to the intent they might alway be able to confirme their brethren, if at any time they should faile in the doctrine of faith: which all Catholicke men knowing, do confesse the Popes definitiue sentence to be alwayes an infallible truth, and thereupon submit themselues thereunto, and so liue in vnitie.* But this exposition is soone confuted: for first here is no mention of *the Pope*, but of Peter onely; whereby it is plaine, that no certainty can be concluded out of the words for any but the Apostles onely: or if they reach to any besides Peter, then according to the opinion of the most iudicious Papists, the Church is it, and not the Pope. So saith[b] Cameracensis: *That which in Scripture is promised to the whole, must not be attributed to any part: but al-*

b Qu. Vesper. d. 3. art. 3. prob. 1. lit. G.

way to hold the true faith, and neuer to erre against it, is promised by Christ to the whole companie of beleeuers alone. —— It is plaine therefore that Christ promised Peter, his faith should not faile; vnderstanding it not of his personall faith, but of the generall faith of Gods Church committed to his regiment. And Frier Walden[c] saith, Peter bare the type of the Church, not of the particular Romane Church, but of the vniuersall Church; not gathered together in a generall Councell, but dispersed through the world from Christ to our times. Of the same mind are[d] Cusanus and[e] Marsilius. So that in the iudgement of foure of the learnedst sort among our aduersaries, the purpose of Christ was not by this text to indow *Peter* or the *Pope*, but the whole catholicke Church; and so accordingly, the right of gouernment and freedome from erring, should remaine, not in the Pope, but in the vniuersall Church, cleane contrary to that which the Iesuite here supposeth.

c Doctr. fid. l. 2. c. 19. init.

d Concord. l. 1. c. 11.

e Defens. par. 1. c. 28.

21 Secondly, the direct and immediate purpose of Christ in these words, is to forewarne Peter of the sinne whereinto he fell afterward by denying him; and the meaning is, that though Satan desired therby to destroy him, yet he had prayed that his faith might not by the temptation be vtterly extinguished: admonishing him, that as by his falll he would weaken his brethren the members of the Church, so by the example of his true conuersion he should strengthen them againe: vnderstanding this faith, for which he prayed, not of Peters teaching or directing the Church in doctrine, but *of the habite of faith* abiding in his heart, whereby he beleeued in Christ, and confessed his name: and by *strengthning* his brethren, not[f] that he should be supreme head ouer his fellow Apostles, but that[g] by the example of his repentance, and experience of Gods mercie to him in his infirmitie, he should encourage all people against temptation. This exposition is proued to be true, because first there is no word in the text importing either *all infallibleneſſe* of faith, or *any authoritie* ouer the other Apostles. *See* (h saith Caietan) *how Christ bids Peter account the Apostles, not his subiects, but his brethren: see how he putteth him in office: not to rule ouer them, but to confirme them in faith, hope and charitie.* Secondly,

f Confirmandi vocabulo authoritatem in docendo significari, saith Greg. de Valen. to. 3. p. 197. c.

g Esto aliis pœnitentiæ exemplar ne desperent. Theophyl. Infirmiores fratres exemplo tuæ pœnitentiæ comforta, ne de venia desperēt, Gloss.

h Comment. in Luc. 22.

condly, the words going immediatly before, forbid all abſolute power of one ouer another: *The Kings of the nations beare rule, and exerciſe authoritie ouer them, but it ſhall not be ſo among you.* Thirdly, Bellarmine acknowledges that to perſiſt alway in the faith without falling from it, [i] *is a prerogatiue that poſſible is not deriued from Peter to the Pope:* which being ſo, it followeth that the Ieſuites expoſition, is falſe, and no Papiſt can be certaine that by vertue of this text the Pope can teach no error, any more then he is aſſured he cannot erre himſelfe: but it is cleare he may erre himſelfe, and all Papiſts yeeld it; therefore it is alſo vncertaine whether he be enabled to teach the Church ſo, that in teaching he cannot erre, becauſe the words of the text are no plainer for the one then for the other. For as it ſaith, ſtrengthen thy brethren, ſo it ſaith alſo, thy faith ſhall not faile; yet the Popes faith may faile, therefore he may alſo faile, in ſtrengthening his brethren, if this faith and ſtrengthening be vnderſtood as the Ieſuite conceiteth.

i Ex quibus priuilegijs primũ fortaſsè non manauit ad poſteros. De Rom. Pont. l. 4. c. 3. §. Alterum priuilegium. Quoad prima, non agit Petri ſucceſſorẽ. Boz. de ſign. eccl. l. 18. c. vlt.

22 The laſt place is Ioh. 21. 17. where Chriſt biddeth Peter, *Feed my ſheepe.* Out of which words the Ieſuite concludeth, that *Chriſt gaue him and the Pope moſt ample authoritie ouer the vniuerſall Church, to rule it as chiefe Paſtor vnder him, tying himſelfe ſo to aſſiſt him, that he ſhould neuer teach any thing è cathedra, contrary to the truth, and binding all the world to obey his iudgement.* The which concluſions how violently they are wreſted from the text, let any man iudge; * and ſure it is worth the Readers labor, and will recompence any paines he can take herein, to make a ſtand, and but view whether the words be able to ſupport ſo mighty concluſions as are built vpon them. For this is the onely foundation, that the Papiſts haue for the ſupremacy. And albeit in their diſputations by word and writing they pretend many texts beſides, as the Ieſuit in this diſcourſe doth, yet you ſhall find when they come to canuaſing, they alway retire to this as to their hold, and finding no other able to maintaine them, hither they runne for expoſition of all the reſt, and here they inſult; like ſouldiers, which beaten out of the field, come bluſtering one vpon anothers necke for haſte into their caſtle. But what is there here to proue the primacie, which is

* *Note.*

holden to be [k] *the fulnesse of power ouer all the kingdomes of heauen and earth?* or as a [l] Iesuite describeth it, *such a command as all faithfull men in both courts, internall and externall, are bound to obey in all things touching manners, or faith, or the worship of God?*

23 For first I haue shewed but a little before, that whatsoeuer is commanded in these words, * belongeth to all the Apostles; and confirmed the same with the confession of some learned Papists: whereupon it necessarily followes, that Peter hereby had not the supremacie in question giuen him. Next, supposing our Sauior had a meaning to giue Peter such a matter, yet what word is there that saith as the Iesuite doth, he gaue it his *successor* likewise? For Peter might haue that which his *successor* had not, as the gift of miracles for example. Yea I can demonstrate against all exception, that although it were granted, Peter had authoritie ouer all the Apostles, yet the Pope had not, because he is lesse then an Apostle: and the case being put, [m] that Peter died 32. yeares afore Saint Iohn, let the resoluteſt Papist aliue say, whether it were likely that Linus or Clement the Bishops of Rome should be aboue S. Iohn to rule or direct him? If he say they were, men are in danger to fall into the chincough with laughing: if he say they were not, then the supremacie fancied died with Peter, and Christ gaue his successor none of it when he said to Peter, Feed my sheepe. Thirdly, the words themselues, Feed my sheep, import no more but that he should be diligent in ouerseeing the flock of Christ committed to the general care of him and his fellow Apostles, as is proued by this, that the people to be taught are ordinarily called [n] *the fold* [o] *the flocke*, [p] *the sheepe of Christ*; and [q] preaching to them is called *feeding*, and [r] the Preachers *Pastors*. The which words if they be racked to signifie *ruling*, as the Pope claimeth, with fulnesse of power, then others were made Popes as well as Peter. For [s] all Pastours are commanded to *feed the flocke whereof the holy Ghost hath made them ouerseers*, and they reproued that *feed not*. Feeding therefore signifieth no more but to preach the Gospell, and to giue good example, as Cusanus [t] expoundeth it, and before him [u] Marsilius, two learned Papists, who vtterly disallow this exposition of the Iesuites, and

k Pontificii in persona beati Petri, terreni simul & cœlestis imperij iura Deus ipse commisit. Extrau. Ioh. 22 tit. 5. c. Si fratrum.

l Greg. Valent. tom. 3. p. 184. D.

* Πᾶσιν ποιμένα μεθ' ἑαυτοῦ τῆς ἐκκλησίας ἑαυτῷ καθιςῶντος. Πέτρε φησὶ φιλεῖς με πλέον τούτων; ποίμαινε τὰ πρόβατά μου ΠΑΣΙ δὲ τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις τῶν ΙΣΧΥΝ ΠΑΡΕΧΟΝΤΟΣ ἘΞΟΥΣΙΑΝ. καὶ τοῦτο σημεῖον τὸ δεσμεῖν ἅπαντας καὶ λύειν ὩΣΠΕΡ ἘΚΕΙΝΟΣ. Basil. pag. 527.

m Peter died an. 69 S. Iohn an. 101. Baron. ann. 69. nu. 2. & ann. 101. nu. 2.

n Can. 1. 7. Ioh. 10. 16.

o Ezech. 34. 2. Act. 20. 28.

p Psal. 77. 20. Ioh. 10. 11.

q Ier. 3. 15.

r Eph. 4. 11.

s Act. 20. 28. 1. Pet. 5. 1. Ezech. 3. 4. Ie 3. 15.

t Concord. l. 2. c. 13.

u Defens. part. 3. c. 18.

and thinke this text proues not the Supremacy.

24 The laſt part of my anſwer is, that although it were granted the texts alledged pertaine to Peter alone, and containe the Primacy in queſtion, yet can the Pope reape no benefite thereby, becauſe we deny him to be Saint Peters ſucceſſor: the which point ſeeing the Ieſuite hath onely aſſumed and not proued, therefore neither will I touch it any further here, but referre my ſelfe ouer to the 29. Digreſſion, where the reader ſhall plainly ſee vpon what ſilly grounds the Popes ſucceſſion is beleeued; the which notwithſtanding is a point of ſuch conſequence, that if it be not throughly proued, all Popery will be void and without foundation at the firſt ſight: in that all arguments made for it, of what ſort ſoeuer, are at the laſt reſolued into the Popes authoritie, and this authoritie is confeſſed to depend vpon his ſucceeding Peter, as vpon the beginning and foundation thereof.

25 Thus we ſee the vnitie of Papiſts is auouched vpon grounds * meerely falſe, the Pope neither *ſucceeding* Peter, nor Peter being *aboue* the other Apoſtles in *infalliblenesſe* of faith; or *power* of gouernment. All the Ieſuits concluſions therefore, that the Church hath alway ſubmitted her ſelfe to the Popes definitiue ſentence, that the Pope cannot erre, that it is his office to direct all good Catholickes, that the Church ſhould erre, yea be bound to erre, if he might fal into error: I ſay theſe and the like concluſions ſcattered all ouer his diſcourſe, are vanitie, for the diſproofe whereof the euent of things, and experience of all ages is ſufficient without any more ado; which giue plentifull teſtimony that he is neither free from error, nor receiued as ſupreme iudge, nor admitted as the head of vnity: but contrariwiſe in all ages he hath bene detected of error, yea reſiſted, iudged, condemned, and depoſed for hereſie. The diſcourſe whereof I put ouer to the Digreſſions following, that the reader may haue ſome light concerning this matter.

* *Note the words of Cardinall Cuſanus.* Et dum hanc partem defendimus quòd Papa non eſt vniuerſalis Epiſcopus, ſed ſuper alios primus: & ſacrorũ conciliorum, non in Papa, ſed in conſenſu omnium, vigorem fundamus; tunc, quia veritatem defendimus, & vnicuiq; ſuum honorem reſeruamus; rectè Papam honoramus. Concord. l. 2. c. 13. In fine.

Digreſſion 27. *Shewing that the Church Primitiue acknowledged not the Popes Primacy.*

26 This

26 This I will demonstrate onely by foure experiences of those times. First, that whereas [x] there were foure or fiue Patriarks, among whom, for the better gouernmẽt, all the Churches of the world were deuided: the other three were made equall, by the Church gouernment and practise of that time, with the Patriarke of Rome, in all things touching iurisdiction; and he restrained within certaine bounds, beyond the which he might not go. And so others had allowed them as ample authoritie in their circuits, as he had in his. This appeareth by the expresse decrees of sixe Councels, the first is the first generall Councell of Nice, holden ann. 325. wherein were 318 Bishops.

[z] The words are these, *Let the ancient customes continue in force, that are in Ægypt, Lybia, and Pentapolis; that the Bishops of Alexandria haue the gouernment of all these, forsomuch as the Bishop of Rome also hath the like custome: and so likewise throughout Antioch; and in the other Prouinces let the Churches haue their prerogatiues vpholden them.* Where we see the Councell intending to confirme the preeminence of Alexandria, against the Arrians that began to vexe it, maketh the Popes gouernment in his Prouince [a] *the forme of that gouernment which should be in the Prouince of Alexandria.* Which sheweth that the Popes gouernment reached but to his owne Prouince. For had it stretched it selfe all ouer the world, then would it haue bene no *forme* for Alexandria, which was to abide in one Prouince and no more. Besides, the Councell saying, the Bishop of Rome hath the *like custome*, sheweth plainly he of Alexandria was to be equall with him, else it could not be the *like*. For there is no [b] paritie betweene an vniuersall Bishop and a prouinciall. The second and third, are the first generall Councels of [c] Constantinople, ann. 381. of 150 Bishops, and of Ephesus, ann. 431. of 200 Bishops: in both which the prouinces of the world are distinguished, and Patriarks restrained to their owne circuits, and he of Constantinople by name is made equall with the Pope in all Ecclesiasticall matters whatsoeuer. All the difference was, that he of Rome had the chiefe honour, which consisted not in iurisdiction, but sitting in the first place, and such like titles. The fourth is the Councell of Chalcedon, an. 451. where-

in

a Balsam med. & resp. inf. Grecorum. pa 449 tom. 1 ἐπέχεις δὲ πέντε πατριάρχας τὸν πρῶτον τῆς κεφαλῆς τῶν ἁγίων ἐκκλησιῶν τοῦ Θεοῦ.

z Can. 6.

a Ex eius forma quod Alexandrinæ Ecclesiæ tribuerit, particulariter sumpsit exemplum. Nicol. Ep. 8. ad Michael. pag. 690. Binn.

b Parilis mos est.

c Can 2. & 3. d Cap. 8. sentent. super petit. Cyprio.

in were 630 Bishops, the words whereof are these: [f] *Following the decrees and rules of the holy Fathers, and of those* 150 *Bishops assembled vnder Theodosius the elder of blessed memory, in the royall citie of Constantinople, and acknowledging the same, we also decree and ordaine the same things concerning the priuiledges of the said Church of Constantinople, which is new Rome. For our fathers gaue the priuiledges to the seate of the elder Rome, because that city had the Empire: and the* 150 *Bishops moued with the same intent, gaue the same priuiledges to the most sacred throne of new Rome, thinking it reason the citie which is honoured with the Empire and Senate, should also haue equall priuiledges with elder Rome, and in Ecclesiasticall matters be aduanced alike with her, being the next vnto her.* The fift is another Councell of Constantinople, ann. 686. where were 280 Bishops: [g] who renewed and confirmed the former decree of Chalcedon, repeating it in a manner verbatim, as that had renewed and explaned the former Councels of Nice and Constantinople. Whereby it expresly appeareth, that Constantinople had as much authoritie in Church matters as Rome, and that Rome first obtained the primacy of honour, by reason it was the Imperiall citie; and this was the meaning of the first Nicene and Constantinopolitan councels. This the Fathers would not haue said and done, if they had thought Christ himselfe had giuen the Pope the Supremacie questioned. Wherupon [h] Cusanus thinketh, that what of right belongeth to him, *was giuen him by the Church*: and Marsilius [i] writeth, *That he hath no power ouer other Bishops and Churches, either by Gods, or mans law, but such as was giuen him, either absolutely, or for a time, by the Nicene Councell.* The sixt is the Councell of Carthage, ann. 418. of 217 Bishops. [k] In this Councell, when Sozimus the Bishop of Rome had claimed a right to receiue appeales from all parts of the world, and pretended a certaine canon of the Nicene Councell that should giue it him; the Bishops thereof, by the space of foure yeares, debated the matter against him and Boniface, and Celestine his successours: and hauing searched the originall copies of the Nicene councell, whereby the vntruth of his claime was discouered, they wrote sharply to him, that he should not meddle with the people

f Act. 16.

g Sext Syn in Trull. can. 36.

h Concor. l. 3. c. 13.

i Defens. part. 2. c. 18.

k c. 92. & 105.

people of their prouinces, nor admit into his fellowship, such as they had excommunicated; telling him that he had nothing to do in their causes, either to bring them to Rome, or to send Legates to heare them at home: for this were against the Nicene Councell. The euidence of this Councell is such against the Supremacie, that no art of our aduersaries can auoid it, and therefore they are driuen to vse such shifts for the answering thereof, as it is pitie to see, and I dare say, griefe to themselues to be forced to them.

27 The second experience to be obserued is touching appeales: for the Church did alway constantly forbid the Bishops of Rome medling with men, or their appeales to him, that were not of the Romane Patriarchie. This is cleare by the practise of the sixt Councell of Carthage before mentioned, the Fathers whereof, among many other things,[l] write thus to Celestine: *The Fathers of Nice did wisely and iustly prouide that all businesses should be determined in the places where they began, and that the grace of the holy Ghost would not be wanting to any countrey: specially seeing it was allowed to euery man, if he misliked the iudgement of the arbitrators, to appeale to the Councell either prouinciall or generall.* Where this is to be marked, that by the Church-gouernment of that time, a Councell was the last and highest iudge of all controuersies arising. And before this, when certaine persons, being iudged in Affricke, had fled to the Pope for relefe, marke what Cyprian writeth to him: *Seeing it is rightly and iustly decreed vnto vs all, that euery mans cause should be heard where the fault was committed, and euery Pastor hath a portion of the flocke committed to him, which he must gouerne as he will giue account of his deed to the Lord, it behoueth truly such as are vnder our gouernment, not to runne vp and downe, and, by their cunning rashnesse, to breake the concord of Bishops: but there to follow the cause where the accusers and witnesses be; vnlesse peraduenture a few desperate and graceless persons thinke the authoritie of the Bishops in Africke, that haue iudged them, to be lesse.* This which Cyprian saith, was afterward decreed in Councels both general and prouincial, which could not haue bene, if the Pope had bene supreme iudge of all the Church,

l C.105. Ep. conc. ad Celest

m Lib.1. ep.3.

Church, and head of the vnitie: nay Cyprian ſaith, * *The vnitie of Biſhops is broken when men runne from their owne to the Biſhop of Rome.* The eighth generall Councell, holden at Conſtantinople hath this [n] decree: *The order of appealing ſhall be this, that he which thinketh himſelfe wronged by his owne Biſhop, may appeale to his Metropolitan, who ſhall call the matter before him. But if Biſhops thinke they are wronged by their Metropolitan, be it lawfull for them to appeale to the Patriarke, who ſhall end the ſtrife; that in no caſe a Metropolitan haue any power ouer his neighbour Metropolitan, or a Biſhop ouer his neighbour Biſhop.* The like was decreed long before by the Councell of Chalcedon, [o] which expreſly maketh the Patriarke of Conſtantinople the laſt and higheſt iudge, vnder the Councell, for all matters falling out in Greece. And [p] the Councell of Mileui excommunicateth all that would appeale to places out of Affricke. Where then was the Popes ſupreme authority in theſe dayes, when the Councels & diſcipline thus hemmed men in, that they ſhould not come at him? This ſome Papiſts ſee well enough, and confeſſe. Cuſanus [q] ſaith, *The Pope hath it not from the Church rule, that he may hurt the iuriſdiction of other Biſhops, becauſe this were to diſturbe order —— .Therfore we do not reade that the ancient Popes euer put themſelues into ſuch matters ——: and peraduenture it would not haue bene ſuffered. For the Councell of Affricke, whereto Saint Auſtine ſubſcribed, allowed no appeale from the Synode to the Pope, becauſe it was not found allowed in the Church canons, but contrariwiſe the Nicene Councell decreed, that a Synode ſhould end euery cauſe where it begun.*

* Oportet vtiq; eos quibus præſumus non circũcurſare, nec Epiſcoporum concordiam cohærenté ſua temeritate collidere.

n Can. 26.

o Cap. 9.

p C. 12.

q Concord. l. 2. c. 13.

28 The third experience is, that he had no authoritie ouer generall Councels, either of his owne power to call them, or being called to be ſole Preſident; or hauing decreed any thing, to iudge, or rule, or countermand them: all which he now vſeth, but then did none of them. For firſt, the power of aſſembling Councels was in the temporall magiſtrates: ſo [r] ſaith Socrates, *When once the Emperors began to be Chriſtians, from that time forward the Church affaires depended vpon them, and the greateſt Councels were aſſembled, and ſo ſtill are, at their appointment.* And this appeares to be true by going through the particulars,

r L. 5. hiſt. præm.

lars. For let all the ancient Councels be read, and there is not one of them, but the very Acts and Titles thereof will shew, the Prince called it: which is so true that Pighius a learned Papist [f] writeth, *The assembling of generall Councels was the inuention of Constantine.* The first generall Councel was that of Nice, [t] assembled by the authority of Constantine the Great. The second was at Constantinople, [u] called by Theodosius the elder. The third was at Ephesus, [x] called by Theodosius the yonger. The fourth was at Chalcedon, [y] called by Valentinian and Martian. The fift was at Constantinople, [z] called by Iustinian. The sixth was againe at Constantinople, [a] called by Constantinus Pogonatus. The seuenth, as the Papists reckon it, was at Nice [b] called by the Empresse Irene. The eighth was againe at Constantinople, [c] called by Basilius Macedo. The Councell of Sardica was [d] called by Constantius: the Councell of Syrmium, against Photinus, [e] by Constantine the Great. The Councels of [f] Millan, [g] Ariminum, and [h] Frankford, all assembled by the Emperours. More particulars may be giuen, but these are enow: and [i] the earnest suite thar Leo maketh to the Emperor and Empresse both, in his time, for a Councell to be holden in Italy, which yet he could not obtain, maketh it out of question, that all power of assembling Councels was in the Emperour. Yea the point is so cleare, that [k] many Papists deny it not: and [l] some hold, that at this day in certaine cases a *generall Councell may be called against the Popes mind, whether he will or no.*

29 Next, he was president in no Councell of a long time: and when he was, yet others were presidents as well as he, the said office importing no such command ouer the Councell as now the Pope vsurpeth; the which Duarenus a learned Papist confesseth [m] saying, The office was no more but *to call the rest together, and to speake vnto them concerning the matters to be handled, as the speaker in the Parliament calleth the assembly, &c. —— but hath no power ouer them; —— yea the power of determining is in the court it selfe, which may also command him. —— Thus was it in times past,* saith he, *but now I know not how it cometh to passe, that the chiefest gouernment ouer all Christians is giuen to him alone: that he becometh free, after the manner of the Emperours, from all lawe*

Constantinus prima eorundē causa & origo extitit — primus author extitit conuocandi vniuersalis Concilij Hist. pag. 396.
t Gelas. Cyzic. pag. 67. Euseb. vit Const. l. 3 c. 6 Theod. l. 1. c. 7 Sozom. l. 1. c. 17. Nicet. thesau. l. 5. c. 5.
u Sozo l. 7. c. 7. Theod. l. 5. c. 7.
7 on. to. 3 p 30.
x Concil Eph. græc. titul. Euagr l. 1. c. 3.
y Conc. Chalc. act. 1. Zon. tom. 3. p. 39.
z Niceph. l. 17. c. 27.
a Conc. gen. 6. Act. 1.
b Zon. tom. 3. p. 95. Sigon. de regn. Ital. l. 4.
c Zon. tom. 3. p. 134. Sigon. ibid. l. 5.
d Theod. l. 4. c 4
e Socr. l. 2. c. 29. Zozo l. 4. c. 6.
f Socr. l. 2. c 36.
g Socr. l. 2. c. 37.
h Carol. de imag. Sigon. de Reg. Ital. ann. 794.
i Ep. 9. 17. 24. 25 26.
k Aen. Syl. de Gest. conc. Bas. l. 1. pa. 9. Cusan. conc. l. 2. c. 2. Marsil. def. part. 2. c. 21.
l Fr. Vict. relect. 4. p. 162.
m De sacris eccl. benef. & minist. p 39.

and Councel decrees. The which ſpeech of this our aduerſary is to be noted, becauſe the Ieſuite would make you beleeue all Catholicke men haue euermore receiued him, from Chriſts owne hands, as the ſupreme iudge of all, and the refuſing of his will were the violating of the Churches vnitie. But that which I haue ſaid is eaſily confirmed: for in the Nicene Councell Hoſius the Biſhop of Corduba, Macarius the Patriarke of Ieruſalem, & Euſtathius the Patriarke of Antioch,[n] were preſidents; if not the Emperour himſelfe alſo with them: for [o] the ſtory ſaith, *That out of his chaire he vſed ſpeeches of exhortation to the Biſhops, perſwading them to concord: and when many things were propounded on both ſides, and much controuerſie in the beginning aroſe, the Emperour heard them with all patience, and leiſurely receiued that they ſaid; by courſe he entertained the words of both ſides, quietly reconciling them in their iarres, and mildly ſpeaking to euery one:* and as for the Pope, he onely ſent two *prieſts*, [p] to *aſſent to the things concluded*, not to be preſidents in the Councell, it being folly to thinke that ſimple Prieſts ſhould be Preſidents ouer Patriarkes and Biſhops. In the ſecond generall Councell holden at Conſtantinople, the caſe is cleare: for [q] the Ieſuites confeſſe the Pope was there neither in perſon, nor by his Legates, but Nectarius the Patriarke was Preſident. In the firſt Councell of Epheſus, [r] Cyril and Memnon were Preſidents. [s] In the ſecond, Dioſcorus, put in by the Emperour. [t] In the Sardican Councell, Hoſius the Biſhop of Corduba, and Protogenes the Biſhop of Sardice. I would reckon vp more particulars, but that it is needleſſe, becauſe the Preſidentſhip was not a matter of power to rule the Councel, or to conclude matters after his owne minde, though the Councell were againſt him: but, as I touched euen now, out of Duarenus, of *honor* and *order* onely, to haue the firſt place, to propoſe things, to gather voices, to giue direction, to publiſh the Councels definitiue ſentence: and therefore it concludeth no primacie for him that had it.

n Athan. Ep. ad Solit. Nicet, theſaur. l. 5 c. 6.

o Gelaſ. Cyzic. c. 8. Socrat. l. 1. p. 174 gr.

p συνθέσθαι τοῖς ὡρισμένοις. Theodoret. l. 1. c. 7.

q Bell. de conc. c. 19.

r Conc. Eph. Græc. Cõmelin. Script. ad Theod. & Valentin.

s Concil. Chalc. act 1. Euagr. l. 1. c. 10.

t Concil. Sard. Theod. l. 3. c. 12.

30 Thirdly, he was not reputed to be aboue Councels to ouer-rule and checke them, as now he claimeth, but contrariwiſe they iudged and commanded him, as appeares in the

pra-

practise of the Councel of Chalcedon against Leo, of Sinuessa against Marcellinus, of the sixt, seuenth, & eight General Coũcels against Honorius: whereof I shall speake more particularly [u] hereafter. And I assure my selfe, the most Papists beleeue this to be true, because * they defend that a Councell is aboue the Pope: which they would neuer do, but that they cannot deny, that so it was in ancient times. Cusanus [x] saith, *A generall Councell of the Catholicke Church, in all matters is of highest power, euen aboue the Pope himselfe.* [y] *And it is manifest that Pope Leo in certaine points, would not receiue the constitutions of the Chalcedon Councell, but alway disclaimed them; and some other Popes after him; and yet the decree of the Councell was of force.* Panormitan [z] saith, *In things touching faith, a Councell is aboue the Pope, so that he cannot dispose of things against the determination of a Councell; hence it is that a Councell may condemne the Pope for heresie. —— For in things concerning faith, the saying euen of one priuate man is to be preferred before the Popes iudgement, if he haue better reasons and authorities of the old and new Testament.* Victoria [a] saith, that *Caietan holds, the Pope may lawfully disanull the decrees neither of generall nor prouinciall Councels, nor yet dispense against them but vpon good reason; and that the decrees of a Councell binde the Pope in conscience: and in this point he is to be beleeued.* Yea Bellarmine [b] confesseth, that Alliaco and Cusanus Cardinals, Gerson, Almain, Antoninus, Tostatus, and *many others*, hold, that a Councell is aboue the Pope: yea the Councels of [c] Constance and [d] Basil decreed, that he should *obey the Councell in all things pertaining to faith, and reformation of the Church.* And that which commeth yet closer to the cause, a generall Councell hath reuoked things decreed by the Pope in a lawfull Synode; whereof [e] Cusanus giues an example in the Councell of Chalcedon, that examined Leo his proceedings against Dioscorus. Vpon all which euidence I dare be bold to say, it is manifestly false that the Iesuite affirmeth, *All Catholicke men* haue alway acknowledged the Popes determination to be Gods ordinance for the maintaining of vnitie: and if I, and all Protestants should hold our peace, yet the Iesuits owne fellowes would blab it out: for [f] Cusanus saith. *The Bishop of Rome*

u Digress. 28. n. 34

* The generall opinion among all the learned of the Romish Church till of late time.

x Concord. l. 2. c. 34.

y C. 20.

z De Elect. & electi pot. c. Significasti.

a Relect. 4. de potest. Papæ, prop. 8.

b De Concil. l. 2. c. 14.

c Constant. Sess. 4. 5.

d Bas. Sess. 2.

e Concord. l. 2. c. 13.

f Cap. 12.

Rome, by cuſtome of mens obedience towards him, hath gotten farre beyond the bounds of the ancient obſeruation: and g Marſilius, *That vnlawfully and againſt the mind both of diuine and humane reaſons, he aſſumes to himſelfe this fulneſſe of power, both ouer Prince and community, and any ſingular power.* g Part. 2. c. 18.

31 The laſt obſeruation is the proceeding of Gregorie the firſt, a Pope, in the latter end of the 500 yeare, againſt the Patriarke of Conſtantinople: which was this. h He, the Patriarke, aſſembled a Synode, wherein he was deſirous to make himſelfe the vniuerſal Biſhop ouer all, as the Pope now conceiteth himſelfe; and to this purpoſe he alſo laboured the Emperour Maurice to helpe the matter forward, who writing to Gregory, commanded him to obey the Patriarke. But Gregory withſtood him, and by many letters both to the Emperor and him, ſheweth, that no man might be *an vniuerſall Biſhop ouer thereſt*; deteſting the name, and calling it *vaine, proud, profane, blaſphemous, miſchieuous, Antichriſtian, againſt the commandements of God, and decrees of the Councels*; and finally ſaith, *he is a follower of Satan, and forerunner of Antichriſt that aſſumes it.* i His writings are full of this diſcourſe, whereby it appeareth plainly he then had no ſuch iuriſdiction as now the Pope vſurpes, but deteſted it, not onely in Iohn of Conſtantinople, but euen in himſelfe, and calles the name containing it, *a proud title*, and bids it *be packing*, k when one in his letter ſtiled him with it: as l the Councell of Affricke long before had decreed, that *not the Romane Biſhop himſelfe ſhould be called vniuerſall.* Notwithſtanding about ſeuen yeares after, Boniface the third of that name, preuailed againſt the Patriarke by the friendſhip of the next Emperor, which by a foule peece of ſeruice he purchaſed, and obtained that himſelf which the Patriark had ſtriuen for, & Gregory ſo much miſliked: and ſo this title, with ſome part of the iuriſdiction, was firſt viſibly brough into the ſea of Rome, as m all Hiſtoriographers with one conſent haue left written in theſe words: *Boniface with great ado obtained of the Emperor Phocas that he might be made the vniuerſall Biſhop of the world: the which authority his ſucceſſors not only held faſt euen with their teeth, but alſo wonderfully increaſed.* The Reader, by all this that I haue

h Sabel. Ennea 8. l. 5. Platin. in Greg. 1. Sigon. de regn. Ital l. 1. an. 565.

i See l. 4. ep. 30. 34. 38 39.

k L. 7. ep. 30.

l Ib. Primæ ſedis.

m Duaren. de ſacris eccl. miniſt. l. 1. c. 10. Otho. Friſing. chro l. 5. c. 8. Paul. Diacon. de geſt. Longo. l. 4. c. 11. Sabell. Ennead. 8. l. 6. Rhegi. chro. l. 1. Anaſt. Biblioth. Luitprand. Albo Floriac. Platina in Bonif. 3. Marian. Scot. an. 608. Martin. Polon. an. 607. Vrſperg. in Phoca. Naucler. gener. 1. in Bonif. 3.

touched, may ſoone diſcerne the Popes moderne authority, exerciſed among his owne, and claimed ouer all, to be ſwolne farre bigger then it was in ancient times. But after ſwelling comes burſting, whereof I read his followers beware in time.

Digreſſion 28. *Shewing that the Pope is not of infallible iudgement but may erre and fall into hereſie, as any other man may.*

32 This point is certaine enough to vs, who haue caſt off both him and his teaching, for no other cauſe but that we are aſſured he is Antichriſt, and his faith hereſie. But it may be ſhewed in another ſort alſo, that the Papiſts themſelues may not denie it, by making demonſtration of his errors, in ſuch caſes as they allow to be the truth. Which they skilfully foreſeeing, haue lately inuented the diſtinction vſed here by the Ieſuite, that he may fall into hereſie, but he cannot teach it *è cathedra*, that is, *by way of definition* to offer it to the vniuerſall Church: he may erre in his owne perſon, but not *as Pope to define and teach* error. The which is a ſenſleſſe and ridiculous ſhift, though the deſperatneſſe of their cauſe haue put them to it. For they thinke their Pope to be a publike perſon, & his whole office to teach the Church; wherupon his priuate errors, as they cal them, cannot but go with him into the chaire and conſiſtory. For he that erreth in iudgement, muſt of neceſſitie erre alſo in his determinations, becauſe no man can determine otherwiſe then he thinketh. Neither is it likely that God will put him in truſt with the faith of his church, that cannot guide his own. For the rule muſt not only make ſtraight that which is crooked, but be ſtraight it ſelfe. Therefore if the Popes faith cannot direct himſelfe, much leſſe ſhall it be able to preſerue others. Beſides, [n] Bozius ſaith, *He may be an hereticke*, yea *write, teach and preach hereſie*. Which is all one as if he had ſaid, *he may erre iudicially è cathedra*: becauſe theſe three, *writing*, *teaching* or *preaching*, are iudiciall exerciſes of the chaire, directed & reaching themſelues to the Church for this ſpeciall end, to informe men. Againe, they haue erred in Church canons, Diſpenſations, Decretals,

n Tom. 2. de ſign. eccl. l. 18. c. vlt.

cretals, and matters defined by them in *Councels:* therefore they haue erred *è cathedra.* The conſequence is proued, [o] becauſe all theſe tend to the teaching of the Church, and are the meanes whereby he *publiſheth* his iudgement. Of his diſpenſations Franciſcus Victoria [p] ſaith, *The Pope in diſpenſing againſt the decrees of Councels and former Popes, may erre and greeuouſly ſinne. Would it were ſo that we might doubt of this concluſion: but we ſee dayly ſuch large and diſſolute diſpenſations proceed from the court of Rome, to the ruine of ſmall and great, that the world is not able to beare them.* Thus Pius Quartus [q] decreed at Trent, that it ſhould be lawfull for him to allow thoſe degrees to marry together, which God in Leuiticus had forbidden, and to forbid thoſe which God had allowed. This was an hereticall decree *è cathedra*; & according to it diuers Popes haue taught their people to marry againſt the faith. [r] Martin the fift allowed one to keepe in marriage his owne ſiſter. Another allowed K. Henrie the eight to marrie his brothers wife. [ſ] A third taught Emanuel the King of Portugall to marrie two ſiſters. Touching decrees, [t] Celeſtine ordained, for example, the mariage to be void when either of the parties fall into hereſie. [u] Stephen the ſixt decreed in a Councell, that ſuch as were ordained Biſhops by Formoſus his predeceſſor, were not ordained lawfully, becauſe Formoſus was an euill man. This is plaine Donatiſme. [x] Pope Nicolas decreed, that to baptize onely in the name of Chriſt is good baptiſme, contrary to the decrees of [y] Gregory and [z] Pelagius. [a] Pope Gregorie decreed, that a man might take another wife, in caſe his wife were ſo diſeaſed that ſhe could not yeeld him the debt of marriage: the which [b] ſaith Gratian is altogether contrary both to the ſacred Canons, and to the doctrine of the Apoſtles and Euangeliſts. But what need we be curious in reckoning vp inſtances, when it is a thing granted, [c] that *he may be found negligent of his owne and his brethrens ſaluation, drawing innumerable people by troupes with himſelfe to be damned in hell.* For doth not he erre perniciouſly enough, that may thereby damne himſelfe and others? or were it poſſible he ſhould do thus, if Chriſt had priuiledged him, as the Papiſts fancie?

o D.19.Si Romanorum. Et, In Canonicis. Et ibi Turrecremata.
p Rele&. 4. propoſ. 6.
q Seſſ. 24.can. 3.
r Sum Angel. verbo Papa.nu. 1.
ſ Oſor.de geſt. Eman.l.2.
t Hadriã.quodlib. 6.pag 34.
u Sigeber.chro. ann 902.Sigon. de Reg. Ital.l.6. an 896.Baron. an.897. nu.6.
x De conſecr.d. 4.A quodam.
y Ibid. Hi verò.
z Ib.Multi ſunt
a 32.q.7. Quod propoſuiſti
b Ib. §. Sed illud. Ambr.
c D 4.Si.Papa.

33 Moreouer, it is granted by the Papists themselues, that he may erre in faith, not in maners or opinions onely. For Occham [d] saith and sheweth, that *many things are contained in the Decretals which sauour of heresie.* And Almaine, [e] that *the power of not erring in the faith, is not alway in the Pope.* And I haue shewed out of Bozius, that *he may erre and preach heresie:* and heresie is in matters of faith: whereupon it followes, that his iudgement cannot be infallible when he comes to proceed in determining, because the true faith wherein he erres, is it that should rectifie the determination. The which consequence [f] Doctor Stapleton granteth, yeelding that *if he erre in faith, the whole Church also should with him be led into errour*, and so the vnitie of faith should be vncertaine. But granting this, he denies that he can erre in faith, which is contrarie to that which all others confesse, and daily experience demonstrateth.

d Q.1. de potes. sum. Pont. c. 9.
e Qu. in Vesper.
f Relect. cont. 3 q. 4. concl. 4. arg. 4.

34 The last reason to shew he may erre euen when he teacheth the Church, is this, that there may be diuers instances giuen when the Church refused to heare him, yea cast him out, and deposed him as an heretike; which was neediesse if there had not bene a purpose in him to seduce the Church, and danger lest his teaching should haue done it. This argument fowly troubles our aduersaries, and therefore they would faine outface it, by saluing such Popes as are touched, from heresie. But all in vaine, for what saith [g] Ouandus? *The which Popes though some Catholickes would faine cleare, yet should they not deny as they do*, that they were heretickes, *seeing the Pope may erre, at least as a priuate man.* Thus [h] Marcellinus committed idolatrie, and offered sacrifice to Iupiter, Saturn, Hercules, & the Pagan gods, and was thereupon examined, iudged, and condemned by a Councell of 300 Bishops. The which storie [i] Baronius confesseth, *was from the beginning beleeued with a generall consent, and kept in the ancient martyrologies and breuiaries of the Romane Church.* [k] Liberius that was Pope about the yeare 350. fell into Arianisme, subscribing to the vniust condemnation of Athanasius; whereupon Athanasius fell from his communitie, and himselfe as an obstinate hereticke was deposed, and cast

g 4 d 18. pro. 25. corol. 2.
h Cone. Sinues. apud. Baron an. 303. nu. 89. Carranz. in Marcellin.
i Tom. 2. an 302 nu. 102.
k Athan ep. ad Solitar. Fascic. temp. an. 353. Baron. an. 357. n. 43. 44.

out

out of the Church. [l] Honorius the first, that was Pope in the yeare 626, was a Monothelite heretike, holding that Christ had but one will, and so withall but one nature: for the which the Church condemned him in [m] three generall Councels. [n] It is a world to see how the Papists striue to cleare this matter, and cannot; though they blush not in his defence to discredite all antiquity, yea to flie one in the face of another. As Pighius [o] hauing taken great paines to discredite the story, [p] a certaine learned man wished him to recant: [q] whereupon he setteth afresh vpon the matter; but Dom. Bannes deriding him, * cals it a ieast, that now after 900. yeares Pighius can find all those witnesses to be forgers: and Canus [r] asketh. *How can Pighius cleare him whom Psellus, Tharasius, Theodorus with his Councell at Ierusalem, Epiphanius, and Pope Adrian affirme to haue bene an heretick?* But [s] Baronius turnes vpon Canus againe, and [t] descanting vpon his name, shakes him vp as if he had bene a Protestant: that I might a little by the way note the vnitie of Papists, euen there where it were most conuenient they should agree.

l Anast Bibliot. in Leone 2. Nilus de primat. pag. 57.
m Synod. 6. act. 4 12 13 Synod. 7. act. vlt. Synod 8 act. 7.
n See D. Reyn. apolog. thes. nu. 39. Ab inde.
o Hier. l. 4 c. 8.
p Pigh. diatrib. in ep. ad lect.
q Diatrib. de act. 6. Syn.
* 22. pag 91.
r Loc. lib. 6 c. vlt.
s An 681. nu. 31.
t Quem voluissem sensibus potiùs Canum quàm nomine, totus præceps in ferenda de re tanta sententia.

35 And of late daies, when they began first to broach this conceit of the Popes infallible iudgement, it pleased God to checke that fond opinion, and by sensible examples of some present Popes, to teach them the vanitie thereof; that if reason could not perswade them, yet experience should conuince thē: or if they would beleeue none that had written, he might be an heretike, yet they should see it with their owne eies, and then let them hold him the rule of faith at their perill. [u] For in the yeare 1408. in the Councel of Pisa, consisting of a thousand Diuines and Lawyers, they were faine to depose two Popes at once, Gregorie the 12. and Bennet the 13: the tenour of whose depriuation calls them *notorious schismatickes, obstinate maintainers of schisme, heretickes departed from the faith, scandalizing the whole Church, vnworthy the Papacie, cut off from the Church.* And whereas Bennet continued Pope still for all this, [x] a second Councell holden at Constance deposed him againe, and declared that *he had no right to the Papacie, commanding all men to esteeme him as an heretick and schismatick.* [y] The same

u Theod. Niemens. de schism l. 3. c. 44 pag 91. Antonin. sum. hist. part. 3. tit. 22. c. 5. § 3.
x Concil. Const sess. 37. Anton. vbi supra, c. 6. §. 2.
y Sess. 11 & 12.

Councell depoſed alſo another Pope, Iohn 23. where it was proued againſt him, that* *he held and defended as his iudgement, that there is no eternall life, nor immortalitie of the ſoule, nor reſurrection of the dead.*[z] A while after, the Councell of Baſil depoſed Eugenius the fourth, *declaring him to be a rebell againſt the ſacred Canons, a notorious diſturber and ſcandalizer of the peace and vnitie of the Church, a ſimoniſt, a periured wretch, incorrigible, a ſchiſmaticke, an obſtinate heretick.* Thus we ſee their owne ſelues in expreſſe termes lay to the Popes charge *Schiſme, Hereſie, Scandall, Breach* of the Churches vnitie; and for that cauſe *Depoſe* him, & *Refuſe* to obey him: and yet another while they will defend he cannot erre, Chriſt hath giuen him infallibleneſſe of iudgement; and ſupremacie ouer all men; all that will be counted true Catholickes muſt ſubmit themſelues to him, and the Proteſtants can haue no vnitie, becauſe they acknowledge not his authoritie.

* pag. 1584. Binn.

z Seſſ 34 See Aen. Syl. geſt. Concil Baſil. l. 2. apud. Faſcicul rerum expetend. pag. 20. & inde.

Digreſſion 29. *Declaring that the Pope is not Saint Peters ſucceſſour.*

36 This point is properly proued by ſhewing the difference betweene the Popes and S. Peters faith. For if the Pope be departed from that which S. Peter taught, then it will plainly appeare he is not his ſucceſſor, becauſe true ſucceſſion ſtandeth in holding the ſame faith. But I will not go this way to worke now, becauſe I haue touched it particularly in [a] other places, and handle it generally throughout this booke: and all our writings and doctrine, and diſputations, tend to nothing elſe but to ſhew it.

a Digr. 22. 23.

37 Next, it is proued by this, that, as Ierome [b] ſaith, and [c] the Popes owne canons grant, *All Biſhops ſucceede the Apoſtles.* For if all the Apoſtles were equall, and all Biſhops ſucceed them; then what ſingular matter is there in the Biſhop of Romes ſucceſſion, more then in the ſucceſſion of others? Or why ſhould he be called S. Peters ſucceſſour more then others? For, as [d] Marſilius notes, *They are all ſucceſſours which in life*

b Ad Euagr.

c D. 21. in Nouo

d Defen. part. 2. c. 16.

life and conuerſation reſemble them, as [c] *Chriſt ſaid, They are my mother and my brethren which do the will of my Father.* Beſides, if he were S. Peters ſucceſſour, all the priuiledges giuen by Chriſt to Peter, muſt be deriued to him; as to preach the Goſpell, which ſome Popes haue not bene able to do, and few of late will take the paines to do: to worke miracles, to be free from hereſie, to hold perfect the loue of Chriſt, to indite Scripture: which I thinke the Ieſuite himſelfe will not attribute to the Pope.

[c] Mat. 12. vlt.

38 But omitting theſe and ſuch like reaſons, the principall thing I now deſire to ſhew, is, that as loud as the Papiſts are with the Popes ſucceſſion, & although THE TRIALL OF ALL PAPISTRY DEPEND VPON IT, yet is it but a humane conſtitution; not onely becauſe there is no word in the Scripture that ſaith, the B. of Rome ſhall ſucceed Peter, but alſo for that we no where find that euer Peter made choiſe of him, or any other. I ſay we find neither of theſe *in the Scripture*; but the moſt reſolute Papiſts, and ſuch as eagerlieſt handle this matter, [f] ſay, *The Popes ſucceeding Peter, in as much as he is Biſhop of Rome, had the beginning from Peters fact, and not from Chriſts inſtitution: which fact was, that he made his ſeate at Rome, and there died,* and ſo it comes about, that the Romane Biſhop ſucceedeth him: and Caietan addeth, that not his death ſimply gaue the ſucceſſion to Rome, but *becauſe he died there by Chriſts ſpeciall appointment*: which laſt point he and [g] Cameracenſis proue by a ſtory that telleth how *Peter by reaſon of perſecution being minded to forſake Rome, as he was going, Chriſt met him: to whom Peter ſaid, Lord whither goeſt thou? and Chriſt anſwered, I go to Rome, there to be crucified: thereby admoniſhing Peter to returne backe againe, and die at Rome.* So the Popes ſucceſſion depends vpon the fact of Peter, and comes from it: and this fact containes his *Being* at Rome, his being *Biſhop* of Rome, his *Dying* at Rome, his dying by *Chriſts appointment*: but what certainty is there of all this, except a few humane ſtories, which are all ſubiect to error? eſpecially for that which Caietan ſaith, gaue the Pope his ſucceſſion, his returning to Rome *by occaſion of the viſion?* The firſt author whereof is [h] Linus, a fooliſh booke, cenſured

[f] Caiet. de diuin inſtit. Pontific. c. 13. § Ad huius. Can loc. l. 6. c. 8. p. 337. Bell. de Pontif. l. 2 c. 12. & l. 4. c. 4. De ſucceſſione Pōtificum nihil ferè iure diuino cautum inuenitur. Simanch. inſtit. tit. 45. n. 18.

[g] Qu. Veſper. art. 3.

[h] De Paſſ. Petri & Pauli in bibl. SS. patrum to. 2. *Printed alſo at the end of Faber Stapul. on the Epiſtles.*

[i] Margar. Bignæ. append. ad bibl. S. S. part. in præf. ad lect. Bar. an. 44. n. 45. an. 69. n. 6. Possevin. Appar. v. Linus.

by [i] the Papists themselues for a counterfet; or allowing all the storie to be true, yet how doth it appeare that it was Christs and Peters mind by this their fact to warrant the succession, that the Church of God should be bound for euer after to beleeue and accept it? For seeing they will haue vs all damned, vnlesse we obey their Pope as S. Peters successour, and by vertue of this succession authorize him ouer all the world in matters touching soule and conscience, this life, and the life to come; it is but reason that they make it plaine to vs, that he hath such a succession; which this conceit cannot do, being indeed a very ieast, which I am perswaded themselues beleeue not. For

[k] Q. Vesper. art. 3. pag 380.

Cameracensis [k] writes, that *the Papacy and Bishopricke of Rome are two distinct things, and not so necessarily conioyned together, but they may be separated: as for example, if the Pope and a Councell thinke it conuenient, he may leaue the Church of Rome, and couple himselfe to another Church: in which case the Church of Rome should no longer be head, nor haue any soueraigntie ouer Christians.*

[l] Fr. Victor. relect. 2. de potest. eccl. nu 24. q. 2.

And touching the chusing of the Pope, [l] they hold the manner thereof to be a humane ordinance, which may be changed: the which were absurd, if Christ by S. Peters deed appropriated the succession to Rome, to alter it againe or change the forme.

[m] De hæres. l. 1. c. 9. pag. 19.

It is a safe way therefore that Alphonsus [m] holdeth: *Though our faith bind vs to beleeue that the true successour of Peter is the chiefe Pastor of the vniuersall Church; yet are we not by the same faith tied to beleeue that Leo or Clement* (this or that Pope for example) *is the true successor of Peter.* For thus a man may shake off the Pope when he will, by picking a quarrell to the succession. But the Popes best course were, seeing the succession is so doubtfull, to stile himselfe no longer Peters successor, but Peter himselfe, & in his name to send forth his Buls and decrees, as Pope Stephen did, when he sent to Pipin for aide against Astulphus, and the

[n] Cæs. Baron. an. 755. nu. 17.

Lombards besieging Rome: [n] thus he writes: *Peter called an Apostle of Iesus Christ, to you most excellent men, Pipin, Charles, and Charlemaine, three Kings; and to all Bishops, Abbots, Priests, Monks, Dukes, Earls, and Generals, &c. I Peter the Apostle, called by Christ, and ordained to be the enlightner of all the world, to whom he committed his sheepe saying, Feed my sheepe: I the Apostle Peter,*

Peter, whose adopted sonnes you are, admonish you, that you presently come and defend this city from the hands of aduersaries, because the naughtie Lombards afflict and oppresse it. And doubt ye not beloued, but trust assuredly that I my selfe, as if I stood quicke before you, do thus exhort you: yea and with me our Ladie, the mother of God, the virgine Marie commandeth you, and also the thrones, dominions, and heauenly hoast, with Christs martyrs and confessors, that ye haue compassion on the Romane city and Church committed to me, and deliuer it, lest my body and my house wherein it resteth, be defiled by the Lombards; that I Peter the Apostle of God, at the last day may yeeld you mutuall defence againe, and prepare for you tabernacles in heauen. Thus writ the Pope 800. yeares since, styling himselfe S. Peter, which custome * if he had not giuen ouer, for I know not what foolish bashfulnesse, possible by this time the world would haue giuen ouer questioning about his succession, and haue taken him for Peter himselfe. And why not the world beleeue him to be S. Peter, as well as Papists thinke him S. Peters successour?

* *And possible he hath not.* Paulus igitur, idemque Petrus, vicē Christi agens in terris *saith Baronius: speaking of Paul the present Pope his excommunicating the Venetians* Paræn. ad rempub. Venet.

Digression 30. *Wherein it is shewed, that the Papists are not agreed among themselues to this day, how Peters supposed Primacy is prooued, or what it containeth: but they are vncertaine in expounding the many texts of Scripture whereupon they build it.*

39 I was desirous a little to diuert into this matter, because the common sort of Papist, hauing greater fancie to the conceit, then either knowledge of it, or skill to discerne it, thinke their learned men proue it more then authentically: the rumour and common impression, whereunto the vulgar was alway subiect, hauing indeed preuailed with them, and carried them away into this conceit: according to P the saying of Nazianzen, the *rude vulgar wonder at that they vnderstand not.* Whereas I dare be bold to say, there is nothing in all the Scripture more vncertainely expounded then the ordinarie texts alledged for Peters supremacy:

P Hieron. ad Nepot.

cy; all the learned Papists, both old and new, so staggering and varying one from another, that it is strange to see, and worth the noting.

40 First, we bid them point out the place where Christ gaue it him: whereto Card. Contarenus [q] answereth, *That in his iudgement, it was chiefly giuen in the 16. of Mat, when the keyes were giuen.* But [r] Bellar. and [s] others with him, deny this, and say, *The keyes were not then giuen, but onely promised, and with the keyes the supremacy: the gift was in the 21. of Iohn, where Christ saith, Feed my sheepe.* But [t] Contarenus answereth againe, *Let not the subtletie of some moue ye that say thus, for they speake more subtlely then truly.* If this man say true, that all the iurisdiction Peter had, was giuen him with the keyes, Mat. 16. then it is false, that other commonly assume, that the 21. of Iohn, *Feed my sheepe*, maketh him the chiefe Pastor: but if Bellarmine say true, it followes thereof, that the keyes and rocke containe no lesse then the feeding of Christs sheepe and lambes: it being folly to thinke the promise should containe any lesse then the performance.

41 But because the place of Mat. 16. touching the *rocke* and *keyes*, is vsed to proue Peters Supremacy, [u] and boasted to *be exceedingly euident* for that purpose, we obiect, that therein Peter hath no more giuen him then his fellow Apostles, but they are all made equall with him; and we conclude it thus. *All that Peter had, was to be the rocke, and to receiue the keyes: but this was common to the other Apostles: the Apostles therefore receiued as much as Peter.* The second proposition, whereof the question is, is thus proued. [x] All the power of the rocke and keyes is included in binding and loosing, retaining and remitting sins: but this was giuen to all the Apostles in Mat. 18. 18. and Ioh. 20. 21. All the power of the rocke and keyes therefore was common to the other Apostles. Here our aduersaries againe varie among themselues. [y] One sort of them denying the first proposition, hold, that the *keyes containe more then binding and loosing*; and that Christ thereupon in the 18. of Mat. and 20. of Iohn, gaue not the Apostles the *whole power of the keyes*. For Caietan saith, that *speaking formally and properly*

q De Sacram. Chr. leg. l. 3. p. 103.
r D. Pontif. l. 1. c. 12.
s Rhem. annot. Ioh. 21. 17. Iansen. concord. c. 147. Eman. Sa. annot. in Ioh. 21. 17.
t Vbi supra. p. 104.

u Locus valde illustris est, vbi Christus eam verbis amplissimis D. Petro promisit. Greg. de Valent. tom. 3. p. 185. B.
x Bellarm. de Pont. Ro. l. 1. c. 12. §. Verũ hæc. Communiter enim sequenti sententia, *Quod cunq; ligaueris*, &c. intelligitur explicari quid per promissas claues sit accipiendũ: ideoq; per claues intelligitur potestas remittendi vel retinendi peccata. Iansen. Harm. cap. 66.
y Caiet. tract. de instit. Pont. c. 5. §. Ad primũ. Greg. Valent. tom. 3. p. 109. §. Itaq; intelligẽdum. Bann. 22. pag. 218 F.

ly the keyes promiſed to Peter, are aboue the keyes of order and iuriſdiction, and containe more. But Bellarmine confutes this, [z] and ſaith, *It is not true, for it was neuer heard, that there were more keyes in the Church then two, of order and iuriſdiction:* and ſo grants that all the Apoſtles had as much iuriſdiction as Peter, which is our concluſion. With him alſo conſent [a] diuers other: whereupon it followes, firſt, that albeit it were granted a thouſand times that *Peter* had the Supremacy, yet were it not proued by the text of Math. 16. becauſe euery title contained therein, belongeth to *all the Apoſtles* indifferently: whereupon it followeth ſecondly, that neither can it be proued by any other text whatſoeuer; becauſe [b] the higheſt authoritie that can be aſſigned is contained in the keyes, and the keyes were giuen the other Apoſtles as well as Peter: whereupon it followeth thirdly, that the Papiſts by their owne expoſitions are debarred this text in the queſtion of the Supremacy. And when they vſe it, themſelues know they beguile the ignorant.

z Vbi ſupra.

a Marſil. def. part. 2. c. 16 Couarruu. relect. tom 1. part. 2 §. 6. F. Victo. relec. 2. de poteſt. eccl. Cuſan. conc. l. 2. c 13 Concil. Colon. ſub Adulf. c Sextum medium.

b Per claues intellexerimus metaphoricè ſignificatam plenariam ac ſupremam poteſtatem gubernandi Eccleſiam Chriſti. Ianſen. concor. c. 66. idem Roman. S. Thom. annot. Mat. 16. 19. Baron. an 34. n. 205 Ouan. 4. d. 18. pro. 16. Rhem. on Mat. 16. 19. Fr. Suar. tom. 4. pag 257. nu. 1. & 2 Et communiter Scholaſtici in 4. d. 18.

42 The common anſwer is, that albeit the Apoſtles had the ſame keyes and power that Peter had, yet was it with a difference, that Peter had it before them, and as their Ordinarie, but they after him as his Legats and ſubiects. The which if it be all the difference they can aſſigne betweene them, let them deale plainely, and tell vs why they alledge Mat. 16. touching the rocke & keyes; where, by their owne confeſſion, this difference is not found? for they all grant, it is proued by the 21. of Iohn, where Chriſt ſaith to Peter, Feed my ſheepe. But let vs take the anſwer as it is, and examine it. The parts of it are two. Firſt, that all the Apoſtles had the ſame keyes and power that Peter had: the which is true; but ſome Papiſts foreſeeing it would diſaduantage the primacy, deny it, as I touched before out of Caietan; *He neither gaue, nor promiſed,* [c] ſaith Valentinianus, *the keyes themſelues to the other Apoſtles, though he gaue them a certaine power to vſe them, that they might ſhut or open heauen by remitting or retaining, or, which is the ſame, by looſing and binding ſinnes: but the keyes themſelues, that is to ſay, the full and chiefe power to do this, euery way, were promiſed and giuen to Peter alone.* The ſecond part is, that they had their power after and vnder Peter

c Tom. 3 diſp. 1. qu. 1. punct. 7. p. 190. idem Baron. tom. 1. an. 34. nu. 205.

as

as his Legates. This is vntrue, for in [d] the 20. of Iohn it is plaine, they all had their commission from Christs owne mouth, and Paule [e] saith, he is *an Apostle, not of men, nor by man, but by Iesus Christ*, [f] and that he is *not inferiour to the very chiefe Apostles*. [g] And all the Apostles might say the same, for [h] he said to all, *Go preach the Gospell to euery creature*. Therefore in as much as they had their commission *immediatly* from Gods owne mouth, it implies a contradiction to say, they had it *vnder* and *from* Peter. Here it is worth the marking to see what answers they make, and how sweetly they agree. [i] The first sort say, they *receiued all their authority from Christ immediatly, but this was becauſe it pleased him by speciall priuiledge to exempt them*. So saith Caietan, *Of his grace he gaue them that power, which by the ordinary way they should haue receiued of Peter, so preuenting him, &c.* Then the which they could neuer haue said any thing more madly, first to tell vs, they had their authority from Peter, and then at the next word to fall three farthings in a penny, they should haue had it, but *by speciall grace they were exempted*, which dispensation they shew not neither.

d V. 21 *He breathed on thē, saying, Receiue the holy Ghost. As my Father sent me so I send you.*
e Gal. 1. 1.
f 2 Cor. 11. 5.
g Ft. Victor. relect. 2. concl. 3.
h Marc. 16. 15.
i Soto 4 d. 20. q 1. ar. 2. concl. 4 Caiet. de authorit. Pap. & Concil. c. 3. Dominic. Bannes, in 22. Tho. p. 234. §. Alia est sententia Caiet.

43 The second sort answer, that the Apostles had two offices. The first was the Apostleship, the second their Bishoply or Pastorall dignity. The former they had *immediatly* of Christ, but the latter *by* and *through* Peter. Victoria [i] saith, *Many graue writers are of this mind*, as [k] they are indeed: but their fellowes confute them by vertue of the Romane vnitie, as Victoria himselfe doth, [l] affirming, *They receiued all the power they had immediatly from Christ, which*, he saith, *is proued, in that he made them all Apostles, and to the Apostleship belong three things, authoritie to gouerne the beleeuers, the faculty of teaching, and the power of miracles: so that it seemes to him firmely to be said and holden, that all the Apostles had the authoritie of orders and iurisdiction both*, IMMEDIATLY *from Christ*. And Henriquez [m] saith, *There is no likelihood in their opinion, that say the Apostles receiued their iurisdiction of Peter*. And so we see the deuice of the Apostles delegacie vnder Peter is altogether vncertaine.

i Relect. 2. nu. 8.
k Turrecrem. d. 21. in Nouo. n. 3. & d. 66. Porro. n 1. & Sum l. 2. c. 54. Paludens. de Potest. Eccl. Richard. 4. d. 17. art. 3. q 1. ad. 6. Dom. Iacobat. de concil. l. 10. art. 7. Staplet. Princ. doctr. l 6. c. 7. 7. pag. 215.
l Vbi supra, n. 9. Tho. lect. 4. in Eph:
m Sum. Mora. p. 403 & Dom. Ban. vbi supra.

44 Others propound and order the matters thus, *The difference*

ference of Peters power from the reſt, was, that he alone might vſe the keyes, but the reſt might not without him: [n] ſaith Boſius. [o] Sanders thinkes, *the other diſciples had the ſame keyes, but it was neither before him, nor together at the ſame time with him, but afterwards: to teach them that Peter had them by ordinary right as Prince of all;* * *but they as it were by Chriſts ſpeciall delegation, and extraordinarily.* [p] Gregorie of Valence laies the primacie of Peter in two points. *Firſt, that he receiued his Apoſtleſhip ordinarily to endure ouer the whole Church, euen in his ſucceſſours, whereas the other had it by extraordinarie priuiledge to be made Apoſtles ouer all the world, and immediatly by Chriſt: differing in the manner of receiuing the Apoſtleſhip, and in the largeneſſe of it being receiued. For Peter had it of Chriſt, and ouer all the world for euer, which the other had not.——Secondly, that he obtained power ouer the Apoſtles themſelues, as their Paſtour, to rule, confirme, and direct them in their miniſtery; not as Apoſtles, for ſo they were equall, but as the ſheepe of Chriſt ſubiect to him.* Victoria [q] laies it in foure things. *Firſt, that his power was ordinarie, theirs extraordinarie. Secondly, that his was to continue in the Church, theirs not. Thirdly, that his was ouer them, but theirs neither ouer him nor ouer one another. Fourthly, that theirs was ſubordinate to his, ſo that he might ouerrule it.* Caietan [r] layeth it in fiue things. *Firſt, in the manner of giuing it, becauſe he receiued it ordinarily, but they extraordinarily and of ſpeciall grace. Secondly, in the office it ſelfe, for he was Chriſts Vicar generall,* * *they but his delegates. Thirdly, in the obiect of the power, for he had power ouer all, they neuer a one ouer another. Fourthly, in continuance of time: for his was to laſt to the worlds end, theirs determined with their life. Fiftly, in the eſſence of the power: for his was preceptiue, to command them, theirs executiue to do what he commanded them.* [ſ] Senenſis layeth it thus: that *Peter had a threefold power, one of order, another of Apoſtleſhip, a third of kingdome or monarchie; wherein alone he excel'ed all the reſt.* Theſe men diſtinguiſh nicely to finde out ſomewhat that might taſt of their primacy, but the ſpite is, they are not agreed which diſtinction to ſtand to, and the parts diſtinguiſhed either differ not, or haue no foundation in the texts alledged by the Ieſuites.

n De Sign eccl. l 18. c. 1.
o Viſib. Monar. l. 6. c 2. p. 153.
* Se autem velut ex ſpeciali delegatione Chriſti, & extraordinario iure.
p Tom. 3 p. 155.
q Relect. 2. de poteſt eccl. nu. 11. pag. 87.
r De Autho. Papæ & concil. c. 3. §. Et vt clarius.
* *Which he proueth merrily by* 2. *Cor* 5 20. *Eph.* 6. 20. *And by their title* Apoſtles, *that is ſent, becauſe Peter ſent them.*
ſ Bibl. ſanct. l. 6. annot. 269.

45 But

45 But that it may appeare what loſt labour it is to ſtand arguing with them about this matter, and all men may plainly ſee they vphold their religiõ, not with reaſons and arguments, but impudency and prodigious impoſtures deuiſed to ſeduce the world: let the Scripture be named whereupon they build the diſtinction aſſigned, and viewed if it yeeld them either certainty or vnity therein. The 21. of Iohn is ſaid to be it, where Chriſt bids Peter, *Feed his ſheepe*. And let it be one example among fiue hundred, of the wofull and forlorne plight wherein their cauſe lieth, aſſuring all men there is not an article of their faith controuerted, but it lies deſperately perplexed with the ſame difficulties and contradictions. For [t] Baronius and others confeſſe, the 16. of Mat. touching the *keyes*, containeth as much as it: the which place I haue already ſhewed to belong indifferently to all the Apoſtles. And Armacanus [u] holdeth, that *all Eccleſiaſticall power whatſoeuer, is included in the Apoſtleſhip, and was giuen the diſciples, Peter and all, in the third of Marke, what time they were made Apoſtles*: that it were the greateſt folly in the world, if the prerogatiue of Peter cannot be proued by thoſe places, to thinke it may be holpen by this: and yet this is the hope of moſt of our aduerſaries. But let the place be viewed, and ſee if there be one word that giues it. Firſt, they reckon vp diuers circumſtances going with the text, to proue that *Chriſt ſpake to Peter onely:* which no man denieth. But the ſpeaking to Peter, makes him not chiefe, vnleſſe the words ſpoken ſignifie that which ſhould be contained in the ſoueraignitie. Beſides, though now he ſpake to Peter only, yet all the matter ſpoken, belonged to the reſt as well as to him. Secondly, Chriſt ſaith, *Simon, loueſt thou me more then theſe?* Why doth he examine him of his loue *more then the reſt*, but that he intended him more authority? I anſwer, to make him ſee his fault, who hauing lately vndertooke more then all, euen to die with him though all ſhould forſake him, yet when it came to triall, performed leſſe then any, denying him thriſe, which none elſe did. And poſſible alſo to let him know his ſinne was pardoned, [x] becauſe more is forgiuen to him that loues more. Thirdly, he not onely examines him of his

[t] Sicut enim quæ ceteris Apoſtolis æquè ac Petro contulit, & communia omnibus eſſe voluit, euidenter expreſſit: nimirum Luc. 22 19. Mat. 28. 19. & 18. 18. Ioh. 20 22 Luc. 24. 45. Ita etiam quæ peculiaria voluit eſſe Petri, apertè ſignificauit. Mat. 16. 18. & Ioh 21. 15

[u] qq. Armen. l. 21 cap. 14.

[x] Luc. 7. 47.

his loue, but also thereby drawes out of him *a feruent confession of it.* I answer, this he did also in regard of his former sinne, [y] by a threefold confession to heale his threefold deniall, and to assure his fellow disciples of his repentance, and to shew, by his example, how deare the loue of Christ should be to them that meddle with feeding Christs flocke. Fourthly, he bids him *Feed*, and feeding is *Ruling with fulnesse of power.* I answer, he bids him feed his *sheepe* and *lambes*, which are the people, and not the Apostles properly; which proues, that feeding hath no such meaning. Besides, *Feeding* signifieth ruling, *not euery way, but in such manner as appertaineth to the persons that do feed.* And therefore in kings it is to rule with fulnesse of power, but in Pastors with the word and discipline only: as appeareth by this, that all Bishops and teachers are called [z] Pastors, and bidden [a] *Feed* the flocke of Christ, and yet no man thinkes they are made Popes thereby. Lastly, Peter is bidden Feed the *sheepe*, and the Apostles are a part of Christs sheepe, therefore he must feed them. I answer, this is granted, but then feeding signifieth no more but edifying by word and example: and so as Peter must feed the Apostles, the Apostles must feed him againe, by the same commandement of Christ [b] that bade them preach the Gospell to *euery* creature; as [c] Paul fed him at Antioch by reproofe. And whereas some vrge that *the sheepe* signifie the vniuersall Church, because Christ saith not, these are those sheepe in particular, but my sheepe in generall, and so Peter is set ouer the vniuersall Church: this is but a speculation: for if the Church be strained into so wide a signification, he could not feed it, because he could feed no more then that part which was in his time, or followed after him: wherein the other Apostles fed in community with him, and feeding was not Poping. Thus we see that vnlesse the Papists may be allowed to racke the words of Scripture beyond all compasse of ordinarie vnderstanding, and bring to them the sence which they should fetch from them, there is nothing in all the Bible sufficient to vphold any part of that wherein they are so confident.

[y] Isid. Pelusiot. l. 1. ep. 103.

[z] Eph. 4. 11.

[a] Ier. 3. 15. Ezec. 34. Act. 20. 28. 1. Pet. 5. 1.

[b] Marc. 16.

[c] Gal. 2.

§. 37. So that this difference may be assigned betweene any sort of heretickes and the Romaine Church, that they are a companie not vnited among themselues, by any linke which is able to containe and continue them in the vnitie of faith: whereas the Romaine Church is, as Saint Cyprian speaketh, *Plebs sacerdoti adunata, & grex pastori suo adhærens; A people conioyned to their priest, and a flocke cleauing to their chiefe Pastor.* Whom whilest it heareth, as it is bound to do, it is impossible but it should retaine vnitie of faith: Like contrarie according to the saying of the same S. Cyprian, lib. 1. epist 5. ad Cornel. contra Hæret. *Non aliunde hæreses obortæ sunt aut nata schismata, quàm inde quòd Sacerdoti non obtemperatur, nec vnus in Ecclesia ad tempus sacerdos & vnus iudex vice Christi cogitatur.* Nor from any other roote haue heresies and schismes sprung vp but from this, that men do not obey the priest of God, neither do they consider, how that in the Church there is one Priest and one iudge for the time in stead of Christ.

The Answer.

1 How well the Romane Church is *linked together*, I haue said in the former section: and therefore if the Iesuite will assigne a difference betwixt it and heretickes, (which will be the same that is betwixt fish and herrings) he must do it by something else then by their *vnitie*: whereunto S. Cyprian giues no testimonie in the words alledged, but that it pleased the Iesuite thereby to impose vpon his ignorant Reader. For first he speaketh not, in any of both places, concerning the *Church of Rome*, but of euery part of the Church whersoeuer, and saith, *It is a company adhering to their Pastor, &c.* Next, by this *one Pastor* and *Iudge*, whereto the Church adhereth, he meanes not the Bishop of Rome ouer all the world, (for himself* dissented from him in the cause of appeales and rebaptization) but euery Bishop in his owne circuit. Thirdly, supposing he had conceited the Pope, and by these words immediatly meant him, yet what is that to the Pope now, who is degenerate into another creature then at that time he was? whereby it comes to passe, that many good things might be said of him then, that cannot now, and of his Church then, which since that time are perished.

* §. 36. n. 4. & n. 87.

2 But the truth is, that saying, *the Church is a people cleauing to their Priest*, he meant it not of all Gods Church cleauing

uing to the Pope, but of euery particular Church obeying their Pastor, according to S. Pauls admonition, [a] *Obey and submit your selues to such as haue the ouersight of you.* And the want hereof, he saith, is the roote of schisme, not the dissenting from the Pope. And this is proued to be his meaning, because in [b] another Epistle he hath the same words, applying them to himselfe, and complaining thereby, that some had vnderhand refused him, and communicated with others. For the Nouarians at Carthage, in a schisme had made them a Bishop of their owne, and written to the Church of Rome falsly, that he was lawfully elected: the which being against the custome & peace of the Church, moued him to vrge, as you see, the vnity of one Bishop, and to defend the Church-gouernement of that time, [c] which was, to haue *but one Bishop in one Citie.* Hence proceed his words touching euery Bishop in his owne place, as the Iesuite hath alledged them. Whereby you see how wel he proueth the vnity of his Church, and authority of his Pope: euen as well as if a man should make that proper to the Bishop of Rome and his church, which appertaines to euery Bishop, and euery Church; and expound that of the supremacie, which imports no more but ordinarie gouernement vsed by Pastors in their owne charge. This kind of disputing is called incloſing of commons.

a Heb. 13. 17.

b Lib. 4 ep. 9. ad Florent.

c Hieron. comment. in Tit. c. 1. Chrysost. hom. 1. ad Philipp.

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§. 38. Secondly, the Protestants Church is not *holy*, because not onely most of their men be euidently more wicked then in old time before their coming, as those can tell that haue seene both, and is confessed by Luther himselfe, who, in Postill. super Euangelium Domin. primæ Aduentus, saith thus: *Sunt nunc homines magis vindictæ cupidi, magis auari, magis ab omni misericordia remoti, magis immodesti & indisciplinati, multoque deteriores quàm fuerunt in Papatu. Men are now more reuengefull, more couetous, more vnmercifull, more immodest and vnruly, and much worse then when they were Papists.* The like testimoine is giuen by Smidelinus, another of their Doctors, Conc. 4. super cap. 21. Lucæ, which for breuitie I omit.

The Answer.

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1 For answer to this, * the Protestants haue two things to say: First,

* Breuiter respondeo, quod

sæpè respondi; aut falsa dicitis, aut si vera sunt, non ad fru menta Christi, sed ad eorum paleam pertinent ista quæ dicitis. Aug. de vnit. eccl. c. 16.

First, that it is false, their men be more wicked then the Papists in old time were, the which is proued by comparing them together, and let that comparison giue the triall in the next Digression. And whereas the Iesuite saith, *They can tell that haue seene both*, I answer, this is true, and therefore let vs referre our selues to their reports, which by and by shall be set downe. And in the meane time it is probable, the Papists in old time were such as they be now; which if they were, I am contented our liues be layed together and compared. For the present experience that we haue this day in England touching Papists and their conuersations, will acquit vs; though their outrage and confusion be such, & haue wrought vs that sorow, that we can take smal pleasure in recounting it.* Their treasons against the State, more then monstrous, practising the very desolation of the kingdome by strange conspiracies, vnnaturall inuasions, barbarous murders, vnutterable mischiefes, we make account were wickednesse enough to depriue them of the name and reputation of holinesse: but this is not all, they that liue in these parts among people popishly addicted, liue in the middest of Sodome. And let it be obserued, if all disorders be not most in those parts among vs, where the people is most Pope-holy: other parishes where the Gospell hath bene taught, being reduced to ciuility, and the rest that swarme with Priests and Recusants remaining sauage & barbarous, that no Christian man may endure their manners. And for mine owne part, hauing spent much of my time among them, this I haue found, that in all excesse of sinne Papists haue bene the ringleaders, in riotous companies, in drunken meetings, in seditious assemblies and practises, in profaning the Sabboth, in quarels & braules, in stage-playes, greenes, ales, and all heathenish customes: the common people of that sort generally buried in sinne, swearing more then can be expressed, vncleanesse, drunkennesse, perfidiousnesse vile and odious: their families vntaught and dissolute, their behauiour fierce, and full of contumely, iniury, inhumanity, full of slanderous reports, wilde lookes, and all vnchristian vsage towards any not of their owne religion; that I dare be bold to say, we may all cast our caps at them for atheisme

* *The bookes of the Secular Priests written against the Iesuites; and the publicke acts of the seuerall treasons against the Persons & States of the late Queene, and his Highnes that now is, all wrought by Romanists, confirme that which I say.*

atheiſme,& all that naught is:the which I would not haue touched, becauſe ſome will miſlike it, but that the Ieſuites words, *They can tell that haue ſeene both* vrge me to it: and hauing ſeene it with mine owne eyes, and ſmarted a long time vnder it, I thought it would be to the glory of God, and confuſion of Papiſtrie, to let the truth be knowne, and to admoniſh the Prieſts lurking in the countrey, if they will needs make the world Romane Catholicke, yet that they teach it more ciuility withall.

2 His next reaſon to proue our Church vnholy,is the confeſſion of Luther and Smideline. And do not the Prophets and Apoſtles complaine as much againſt the Church in their times, which yet was the true Church of God? What age, or people, or Church was euer yet ſo holy, but the Preachers thereof found matter of reproofe in it? I,but Luther ſaith, *Men are now much worſe then when they were Papiſts*: he ſaith ſo indeed,but he addes withall, that *the cauſe hereof is, for that men receiue not the doctrine of Chriſt, therefore God in his anger giues them vp to their owne ſinnes*: wherein he chargeth not the true beleeuers of our faith,but onely ſuch hypocrites as made a ſhew without ſincerity. The very like complaint is in Chryſoſtome of the Church in his time: *But now* (ſaith [a] he) *Chriſtians are become either ſuch as heretikes and Pagans be, or worſe: yea and their conuerſation of life, though it be in ſchiſme, is with more continencie from ſinne, then among the Chriſtians.* Here Chryſoſtome ſaith, the Chriſtians are *worſe then Pagans*, as Luther ſaith, they are *worſe then Papiſts*; and yet the Ieſuite dareth not conclude, that therefore the Pagans, and not the Chriſtians were the true Church. For hypocrites are alway mingled with the Saints, as chaffe is with the wheate, and by their ſinne bring a ſhew of euill vpon the whole Church, and is imputed vnto it. But Saint Auguſtine anſwereth this obiection better then I can, which if our aduerſaries would marke, this complaint of our vnholineſſe were ſoone at an end: *And now* ([b] ſaith he) *the faults of euill men are caſt in our teeth, not ours neither, but other mens, and they alſo in part vnknowne; the which if we did ſee to be true and preſent before our eyes, and ſparing the cockle for the wheate ſake, did tolerate in regard of vnity: he would thinke vs not onely worthie*

a Op.imperf. in Math.hom. 49.

b Epiſt. 162.

of no reproofe, but of great praise. And Ierome is of minde, the sinnes of the Church are no vantage to heretickes: thus he saith: [c] *Are you therefore no heretickes, if some vpon your report haue thought vs sinners?* The same thing we answer the Papists.

c Ep 78.

3 Secondly we say, that if all were true that is obiected, and we as bad as the Iesuite conceiteth, yet were not this sufficient to proue vs the false Church. For what [d] saith Tertullian? *Do men vse to trie the faith by the persons, or the persons by the faith?* And Saint Augustine hath a whole [e] Epistle written of purpose to confute them that laboured to make the Church odious, by obiecting the faults of such as liued therein. In that Epistle he hath these words: *Obiect nothing against heretickes, but onely that they are not Catholicke, lest ye be like vnto them, who hauing nothing wherewithall to defend their cause, fall to gathering vp the faults of men, that when they cannot charge the truth it selfe, they may yet bring into hatred those that preach it.* And *what Catholicke man* ([f] saith Ierome) *in the disputation of sects, did euer obiect the faults of life against his aduersarie with whom he disputed?* Yea the Papists themselues being pinched with this kinde of reasoning, and tasting the inconuenience thereof, by reason their owne liues are worse then any, begin to disclaime it, that you may see the Iesuite holds you occupied with an argument that himselfe knowes is nothing worth. D. Harding [g] saith, *You know it is no good argument, à moribus ad doctrinam: who would not hisse and trample you of schooles, if ye make this argument, The Papists liues be faultie, ergo their preachings is false?* The Iesuite therefore must be hist at by Hardings censure. Staphylus [h] saith, *Our faith must not be pinned to the life of the Clergie or preachers, &c.* Bellarmine [i] saith, *It is certaine, the doctrine which men teach vs cannot be knowne by their workes, because their inward workes are not seene, and their outward workes are common to both sides.* [k] Baronius calleth them *an ignorant companie that measure Catholicke faith not by the sacred Scriptures which they knew not, but by the example of life.* Thus we see the Papists are vnwilling we should iudge of their faith by their liues, and yet how peremptorie they are with vs about ours, and how busie

d De præscrip.

e Epist. 137.

f Apol contra Ruffi. l. 3.

g Confut. apol. part. 6. pag. 291.

h Apolo. part. 1.

i De grat. & lib. arbit. l. 5. c. 10. §. Hoc posito.

k Annal. tom. 7. an. 526. n. 58.

in

in ſmattering of our faults, that will admit no diſaduantage by their owne. Beſides, they haue a poſition among them, [l] that *no inward vertue is required to make one a part of the true Church, but onely the externall profeſſion of faith.* The which being ſo, then what neceſſity is there of holineſſe, either inward or outward, to proue that a people are the true Church? for they may be ſo without it, if they do but profeſſe it, which a wicked perſon can do.

l Bellar. de Eccleſ. mil. l. 3. c. 2.

Digreſſion 31. *Containing many complaints made by the Papiſts themſelues againſt their owne Church and people, whereby it appeareth, their liues are worſe then can be ſaid of the Proteſtants.*

4 But becauſe they are [m] Narciſſus like, ſo beſotted with their owne beautie, and the Ieſuite will needs haue it tried whether Papiſts or Proteſtants be of better life, I am content it be a match, and the compariſon be made, vpon condition, that what I produce, be alway remembred to be their owne confeſſion, not my report; and therefore to remaine with the Reader for a cooling card to ſtill the Phariſie, next time he comes into the temple with [n] *God I thanke thee I am not like other men*: and ruffles among his poore brethren [o] with *Stand apart, come not nigh me, for I am holier then thou.* And out of queſtion, vpon what part of their Church ſoeuer we looke, there is no cauſe why they ſhould boaſt themſelues againſt vs. Of their Popes, and what Saints they haue bene, I ſhall haue fitter ocaſion to ſpeake [p] below. Touching their Monks and religious perſons, I referre my ſelfe likewiſe to [q] another place. Concerning the people, Ferus [r] ſaith, that *in their Church abuſes of all ſorts haue preuailed, with diuers ſuperſtitions and euill manners, euen to the higheſt degree. And* (ſaith he) *the god of this world, Mammon and Ambition, hath ſo blinded vp our eyes, that we cannot ſo much as ſee ſo great euils in our Church.* Not denying, as the Ieſuite doth, the ſame vnholineſſe to be among themſelues that we are charged with, but lamẽting that ſuch as he is

m ἔστι δὲ νάρκισσος. ὥσπερ κατόπτρῳ τῷ πηγῇ χαίρειν, καὶ εἰς αὐτὸν ἀνθρώπου τὸ εἶδος. Callistrat. diuiſ. in ſtat. Narciſſi.

n Luc. 18. 11.
o Eſa. 65. 5.
p Digr. 54.
q Digr. 45.
r In 1. Ioh. 2.

haue no eies to ſee it. Niemenſis, a man in his time attending on the Pope, [f] ſaith, *Rome was a place of monſters, yea like Nilus breeding monſters and nouriſhing Crocodiles, that it were to be wiſhed it were more barren in yeelding ſuch fruite of Vipers.* And becauſe the Ieſuite alledged ſomewhat againſt vs out of Luthers ſermons, I will quit him againe with another ſermon: for Cornelius Mus the Biſhop of Bitonto thus preached ſome threeſcore yeares ſince, in Saint Laurence Church in Rome: [t] *O my beſt beloued Rome, if euer it ſtood any citie in hand to haſten her conuerſion to God, thou haſt need to giue example to all other cities of this conuerſion. Thou which art wholly turned away, ouerthrowne and peruerted. Turned away by thine owne negligence, ouerthrowne by the deceit of Satan, and peruerted by thine old cuſtome of ſinning. Seeſt thou not wretched Citie, how thou art become a ſtewes of lechery, a fornace of couetouſneſſe, a hell of all other mortall ſinnes? Seeſt thou not how euery ſtate and degree of men, and euery order this feaſt time of Bacchus is departed from God, and made a prey to the diuell? They haue ſtriuen among themſelues who of all men ſhall be the worſt, in ſuperfluous expences, in diſhoneſt attire, in filthy words and miſchieuous deeds. Alas alſo, religious men are become diſſolute, children are ſet to ſchoole to a thouſand vices, yong men are vnbridled, virgins haue caſt off ſhame, Prieſts their gownes, and Monkes their cowles; wiſe men are become fooles, and old men children.* To the ſame effect he alſo preached [u] at the Councell of Trent: *With what monſters of filthineſſe, with what ſinkes of vncleanneſſe, with what peſtiferous contagion is not both Prieſt and people defiled? I make your ſelues iudges, and begin at the ſanctuarie of God, and ſee if there be any ſhamefaſtneſſe, any chaſtitie, any hope or helpe for honeſt life? if there be not vnbridled luſt, notorious boldneſſe, incredible wickedneſſe? Edification is turned into deſtruction, examples into offences, cuſtome to corruption, regard of lawes to contempt thereof, ſeueritie to ſlackneſſe, mercie to impunitie, pietie to hypocriſie, preaching to contention, ſolemne dayes to filthy marts; and that which is moſt vnhappie, the ſauour of life to the ſauour of death. Would God they were not fallen with one conſent from religion to ſuperſtition, from faith to infidelitie, from Chriſt to Antichriſt, from God to Epicuriſme, ſaying with a wicked heart and ſhameleſſe face,*

There

[f] Per vim ſtulta parens quaſi vipera deperis omnes. Tu potentorum locus es conformis eorum. Cum Nilo portenta paris, nutris crocodilos. Iam cum portentis reor exterminia ſentis. Si quid in his poſſem, ſterilescere matrem. Theod. à Niem. de ſchiſmat. l. 3. c. 41. 45.

[t] Concio euāg. de Domin. & feſt. tom. 1. ſer. 4 cinerum, par. 3. pag. 242.

[u] Orat. in Conc Trid. in 3 Dom. Aduent. Concil. tom. 3.

There is no God. The ſacred name of Ieſus Chriſt is made a ieſt and fable among the Iewes and Pagans by reaſon of vs, whoſe wickedneſſe with a ſhamefull report is bruted ouer all the world. Thus we ſee how eaſie a matter it is to charge our aduerſaries with ſinne, if we would walke that courſe, and that euery iot of that we ſay of their peoples brutiſhneſſe, is confirmed by their owne words.

5 And touching their Clergie, there is as much to be ſaid, & to better purpoſe, becauſe being the beſt part of the Church the holineſſe muſt be in them or no where. [x] *The light of the body is the eye, and if this light be darke, how great ſhall the darkeneſſe it ſelfe be?* Yet marke what Bernard ſaith of his time: [y] *Brethren, ſo doth Ieſus at this day, he chuſeth many diuels to be Biſhops: the archprieſt viſites his charge to fill his purſe, he betrayes innocent bloud, ſelles murders, takes money for adulteries, inceſt, fornication, ſacriledge, periury, and fils his bag to the brim. —— A ſtinking contagion creepeth this day throughout the whole body of the Church. All friends and all enemies, all familiar and none to make peace, yea all ſeeke their owne: they are the miniſters of Chriſt, but do ſeruice to Antichriſt: they go honored with the goods of their Maiſter, but him their Maiſter they honor not. Hence it is, that we daily ſee them decked like whores, attired like players, ſerued like Princes. They weare gold in their bridles, and gold in their ſaddles and ſpurs, their ſpurs ſhining brighter then the altars, their tables gorgeous with meates and cups, and abounding with ſurfetting and drunkenneſſe: their muſicke and minſtrelſie, their wine-preſſes running ouer, and ſtorehouſes crammed with all varieties: their barrels of oyntment, their budgets full. Theſe are the men, and yet needs they will be Church-gouernours, Deanes, Biſhops and Archbiſhops. And how do theſe men keepe their chaſtitie, who being giuen vp into a reprobate ſence, do things not meete? For it is a ſhame to vtter what they do in the darke, yet why ſhould I ſhame to ſpeake that which they are not aſhamed to do?* To the ſame effect [z] writeth Marſilius: *We draw Chriſt to witneſſe (ſaith he) and let his iudgements fall on vs if we lie, that our Biſhops, and almoſt all other this day, do flat contrary in all things which they teach others, according to the doctrine of the Goſpell to obſerue,* [a] Auentine confeſſes, the *Pope ſetteth ouer the flocke of Chriſt, goates, wolues, luſtfull perſons, adulterers, rauiſhers of virgins*

x Mat. 6. 22.

y Serm. 33. in Cant. & in concil Rhem.

z Defenſ. part. 2. c. 11.

a Annal. l. 8. in initio. pag. 481.

virgins and Nunnes, coukes, muletors, theeues, bankers, vsurers, drones, gain hunters, lecherous, persidious periured, ignorant asses. He committeth the sheepe to wolues and hypocrites, which onely prouide for their bellies: nay, he setteth boyes and wantons to rule the lambes. I am ashamed to say what manner of Bishops we haue: with the reuentues of the poore they feed their hounds, horses, whores; they quaffe, they loue, they flie learning as infection: Such is the miserie of our times, that we may not vtter what we thinke, nor thinke that we speake. As for the sheepe committed to their charge, they clip, and strip, and kill them euery man at his owne pleasure. [b] Platina complaineth thus: *What may we thinke will become of our age, wherein our sinnes are growne to the height, that they haue scarce left vs any roome with God to obtaine mercie? How great the couetousnesse of Priests is, and specially of such as rule among them, how great their lust of all sorts, what ambition, what pompe, what pride, what ignorance both of themselues and Christian doctrine, what little religion, what corrupt manners to be detected euen in lay people, I need not say: when they sinne so openly as if they sought for commendations thereby.* [c] Albertus Magnus confesseth, *Those which rule in the Church, be for the most part theeues and murderers, oppressors rather then Pastors, spoilers rather then tutors, rather murderers then keepers, rather peruerters then teachers, rather seducers then guides. These be the messengers of Antichrist, and such as supplant the flocke of Christ.* This voluntarie confession of our aduersaries must be noted, the rather because the Papists ordinarily not onely calumniate our liues, but also tell such wonders of their Clergies learning, hospitality, continencie, &c. yea the moderne Papists let slip the same complaints. [d] Staphylus writes, how *it is much to be lamented, that the life and behauiour of the reuerend Priesthood answers not their godly and high profession, but is very scandalous to the world. For many of them can tell a trim tale in the pulpit, and exhort the people very demurely to a sober life, but will not once moue the foote to liue well themselues. Can this be denied? It is alas too true.* Iansenius the Bishop of Gaunt tels likewise the same tale out of the schoole, or a worse: *We find by experience* ([e] saith he) *at this day, it is too true that our Lord foretelleth concerning vnsauorie salt. For truly the greater*

b In Marcellin.

c In euang. Ioh c. 10.

d Apol. part. 1.

e Concord. pa. 270 *This possible is some part of that which Possenine thinkes, might to good purpose, be purged out of him.* Biblioth. select. pag. 212.

greater part of Biſhops and Paſtors, & ſuch as are of Eccleſiaſticall degrees, be ſo infatuated, that they bewray themſelues to haue no corne of ſalt in their life and doctrine. Hence it comes about that the Eccleſiaſticall ſtate is ſo troden vnder foote and deſpiſed. And by reaſon of their vnſauorineſſe, there is no hope, neither that the vnſauoury life of Chriſtians ſhould be reformed, and their corruptions taken away, when they themſelues are irrecouerably corrupted, by whoſe health others ſhould be holpen So [f] the Pope himſelfe at an aſſembly of the Empire, ſent his Legate, and gaue him in charge freely to confeſſe before the States met together: *We know that for certaine yeares there haue bene many abhominations in this holy ſeate of Rome, many abuſes in diuine things, and ſuperfluitie of traditions, and that all things haue growne worſe and worſe, the corruption being deriued from the head into the members, from the Popes into the lower Prelates. All we therefore Prelates and Clergie men are declined out of the way, neither of long time hath there bene any that hath done any good.*

f Faſcicul. rerũ expetend. pag. 173. A. Paralip. rerum annexa. Abb. Viſperg. pag. 164.

6 Theſe foule reports, blabbed abroad by our aduerſaries themſelues, touching their owne Church, containe worſe matters then Luther or Smidelin ſpeake of: and ſerue to admoniſh ſuch as haue heard many ſweete tales of the Romane holineſſe, that all is not gold that gliſters: and to forewarne all Papiſts that in diſputing with vs, it helpes them nothing to be rayling at our liues: for they ſhall alway finde, that either the truth is not to be tried this way, or if it be, themſelues will loſe it at the firſt ſight. And let them remember [g] their owne ieſt of the Duke of Vrbines Painter. *A Cardinall hired him to draw the images of Peter and Paul vpon a table: which hauing done, the Cardinall thought they were made ſomewhat too ruddie & high coloured in the face: but the Painter replied, that when they were aliue they looked pale with preaching and faſting, but now they were become red in the face with bluſhing at the wickednes ſe of their ſucceſſours, whereat they were aſhamed, and that ſhame had altered their colour.*

g Balt. Caſtil. lib. de aulico.

7 And the reader muſt obſerue yet further, that they are not ſo careleſſe and diſſolute in their liues, but they are as ridiculous and ſottiſh in excuſing the matter. For what ſay they to all this when it is obiected againſt them? Bellarmine [h] anſwers,

h Tom. 1. præfat. in gymnaſ. Rom.

swers, *If a Catholicke man fall into sinne, if he commit theft, adulterie, murther; yet notwithstanding the foundation of his building abideth still: he hath many and great furtherances to his saluation, he walkes not in the darke, he knowes his Physitian, he may through the faith that is in him call vpon God, &c.* Happie Church where no mans sinnes may preiudicate him: this I beleeue is it that makes the world runne so fast to Papistry for sanctuary. But Staphylus more grosly after his maner: *As for the life of the Clergie,* [i] saith he, *God is their iudge. For as of maidenhead, so of Priesthood man cannot iudge.* And the Canon law worst of all: [k] *If a Priest embrace a woman, it shall be construed that he doth it to blesse her:* and, *A Priest embracing a woman is presumed to do well.* Now if this be so, there is no more to be said, but that in silence and astonishment we adore the prerogatiues of this Romane Church, and admire her liberties, when they that will liue therein, may without any danger steale the horse, but professing the Protestants religion, they must be hanged for looking ouer the hedge.

i Apol part. 1. in fine.

k 11. q. 3. Absit. in glo. §. Sinistrum.

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§. 39. But chiefly their Church is not *holy*, because there was neuer yet any Saint or holy man of it approued to be such by miracle, or any other euident token, as by reuelation from almighty God.

The Answer.

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1 This is false that the Iesuite saith, there was *neuer any Saint or holy man* of our Church, approued so to be by miracle, reuelation, or any other euident token. For first, the Prophets and Apostles, and holy men of the Primitiue Church, were all of our religion in euery point, and beleeued not one article of the present Romane faith: as we shew in euery question, and I haue purposely declared in other places. Now the Iesuite will not deny but these were Saints, and by miracles approued so to be. Next, we haue true beleeuers iustified and sanctified by the bloud of Christ, who by vertue of their calling are *Saints*, or *holy*

ly men, as [a] the Scripture calles them, though their name ſtand not written in red letters in the Calendar. And we proue our ſelues to be ſuch, firſt, by the miracles & reuelations wherewith our faith was confirmed when the Apoſtles began to teach it. For the men and the miracles are theirs whoſe the doctrine is. Secondly, by the fruits of ſanctification, and the doctrine of iuſtification which we profeſſe; the former yeelding as perfect, obedience to God in all things, as this ſinfull life wil admit; the latter, [b] euen by the confeſſion of our aduerſaries, binding men to *a liuing faith and true repentance*, the which doctrine cannot be without effect, and that effect can be no other then the making ſuch holy as entertaine it. Thirdly, we haue [c] the full aſſurance of vnderſtanding, and ſtedfaſt faith in Chriſt concerning our redemption, obtained partly by the reuelation of the promiſes in the Goſpell, and partly by the Spirit of God, bearing witneſſe with our ſpirit, that we are the children of God, and ſanctified by the holy Ghoſt. And this is a ſufficient token of our holineſſe, and hereby we know our ſelues to be the Saints of God: the which if the Ieſuite will deny, then let him proue, either that we teach not true iuſtification and ſanctification; or if we teach it, and haue it, yet it is no argument of true holines; or if it be, yet that it is not euident enough without miracles to demonſtrate the Church: or if miracles be ſo neceſſary, then let him ſhew we haue no part in thoſe which the Apoſtles did, and others after them. The which he cannot do but by examining the doctrine; that all men may ſee how idly and circularly they diſpute againſt the Proteſtants, that do it by making holineſſe or miracles the notes of the true Church.

a Rom. 1. 7. 1. Cor. 1. 2. & 14. 33.

b Tametſi dicunt, remiſſionem non pendere à conditione operis, neq; pœnitentiam, aut fidem, aut vllum actum noſtrum, eſſe cauſam, aut meritum iuſtificationis; tamen non negant requiri fidem, & pœnitentiam & fidem viuam & pœnitentiam ſeriam, & ſine his neminem iuſtificari. Bell. de iuſtif. l. 3. c. 6.

c Col. 2. 25. Rom. 8. 16.

2 But the Ieſuites mind runs vpon his Calendar and golden Legend, wherein he thinks to find Saints and miracles to ſerue his turne. But he is deceiued. For let them be examined, and vpon triall it will fall out, that one part were no Papiſts, another part were not at all in *rerum natura*, neither they, nor their miracles, but are meere deuices and fictions; a third part conſiſteth of vncertainties, that no man for his life can be ſure what is true. The laſt and the leaſt part are canonized indeed, and were Papiſts; but that was of late, and by the Popes doing, where-

whereupon no man that is wise will ground his faith.

3 And touching this canonization, because the Papists alway meane it when they talke of their Saints, I obiect two things sufficient to discredit it. First, that it was the Popes own inuention,[d] 800 yeares after Christ at the least, set abroach and continued in policie for the confirmation of certaine idolatrous superstitions which he laboured thereby to aduance, and now are made [e] the seuen points wherein the canonization consisteth: setting them in a *Calendar* with red letters, *praying* to them in the Church seruice, erecting *Churches* and altars to them, ministring the *Eucharist*, and saying *Canonicall* houres in their honour, dedicating *holydayes*, setting vp *Images* and worshipping their *relickes*. Secondly,[f] themselues cannot deny but it is subiect to error, that is to say, the Saint canonized may be no Saint, and the miracles whereupon his canonization is grounded may be false: as[g] Caietan, and others confesse, disputing about the miracles pretended for the virgin Maries conception without originall sinne; whereupon it followeth necessarily, as[h] some Papists do also complaine, that all the Popes Saints may be doubted of, and no man can inuocate or worship them without manifest perill of idolatrie. So that we see it is a weak kind of reasoning to proue their Church by such Saints. And I am firmly perswaded, themselues mistrust it, in that many times they shake off, as trifles, such reuelations as the Iesuite boasteth of. For when the contention was among them about the conception of the virgin Marie; and some, to proue it was without originall sin, alledged reuelations made to Saint Bernard, Brigit, and others; the contrary side replied, as the Protestants do, that these were *fantasticke visions, not sent of God, but mens dreames, and Saint Katherine of Sienna had a reuelation to the contrary.* [i] Thus answered Iohn of Naples, and Antoninus himselfe a Saint, teaching the Protestants how to answer henceforward, when these miracles and reuelations are so importunatly obiected, that they are but fantasticke visions and mens dreames.

4 And sure it is as ridiculous a ieast as they could lightly haue committed, thus to multiply their Saints, *turning heauen*

d Bel. de Sanct. beatit. l. 1. c. 8. §. Dices.

e Bell. vbi supra c. 7.

f Sum. Rosell. verbo Canonizatio. Can. loc. l. 5. c. 5. q. 5. concl. 3. Platin. in Bonif. 8.

g Tract. de concept. & de indulgent. & refert Catharin. aduu nou. dogm. Caiet. p. 127.

h Si vnus Sanctus vocatur in dubium, etiam cæteri vocati possunt. Quare veraces essent hæretici qui dogmatizant esse periculosum inuocare sanctos. Cathar. vbi supra.

i Anton. part. 1. tit. 8. c. 2.

heauen into a ſtage, as [k] a Father ſpeakes of the Gentiles, filling it with toyes and Legend fables, and then to be ſo vncertaine about their owne deuice when they haue done: yea to ſmile at the ieſt, and laugh at their owne theater, as Caietan, Antoninus Iohn of Naples, and others do. But if the Ieſuite and ſome of his minde carrie a grauer countenance in this matter, and ſpeake more reſpectiuely of their Saints, they are wiſe herein, ſeeing the Pope hath dubbed them, and hath learned poſſible his leſſon in [l] Suidas, that ſaith: *It is no wiſedome to be out of conceit with any god, as Hippolitus was with Venus. The beſt way is to ſay well of all, ſpecially at Athens* (now at Rome) *where vnknowne gods alſo haue altars dedicated to them.* Let our aduerſaries bethink themſelues at laſt of this [m] their dotage, and making choiſe of ſuch as are without controuerſie, true Saints indeed let them without idolatry preſerue their memories, and imitate their godlineſſe, and returne to the vnity of their doctrine, to reforme their innumerable hereſies thereby. Which if they will do, they may with comfort reioyce in the fellowſhip of the Saints; whereas now, medling with them as they do, they expoſe themſelues to the ſcorne of men and rebuke of children.

k Seenam de Cœlo teeſt. 5. Iul. Firmic. de errore profan. relig.

l Verb. παροιμ.

m *No man is able to put any difference betweene the miracles of Chriſt with his Apoſtles, and of theſe holy men, Saint Thomas Aquinas, Bernard, Benauenture, Becket, Francis, Dominicke, and infinite others.* Briſto. mot. 6.

§. 40. Neither is their doctrine ſuch as may of it ſelfe leade one vnto holineſſe, but rather to all libertie and looſeneſſe of life; as for example, to breake *Faſting* dayes; to caſt away *Confeſſion* of ſinnes to a Prieſt, which is knowne to be ſo ſoueraigne a remedie againſt ſinne; to neglect *Good workes*, becauſe they hold them *not Neceſſary* to ſaluation, nor *Meritorious* in Gods ſight; not to labour or endeuour to *keepe Gods commandements*, becauſe they hold them impoſſible, and as it is ſaid, *Impoſſibilium non eſt electio*, no man chooſeth or laboureth to atchieue that which he eſteemeth altogither impoſſible. Not to be carefull to auoide any ſinne, becauſe they hold that *whatſoeuer we do is ſinne*, and that all ſinnes are *Mortall* in themſelues: and that there needeth no *Penance* or *Satisfaction* to be done of our part for any ſinne, contrary to that of Saint Iohn Baptiſt, *Facite fructus dignos pœnitentia*, do ye workes worthie of penance; and that of our Sauiour, *Pœnitentiam agite*, Matth. 4. do penance: but that there is an eaſie remedie for all, to wit, that by *Onely faith* they be not *imputed* to vs. Finally, to be careleſſe or deſperate in all actions or conſultations, becauſe they hold all things ſo to proceed of God his eternall *Predeſtination*, that man, at leaſt in matters of religion, hath no *Free-will*, and that he cannot do otherwiſe then he doth, and that God himſelfe

himſelfe is *Author of ſinne.* Lo whither this doctrine of it ſelfe leadeth, conſider whether this can be a good tree which of it owne nature bringeth forth ſo bad fruite: and ſee whether this can be an Holy Church, which teacheth ſuch points of vnholy doctrine, as of themſelues draw men, or at leaſt open the gap to ſuch diſorderly, and leud, wicked life?

The Anſwer.

1 There is no part of the true faith ſo holy, but euill minds may peruert it, and take occaſion of liberty thereby, as they did that ſaid, [a] *Let vs ſinne that grace may abound*; [b] and would do nothing but *eate and drinke, becauſe to morrow they muſt die:* from which peruerſneſſe of the wicked, we confeſſe we cannot free our doctrine, neither could the Apoſtles before vs: but ſetting this aſide, the matter it ſelfe we teach, is ſo farre from giuing liberty, that we deſire the holineſſe of our Church be tried thereby rather then by any thing elſe. And I maruell the Ieſuite ſhamed not to ſay the contrary, when the learnedſt of his ſide giue this teſtimony with it, that [c] *the Proteſtants euery one of them, hold iuſtifying faith is liuely, working by charity, and other good workes*; *yea* [d] *no man can be iuſtified without ſuch a faith, and ſerious repentance*: * for hence it followes voluntarily, that the whole courſe of our doctrine is againſt ſinne, becauſe true faith working by loue, and ſerious repentance of their owne nature expell liberty, as one contrary doth another. But this is the manner of our aduerſaries; firſt to miſreport our teaching to the people, next, to extort violently from it what their malice can deuiſe to our diſcredit, belying herein their own knowledge; and then, to cry amaine one to another, *Lo whither this doctrine leadeth?* thus hoping, with the daſh of a gooſe quill to outface the truth of Chriſts Goſpell. But let the matter be examined, (as I will do it at large in that which followes) and the points themſelues, here reckoned vp, be looked into, and the reader ſhall finde, that when they are conceiued as we hold them, they induce neither lewdnes nor liberty; and many learned and right skilful Papiſts hold them with vs, that the Ieſuite might bluſh at his owne raſhneſſe.

a Rom. 3.
b 1 Cor. 15.

c Staplet. de iuſtif l. 9 c. 7. pag. 335.
d Bell. de iuſtif. l. 3. c. 6.
* Syllog. *That doctrine which teaches ſuch a faith as works by charitie, and is ioyned with repentance, and brings forth all good works: leads not to libertie. But ſuch is the doctrine of the Proteſtants, by Bellarm. and Staplet. confeſſion The doctrine of the Proteſtats therefore leades not to liberty.*

Digreſſion

Digression 32. *Touching fasting, and how we differ from the Papists therein: and whether the doctrine of our Church be against it, as the Papists charge vs.*

2 The first point obiected against vs, is meerly false. For we haue no doctrine that teaches to *Breake fasting dayes*, but the contrary, that fasting is a Christian exercise, needfull to be vsed for the humbling and enabling of our selues to the duties of prayer and repentance, as often as the time shall require; and we hold him no good Christian that omits it. Yea our Church hath publicke fasts in the danger of any generall affliction, and our people are taught to exercise themselues in fasting priuatly as much as any Papists whatsoeuer, setting hypocrisie and superstition aside. The difference is, that we reiect their *Set dayes*, and their *Manner* of fast vpon those dayes, by *Distinction* of meates *for Conscience sake*, wherein they place the worship of God by way of *Merit* and *Satisfaction*; for the most part also neglecting such exercises of religion by prayer, contemplation, and repentance, as of right ought to be ioyned with the outward abstinence: yea they place and practise fasting, [e] *onely in forbearing flesh, and things coming of flesh,* on certaine dayes; allowing themselues in stead thereof, not onely fish, which is as good as flesh, but that which is daintier; wine, conserues, sweet meates, and such like, in as great measure as can be, as the experience of this our countrey shewes among such as are popishly affected.

e Dicimus, quòd de essentia ieiunij quoad modum sunt duo, scil. vna comestio in spacio 24. horarum, & abstinentia à carnibus, ouis, & lacticinijs. Llamas. Sum. Eccl. P. 390.

3 And suppose we had omitted all fasting indeed, and allowed no time for it, yet some Papists would haue borne vs company herein, that so themselues might be guilty of breaking fasting dayes as well as we. For [f] Caietan holdeth, *It is no where commanded, but onely by custome was brought in, and is necessary neither for the seruice of God, nor the loue of our neighbour.* Wherein though we refuse his iudgement, yet touching our putting away the distinction of meates and dayes, we are not to be blamed. For what libertie or looseneſſe can possibly be imagined to proceed from eating *flesh more then from eating of fish, sweet meates, spices, and other things* finer then flesh, which the Church

f Catharin. adu. noua dogm. Caietan. p. 262.

g Tho 2.2.qu. 147 art.6.7.8. Liam. method. part.3.c.5. § 24.26.

s Church of Rome alloweth? And how may it be conceiued to be ſuch diſorder on a Friday, or in Lent, or on a Saints euen, to eate butter, or egges, or a bit of fleſh, when they that are buſieſt in controlling it, the ſame dayes will drinke *ſtrong wine, and other drinkes*, and eate *confections* of better ſtuffe and warmer operations? Or why ſhould a man be cenſured for eating his meate on an Ember day, that faſts carefully and zealouſly vpon any day without reſpect of difference? Eſpecially h our aduerſaries confeſſing, *There is no kind of nouriſhment, either of plants, or liuing creatures, but by the law of God and nature, we may lawfully vſe it.* Nothing can be obiected but the precept of the Church, for i Durands reaſon is too groſſe, that *fiſh is eaten and not fleſh, becauſe God curſed the earth, but not the waters, in that his ſpirit moued on them.* But what ſuch authority hath a particular Church, to make a generall law againſt that which God and nature left at large? and what iuriſdiction hath Rome of late obtained, that it ſhould forbid that which the Church in old time permitted?

h Franc. Victor. relect.5.de temperant. p. 132.

i Rational.l.6 c. 7.nu.22 p.268.

4 For k all Antiquity can witneſſe, that in the primitiue Church, faſting was held *an indifferent thing, and euery man was left to his owne mind therein, *no law binding him to this or that manner*, as l Caietan confeſſeth; Montanus a condemned hereticke, being the firſt that euer brought in the lawes of faſting, from whom the Papiſts haue borrowed them. For Irenæus, that liued 1400 yeares ago, m teſtifieth concerning the keeping of Lent in his time, that *ſome faſted before Eaſter one day onely, ſome two dayes, ſome more: and the vnitie of faith was well maintained, notwithſtanding all this varietie.* n Baſil mentioneth onely *fiue dayes.* And Socrates o writeth, how *it was obſerued one way in one place, and another way in another. They in Rome faſted three weekes onely, and excepted Saterdayes and Lords dayes. The Illyrians and Greeks ſixe weekes. Others began ſeuen weekes before Eaſter, yet ſo they faſted but a few dayes for all the time. The like varietie they obſerued in meates. For in ſome places they eate no liuing thing at all, ſome onely fiſh, ſome fiſh and fowle, ſome drie bread, ſome would eate no berries, or egges, and ſome not ſo much as bread. For in theſe matters the Apoſtles left euery man to his owne will.*

k Theod.epit. diuin.decret. c. vlr. Niceph.l. 12.c.14.

* Laxus ac liber modus abſtinendi ponitur cũctis, neq; nos ſeuerus terror impellit, ſua quemque cogit Velle poteſtas. Prud. Cathem. hym.8.

l Comment.in Act.c.13. quem refert Cathar. aduer. Caiet. p.262.

m Euſeb. hiſt.l. 5 c.26. Niceph. l.4 c.39.

n πέντε ἡμερῶν νηστεύειν παρεκελεύσατο. hom.2.de ieiun. p 135.

o Hiſt.l.5.c.22.

p Spiridion

p Spiridion the Biſhop of Cyprus, though he kept Lent, yet was it *but vpon certaine dayes that he faſted*; and when a ſtranger came to him vpon one of thoſe ſame dayes, he ſet *ſwines fleſh before him*, and eat thereof with him. Yea q they kept a Lent before the feaſt of Chriſts natiuity alſo, which we do not. And touching Saterdayes, r ſome vtterly condemned faſting that day, yet s others obſerued it. And t Epiphanius thought it an Apoſtolicall tradition to faſt Wedneſdaies and Fridaies, excepting thoſe betweene Eaſter and Whitſontide, which yet the Church of Rome obſerueth not. And as for Ember dayes and Saints euens, we find no vſe of them for faſting, till of late times. And touching this whole queſtion of faſting daies, let it be marked what * Saint Auguſtine writeth to a friend of his: *If* (ſaith he) *you aske my opinion concerning this matter, I find in the writings of the Euangeliſts and Apoſtles, and all the new Teſtament, that we are commanded to faſt; but what dayes we muſt faſt, and what dayes we muſt not, I find it not determined by any commandement of Chriſt or his Apoſtles.* So that if we be faulty becauſe we faſt not after the Romiſh manner, then themſelues are likewiſe faulty becauſe they faſt not after the Primitiue manner; there being no greater reaſon why they ſhould condemne vs for neglecting their faſts, then why we ſhould condemne them for neglecting the faſts of the ancient Church; nor any cauſe why our liberty, in the vſe of meates and daies, ſhould be taken in worſe part now, then the ſame liberty vſed of old in the Primitiue Church, when theſe things depended vpon the will of him that faſted.

p ἐκέλευεν εἰς μίαν τὴν ἡμέραν γίνεσθαι, ἅπερ τὰς ἐν μέσῳ διαμέρας. Sozom. l. 1. c. 11.

q Curopalat. de offic. p. 118. & ibi Pacius annot. p. 322. græc.

r Ignat. ep. ad Philip. Sext. Syn. in Trull. c. 55.

s Aug. ep. 86.

t Hæreſ. 75.

* Ep. 86. ad Caſulan. paulò ante finem.

5 And poſſible our accuſers breake faſting dayes in the ſame manner that we do. For firſt, *they eate as often and as good* as we do, when they faſt. Next, they haue *diſpenſations* u which exempt them from faſting, ſo commonly and of courſe, that any man may ſee the Pope defined faſting by meates and daies, for no other cauſe but to vent his pardons. Thirdly, they haue *collations*, which they hold by preſcription, that are equall to ſet feaſts. For in Spaine, on the euen of the Natiuity for example, they haue a bountiful ſupper, exceeding the meaſure of faſting, made of fruites, conſerues, marchpanes, and ſuch like, x which they

u Diſpenſatiei. iuniũ non frangunt. Llam. metho. pag. 395.

x Llam. vbi ſup. pag. 393.

they thinke is lawfull, *though it hold not the nature of faſting.* Fourthly, they haue *cuſtomes*, allowing them on faſting dayes, to do as much as we do. [y] For in diuers places of Spaine and Caſtile they vſe egs, cheeſe, butter, yea the lard of ſwines fleſh. And generally on ſaterdaies they eate the inwards of any beaſt, with the head and feet; yea *any part of a ſwine, the buttocke excepted.* Might it pleaſe the Papiſts now, either to giue vs leaue to do what they do themſelues, or elſe to inuite vs to their table on faſting dayes, ſeeing they bind vs out from feaſting at home? This is that which [z] a Biſhop noted in them long ago, and is worth the marking: *They vndertake ſtrict profeſſions, and ſhew vs difficult things, and being more familiarly fauourable to themſelues, when it comes to performance, they do things gentle and poſſible.*

y Paluden. 4 d.15.q.4.art 4. concl.2.Ouand. Mogoll.4 d.16. prop.52 Llam. vbi ſupra, pag. 395.

z Ioan.Sarisb. Policrat.l 7.c.2.

Digreſſion 33. *Concerning Auricular confeſſion or ſhrift to a Prieſt; ſhewing that it is not neceſſary for the remiſſion of ſinne: and how it is an occaſion rather then a remedie of ſinne oftentimes.*

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6 Touching the caſting away of *Shrift*, we are not to be condemned, vnleſſe our accuſers can name ſome place of Scripture where Chriſt or his Apoſtles hath bound vs to it; which they cannot do. For their owne Canon law [a] ſaith, *It was taken vp onely by a certaine tradition of the Church, and not by any authoritie of the old or new Teſtament.* And though the new Ieſuites and Papiſts begin of late with great paſſion to denie this, affirming that Chriſt ordained it in the 20. of Iohn, yet that is no matter; for neceſſity and ſhame hath driuen them to ſay ſo, and their predeceſſors as learned as they, haue writ the contrary. For Panormitan [b] ſaith, *That opinion of the Canon law, greatly pleaſeth him, becauſe he findes no manifeſt authoritie that euer God or Chriſt commaunded vs to confeſſe our ſinnes to a Prieſt.* And Pereſius a Biſhop of the Trent Councell [c] ſaith, *The cleare and plaine manner of this ordinance, both in reſpect of the ſubſtance and circumſtance, appeareth onely by a tradition.* And about ſix ſcore yeares ſince, [d] Petrus Oxomenſis, the Diuinitie reader at Salmanca, publickly taught, as I ſay, that *it had the* be-

a De pœnit.d 5 in pœnitentia, Gloſſ.

b Super.5.de pœnit.& remiſ. c.Omnes vtriuſque.

c De tradit.par. 3.conſid.3.

d Carranz. in Sixto. 4.Ouand. 4.d.16.pro.2.

beginning from a positiue law of the Church, and not from the law of God. Who though he was made to recant this, yet [e] Bonauenture, whom the Church of Rome honours for a Saint, was of his mind long before, and [f] Medina, with others at this day hold it. Wherby [g] their rashnes appeareth, that say, our Sauiour appointed it so euidently in the Gospell; and their misery, that are perswaded by such saying to beleeue it. Yea [h] Rhenanus and [i] Erasmus, as learned Papists as euer were, affirme, that *neither Christ ordained it, nor the ancient Church vsed it*: which is the truth. For when it began in some sort to creepe in, [k] *Nectarius the Bishop of Constantinople put it downe in his Church, and all the Bishops of the East did the like in theirs*: which the Papists know well enough, and [l] acknowledge, [m] railing vpon Nectarius for so doing: which is a signe that the Protestants reiecting shrift, breake no commandement of God, but follow the example of the Primitiue Church that refused it. The which is further proued by the preaching of Chrysostome, [n] saying, *This is wonderfull in God, that he not onely forgiues vs our sinnes, but neither doth he disclose them or make them knowne, neither doth he enforce vs to come forth and tell them; he requires no more but that we speake to him alone, & to him alone confesse our faults*, This the godly Bishops would not haue done and taught, if the confession had bene receiued in their time as necessary, or if Christ had cõmanded it, or if it had bene so soueraigne a remedy against sin.

7 And touching the necessity of confession in Lent, afore they receiue the Sacrament, [o] the lernedst Papists that euer were acknowledge, it is a custome *but newly brought vp*, though [p] we be called *leud preachers, most wickedly deceiuing the people*, because we say so. But marke what Caietan [q] writeth, and then iudge what such cause there is why we should thus be censured: *There appeareth no positiue law enioyning shrift before the receipt of the Communion: the law of God hath no such precept, but the contrarie is insinuated, where the Apostle saith, Let a man try himselfe. Wherefore out of this document of the Apostle, it seemeth vnto me that he which is contrite for his sinne, and receiueth the Communion with-*

e 4.d.17.pag. 157. post Alexand.part.4. q. 76.m.3.art.2.p. 298.quos refert Fran.Ouand. vbi supra.

f Refert Henri. sum.pag.206. edit.Salamant.

g Rhem.annot. Ioh.20.23. Hopk.Memor. of Christian. 225.§.2.

h Annot.ad Tertul de pœnit.

i Annot. ad Hier.de obitu Fabiol.

k Socr.l.5.c.19. Sozo l.7 c.16. Tripart. histo l. 9.c.35 Niceph. lib.12 c.28.

l Waldē.tom.2 de Sacr. c.141. Dom à Soto.4. d.18.q.1.Henri. sum.pag 325.

m Impudentissimum illud Nectarij factum. Andrad.orth. expl. pag.663. Nectariũ à Nouatianis seductũ fuisse oportet affirmare. Nec eudæmonem illum (qui Nectario suasit) quin potiùs cacodæmonem credendum est. Baron tom.1. an.56 nu.28. & Henriq. vbi supra.

n Hom.22.ad pop.Antioch.

o Sum. Armil. verbo communio.nu.18.Caiet. super.1 Cor.11.Panorm de celebrat.missarum. c. De homine. p. Hopk. memor. tract. of confess. p.255.

q In 3. Tho.q.80. art 4.

our ſhrift, ſinneth not mortally, though he haue a confeſſor at hand. The reaſon mouing me thus to thinke, is, becauſe it is plaine, that a man hauing contrition for his mortall ſinne not confeſſed, and ſo receiuing, doth that which is not ſinne of it owne kinde.—Yea to receiue the other Sacraments alſo with contrition onely, ſeemeth no where to be forbidden. And that which is not confirmed by the authoritie of the Fathers, muſt not by a ſuperſtitious nouelty be commanded. The Papiſts therefore extolling ſhrift ſo faſt, talke out of their ignorance, nor remembring that we know how baſely they thinke of it themſelues.

8 For they not onely know it to be, as I haue ſaid, a later tradition and cuſtome without commandement, expulſed ſometimes out of the Primitiue Church, but they think in their conſcience, it is not neceſſary; yea[r] ſome of them write it expreſly, that *ſeeing iuſtification is the infuſion of grace, whereupon ſinne is remitted, it followes, that confeſſion is not neceſſary, either for the obtaining pardon of our ſinne, or for our iuſtification. For according to the true order of things, confeſſion in time followeth contrition: and therefore ſeeing contrition it ſelfe is not without iuſtification, the ſaid iuſtification may be and is without confeſſion.* And this opinion followeth inuitably of that they hold. For Caietan[s] ſaith, *A man contrite or ſorrowfull for his ſinne, ſtandeth cleane in the iudgement of God, and is a formed member of the militant Church.* And this contrition as it goes before confeſſion, ſo may it be without it. And[t] the Maiſter of Sentences, and[u] diuers others with him, holding, that *the Prieſt hath no power to forgiue ſinne, or to worke any ſpirituall effect by vertue of the keyes,* were as good ſay, confeſſion is not neceſſary. For why ſhould it ſo be, when being done, the Prieſt can giue the penitent no ſpirituall grace thereby, nor abſolue him otherwiſe then *by declaring him to be abſolued?*

9 And let no man ſay, this ſhrift is knowne to be ſo ſoueraigne a medicine againſt ſinne; for we make account that Ieſus Chriſt and his Apoſtles were as careſull to preſerue men from ſinne as the Pope is, and yet they neuer preſcribed this medicine. And when Nectarius thruſt it out of Conſtantinople, he found the contrary by[x] a ſhamefull experience, & therefore

r Mich. Bonon. expoſ. in Pla 29 pag. 259. edit. Venet. an. 1603. De pœnit. d. 1. vtrum ſola gl. § Sunt.

s 3. Tho. q 80. art. 4.

t L. 4 d. 18.

u Refert. Fr. Victor. relect. 1. ſect. 3. p. 13.

x *The rape of a gentlewoman.* ἐπαισχύντως παρ' αὐτῆς ἔπαθε πολλά.

fore put it away to preuent wickednes. And they that feare not to commit ſinne in the preſence of God that ſeeth all men, will as little bluſh to confeſſe it after their maner to a Prieſt, whom they may deceiue; and he that regardeth not the law of God, will care as litle for the Prieſts abſolution; the feare of God & awe of his truth being of more force to bridle our nature then the policie of man. And the Ieſuites ſpeech, *It is knowne to be ſo ſoueraigne*, is but folly; and therefore he may keepe it to himſelfe, or vtter it to thoſe that know nothing but what he tels them. For more is knowne by his ſhrift, then I may be allowed to ſpeake, though his owne Doctors allow me to ſpeake ſomewhat, who knew as much of ſhrift as he doth, and yet all men think our Engliſh ſhriuers know ſomething too. [y] Biel allowes me to ſay, *It is an vſuall thing for them to turne their confeſſion into curioſities and bablings, mingling profane talke concerning vile things.* [z] Another writes, that *hypocrites will neuer confeſſe truly, but either cloake or diſſemble, to defend their ſinnes: yea religious men themſelues, in nothing ſinne ſo much as in diſſembling confeſſions. For ſeldome or ſcarce at all doe they confeſſe otherwiſe then in generall termes, naming no great ſinne. What they ſay one day, that they ſay the next, as if euery day they ſinned alike.* This is the vertue of ſhrift by their owne confeſſion: and yet it is nothing to that which is knowne. For the ſame author [a] addeth, that *it was an ordinary practiſe for the Prieſts to commit execrable villanie with the women at ſhrift*, [b] as if they were the ſonnes of Eli, *rauiſhing wiues, and deflouring maides in the Church, and committing Sodomie with yong men*, with other ſtuffe [d] worſe then this, that *the Church was made a ſtewes*: that I ſay nothing touching [e] the *queſtions and reſolutions* paſſing betweene the Prieſt and his penitents, concerning caſes ſcarce beſeeming the chaire of penance, ſaue that the Prieſt taking ſtate vpon him when he heareth confeſſions, and ſitting in his maieſtie *like a iudge of China* (for [f] ſo they claime it) *in his chaire*, [g] which ſometime alſo is *gilt with gold*, receiuing *ſuch as come to confeſſion kneeling on their bare knees*, muſt be preſumed not to erre in any thing he doth, becauſe [h] they hold, that *as of maidenhead ſo of prieſthood no man may iudge*: which rude conceit preuailing with the ignorant ſe-

y In Can. lect. 77.

z Aluar. Pelag. de planct. eccl. l. 2. art. 78. pag. 255.

a Art. 27. p. 11.
b 1. Sam. 2. 22.
c Art. 3. pag. 83.
d Art. 2. & 73. & 83.
e Ouand. 4. d. 34 pro. 5. corol. 3. Iacob. de Graff deciſ. tom. 1. l. 1. cap. 25. nu. 12. Llam. method. part. 3. c. 8. §. 10. & inde.
f Llam. part. 2. cap. 6.
g Nudis genibus terra defixis proſtratos audiui, cũ iuxta ſellam meam quæ deaurata erat, eſſet puluinar ſericũ. ib.
h Staphyl. & Staplet. apolog. part. 1.

duced people, is it that continued the reputation of ſhrift, and nothing elſe. But marke againe what Cornelius Agrippa, one of their owne ſide, hath [i] left written, to iuſtifie that I haue ſaid, if the Ieſuite or his fauorers kicke at it: *I could* (ſaith he) *by many examples, freſh in memorie, ſhew how fit this ſhrift is for bawdry: for Prieſts, Monkes and Nunnes haue this ſpeciall prerogatiue, that vnder pretence of religion they may go vp and downe when and whither they will; and vnder colour of confeſſion, talke with any woman, whom they oftentimes entertaine but homely. Cloſely they go to the ſtewes, rauiſh virgins and widowes; yea many times which my ſelfe haue ſeene and knowne, runne away with mens wiues, and carrie them to their fellowes; and hereby, whoſe ſoules they ſhould gaine to God, their bodies they ſacrifice to the diuell.* If the Proteſtants had bene the authors of theſe reports, the ſhrift maintainers might with ſome colour haue replied, that we deuiſed them in hatred of ſhrift; but ſeeing they that deliuer them are zealous Papiſts, and would ſay nothing to the diſgrace of their owne Church, but what was too apparent and could not be couered, we may with reaſon beleeue them, and reioyce in the wiſedome of God, whoſe iudgement is iuſt, to giue ouer idolaters and their inuentions, to be taken in their owne works, that euery child might ſee their madneſſe, and [k] *caſt their owne filth in their faces.* And I thinke moſt men that are acquainted with the haunts of our Seminary ſhriuers this day in our countrey, beleeue their ſhrift to be a medicine of the ſame boxe, whereof I hope I may ſpeake in Chaucers words, to end this point of Popiſh ſhrift, who liuing in a ſhriuing time, thus [l] wrote how the Frier applied his medicine.

i De vanit. c. 64.

k Mal. 2. 3.

l *Prolog. in the deſcription of the Frier.*

Full ſweetly heard he confeſſion,
And pleaſant was his abſolution:
He was an eaſie man to giue penance,
There as he wiſt to haue a good pittance.
For vnto a poore order for to giue,
Is ſigne that a man is well yſhriue.
For many a man is ſo hard of hart,
That he may not weepe though him ſmart.
Therefore inſtead of weeping and of praiers,

Men

Men mote giue siluer to the poore Friers.

This answer being made to Popish shrift, for the remouing of the generall, absolute, and perpetuall necessitie thereof, which the Papists vrge: we are to adde concerning this point * the doctrine of our Church, which doth not deny or take away the free and godly vse of confession, but teacheth that it is very profitable when it is discreetly done vpon iust occasion, and a godly, learned and trusty minister may be had for the searching of the wounds of sinfull soules, and applying of fit counsell and comfort to distressed consciences; and therfore our Church exhorteth, when any cannot so well by himselfe apply the meanes prescribed in the word, to himselfe for the quieting of his conscience, but requires further counsell or comfort therein, then to resort to some discreet and learned minister of Gods word, and to open his griefe, that he may receiue such ghostly counsell, aduice and comfort, as his conscience may be relieued, and that by the ministerie of Gods word he may receiue comfort and the benefit of absolution, to the quieting of his conscience and auoiding of all scruple and doubtfulnesse, as it is in the second exhortation before the communion. For which purpose also a forme of absolution is prescribed in the visitation of the sicke, to be vsed after speciall confession, in sickenesse as well of mind as of bodie: Our Lord Iesus Christ who hath left power to his Church to absolue all sinners which truly repent and beleeue in him, &c.

* See Acta colloqu Ratisbon. an. 46 p 373. & inde Melanct. epist. ad quendam amicum de dissent. eccl. & loc. theol. de Pœnitent. §. Estne enumeratio Confess. fid. exhibita Imp. Caro. V. August Vindelic. an. 1530. tit. de cõfess. in fine, & in apol. eiusdẽ confess. cap. de Pœniten. circa princip. Casp. Hedio ep. ad Vlrich. dat. Argentin. 28. Aug. 1534. Zanch. in ep. Ioh. c. 1. loc. de peccatorum remiss. nu 5. §. Medium per. quod. & compend. doctrin. Christ. loc. 10. Iun. oper. tom. 1. pag. 1686. n. 10. D. Fulk. ans. to Rhem. vpon Ioh. 20. nu. 5. Polan. Thes. de confess. peccat. nu. 17.

Digression 34. *Concerning the necessity or requisite condition of good workes for our saluation: shewing that the Protestants hold it.*

11 The third point of our doctrine charged as tending to libertie, is the article of good workes, wherein the Iesuite accuseth vs two waies: first, that we hold, *they are not necessary to saluation*: next, that we denie their *merit*. This latter accusation we confesse, but denie the former, and say, themselues know it to be false, not onely by our preaching and writings, wherein

the learned of our Church vrge men to a godly life,[m] defending the verity of this propoſition, that *good works are neceſſary to ſaluation*: but alſo by the cleare confeſſion of their own ſide,[n] who going about to faſten it vpon vs, that we ſhould hold againſt the neceſſity of good workes, yet acknowledge it is rather *a conſequence of our doctrine, and our ſecret meaning*, then our manner of ſpeech or teaching. Wherein they ſhew their deſire of contention, and vnconſcionable miſleading the people, when they will not ſuffer vs to expound our owne doctrine, nor giue vs leaue to declare our owne faith, but[o] as the Iewes did Chriſt and his Goſpell, ſlander our doctrine with that which themſelues know is far from it. For how can they ſay, we hold good works not neceſſary, when they ſee well enough and acknowledge our doctrine is, that[p] *man is iuſtified by the grace of God not imputing our ſinnes vnto vs, which grace, faith apprehendeth by beleeuing*: [q] *and this faith is liuing, and worketh by charitie; without which faith and true repentance, no man can be ſaued; ſo excluding not the neceſſity, but onely the merite of our workes?* Yea Bellarmine[r] ſaith expreſly, that *Melancthon, Brentius, Kemnitius, Caluin and Luther teach, that good workes muſt be done, and ſhew them to be neceſſary in ſome ſort, in that they affirme it is no true faith, vnleſſe it bring foorth good workes, and be accompanied with charity.* Wherein he hath truly reported that we teach, and by reporting it, ſhewed the wilfulneſſe of his owne ſide in giuing it out, againſt their owne knowledge, that we deny the neceſſity of a good life. The point we deny is this, that our own righteouſneſſe is the thing that muſt anſwer the law of God, or by way of merite, procure acceptation with God to eternall life, or make vs righteous in his preſence. For God of his iuſtice requires that euery man, afore he be ſaued or admitted into the ſtate of his children to enioy his fauour and friendſhip, bring a full ſatisfaction and righteouſneſſe or iuſtice of workes anſwerable to the law: the which iuſtice, ſay we, is not the righteouſneſſe that we do, but the perfect obedience of Chriſt imputed to vs, and made ours by faith; our owne works being onely the fruite of this faith, and a requiſite condition of our ſaluation, as the way to walke in, and no otherwiſe; which way whoſoeuer findeth

m Melanth. corp. doctrin. Chr. in repetit. cõfeſſ. Kemnit. loc. c. de operibus renat. q 6. Caluin. Inſt. l 3 c. 16. §. 1. Polan. theſ. de bonis operibus. nu. 14

n Bellar. de iuſtificat. l 4. c. 1.

o Mat. 5. 17. Rom. 3. 31.

p Bell. de Iuſtif. l. 1. c. 12. §. Itaque.

q Idem. l. 3. c 6. Stapl. de Iuſtif. l. 9. c. 7.

r Bellar. de Iuſtif. l. 4 c. 1. §. Ac primum, & Stapl. de Iu. p. 334. Proteſtantes ipſi, quamuis à formali noſtra iuſtitia, ſanctificatione & nouam obedientiã diſtinguant, vt non ſit pars eius eſſentialis; adeſſe tamen eam certò & infallibiter volunt omnibus Dei filijs, tanquam indiuiduam fidei iuſtificantis comitẽ & propriam filiorum Dei notam.

findeth not, or hauing found it, walketh not, ſhall neuer be ſaued, becauſe God ſaueth none but by iuſtification and ſanctification both. The former is to acquit vs from the condemnation of the law; and it is by the bloud and obedience of Chriſt; the latter is to conforme vs to the Goſpell, and to go the way that leades to God; and it is by our owne inherent holineſſe. Both theſe muſt therefore of neceſſity be done: the obedience of Chriſt to iuſtifie vs, and our owne works to go the way whither our iuſtification calles vs; whereupon it followes, they neither iuſtifie, nor ſatisfie, nor merite before God, nor anſwer the righteouſneſſe of his law; and yet are abſolutely neceſſary to all of ripe yeares, as the fruites of faith, and markes of the way that leadeth to heauen. And euen as the king freely beſtowing a place in the Court vpon his ſubiect, this his free gift binds him ouer to come to the Court to receiue it, and hauing ſo done, to diſcharge the place with all diligence and attendance: and yet the ſubiect cannot ſay, that either his going the way, or attendance procured the place, but onely the kings free gift put him into it. And if this mans friend ſometime tell him, you muſt go to the Court to do your attendance, though when you haue done all you can, your ſo doing is not worthy the kings fauour he hath ſhewed you; he doth not thereby perſwade him to neglect his iourney and ſeruice, but rather the contrary, that the kings gift calling him to the place implies both. So is it in our ſanctification, which is the way that leades to the kingdome that God hath freely giuen vs, and the dutie which that gift calleth vs to; and therefore neceſſary *in it owne kind and order, and no otherwiſe.* Which the Proteſtants holding do not teach therby that men ſhould neglect good works, but the contrary: they onely thinke them not neceſſary or requiſite to *our iuſtification for the ſatisfaction of the law*, becauſe herein nothing concurreth with the merit of Chriſt, nor can do: as many learned Papiſts themſelues confeſſe, and the ordinary ſort of people, that now miſconceiue our doctrine in this point, when they vnderſtand it, as I haue laid it downe, will not denie.

Digreſ-

Digreſſion 35. *Touching the merit of our workes: and what is to be holden thereof.*

12 Next, the Ieſuite accuſeth our doctrine of good works, becauſe it denies the *Merite* thereof. For anſwer whereunto, we beleeue aſſuredly our good workes ſhall be rewarded both in this life, and in the life to come, yea farre beyond that which they are worth: onely we deny their *Merit*; that is to ſay, we thinke this reward is not giuen for the merit or deſert of the worke, but of the meere grace and mercie of God for the merits of Chriſt. Wherein we haue not onely the Scripture, and ancient Doctors, but the moſt skilfull and learned Papiſts that euer liued on our ſide: [t] the law ſaying, the reward is *of mercie*, and [u] the Goſpell telling vs, *The ſufferings of this life are not worthy of the glorie in the life to come.*

t Exod. 20 6.
u Rom. 8. 18.

13 That which the Papiſts meane by merit is this, which I ſet downe in their owne words, and let the reader iudge whether the Proteſtants haue not reaſon to refuſe it. Andradius [x] ſaith, *The heauenly bleſſedneſſe, which the Scripture calls the reward of the iuſt, is not giuen them of God gratis and freely, but is due to their workes: —— yea God hath ſet forth heauen to ſale for our workes.* The Deane of Louan [y] ſaith, *Farre be it from vs that the righteous ſhould looke for eternall life, as a poore man doth for his almes, for it is much more honour for them as victors and triumphers to poſſeſſe it, as the garland which by their labour they haue deſerued.* Bayus [z] ſaith, *That although the reſtauration of mankinde be aſcribed to the merits of Chriſt, yet it is not for Chriſts merites that our workes are rewarded with eternall life: neither doth God, when he giues the reward, looke towards Chriſts death, but onely to the firſt inſtitution of mankinde, wherein by the law of nature it was appointed, that in the iuſt iudgement of God, obedience ſhould be rewarded with life, as diſobedience is with death.* Suarez [a] ſaith, *A ſupernaturall worke proceeding from grace, within it ſelfe, and of it owne nature, hath a proportion and condignitie with the reward, and a ſufficient value to be worth the ſame. The reward therefore is not giuen for Chriſts merit. —— The merit of Chriſt*

x Orth. expl. l. 6.
y Expl. Artic. Louan. tom. 2. art. 9.
z De merit. operum. l. 1. c. 9.
a Tom. 1. in. Tho. 3. d. 41. ſect 3. § Secundo. & oportet.

cannot

cannot be made our merite, therefore neither can our merits haue the power of meriting from Christs merits, or any more worthinesse then they be ordained to haue of themselues.—— It must not be denied but our merites are true merites, so that the workes of the godly proceeding from grace, haue of themselues an inward worthinesse, and are proportionable to the reward, in the same manner as if we conceiued a man to be iust, and worke well, without the merits of Christ, as many thinke of the Angels, and of man in the state of innocencie. Thus the merites which the Protestants denie, are not the reward of good workes, but that inward condignity which our aduersaries place in them, whereby they thinke God is bound to reward them, yea without any respect to the death or merits of Christ. This we hold a detestable opinion, because it abrogateth the Gospell, and sets afoote the couenant of workes.

14 Beggers asking for almes shew their wounds, but Papists will haue vs shew our merits, and not aske heauen as an almes for Christs sake, but challenge it as due for our workes sake: but what saith one? [b] *He that doth good, seeking reward thereby, serues not God, but his owne will.* Origen [c] saith, *I can hardly beleeue there is any worke that may require the reward of debt.* Austin [d] writeth, *We must vnderstand that God bringeth vs to eternall life, not for our merits, but for his owne mercie.* And Bernard, [e] *That the merites of men are not such, that eternall life should be due to them of right, or that God should offer men iniurie if he did not therefore bestow it.* [f] *The mercie of God is my merite.* [g] *The things which we call our merits, are the nurces of our hope, the prouocations of loue, the signes of our election, the forerunners of our future happinesse, the way to the kingdome, not the cause why we reigne.* And Gregory himselfe, who was a B. of Rome, [h] saith, *It is one thing for God to reward men according to their workes, and another thing to giue the reward for the workes themselues. When the Scripture saith, According to our workes, the qualitie of our workes is vnderstood, that the reward shall be his* WHOSE *the works are: for vnto that blessed life, wherein we liue with God, can no labour be compared, no worke likened, seeing the Apostle saith, The sufferings of this life are not worthie of the glorie of the world to come.*

b Marc. herem. de his qui putant se ex oper. iustif.
c Ad Rom. l. 4. c. 4
d De gr. & lib. arb. c. 9.
e De Annunc. serm. 1.
f In Cant. ser. 61.
g De grat. & lib. arbit.
h Super Psal 7. pœnit.

This

This that these Fathers haue said, is it we also say for our selues and answer our accusers. Now I know well enough a wittie Romanist, deuoted to contention, can inuent some fine distinction to make these men speake good Romane Catholicke, whatsoeuer they meant: let him do vs the like fauour, making the same distinction for vs that he will do for Austin, Bernard, or Gregorie, and we shall be as good Catholickes as they.

15 Moreouer, it is diligently to be obserued, that howsoeuer our aduersaries contend for their merites, yet the learnedst and most iudicious among them disauow them, teaching people at their way-gate to renounce them: and holding that which I haue said, to be the sounder doctrine: so did Anselme the Bishop of Canterbury, 500 yeares since, teach the people to die in this faith, [i] confessing, *Lord, I set the death of Christ betweene me and my bad merits, and I offer his merits for mine owne merits which I should haue, but haue not: and betweene me and thine anger, I interpose the death of my Lord Iesu.* So also [k] saith Stella: *God my Protector looke not vpon me, but first looke vpon thy onely Sonne, and place betweene me and thee him thy Sonne, his crosse, his bloud, his passion, his merits: that so thy iustice passing through his bloud and merits, when it comes at the last to me, it may be gentle and full of mercy.* Waldensis [l] saith, *He is to be reputed the sounder Diuine, and the better Catholicke, and more agreeable to the Scripture, that simply denieth such merit, confessing that simply no man merites the kingdome of heauen, but obtaines it by the grace and free will of God that giues it.* Bellarmine [m] saith, that *by reason of the vncertaintie of a mans owne righteousnesse, and for feare of vaine glorie, it is* THE SAFEST WAY *to repose our whole confidence in the* SOLE MERCIE *and goodnesse of God.* And he giues the reason, because *no man, without reuelation, can be sure he hath true merits, or that he shall perseuere therein; and nothing is easier then to be tempted with the pride of his owne good workes.* Pighius [n] saith, *We are made righteous* NOT BY OVR OWNE RIGHTEOVSNES, BVT BY THE RIGHTEOVSNES OF GOD IN CHRIST, *who putteth his owne iustice betweene his Fathers iudgement and our iniustice, vnder the which as vnder a shield, he protecteth vs from the diuine wrath which we haue*

i Refert Hos. confess. Petri. con. 73.

k In Luc. c. 7.

l Sacramental. tit. 1. c. 7. p. 0. idem Erasm. declarat. ad Cens. Paris. p. 157.

m De iustificat. l. 5. c. 7. §. Sit tertia.

n Controu. 2. Ratisbo.

haue deserued. Ferus [o] saith, *The parable of him that hired labourers into his vineyard, teacheth that whatsoeuer God giueth vs, is of* GRACE, *not of debt; for all our righteousnesse is as a cloth polluted: yea the very sufferings of this life are vnworthie of future glorie. If therefore thou desirest to hold the grace and fauour of God,* MAKE NO MENTION OF THY MERITS. And let all such as contend with vs about this point, assure themselues their owne schooles were of our mind herein till of late. Gregorius Ariminensis [p] defendeth at large, that *no worke done by man, though coming from the greatest charitie,* MERITS OF CONDIGNITIE *either eternall life, or any other reward either eternall or temporall; because euery such worke is the gift of God.* And against that conceit which saith, there is an inward worthinesse in the nature of our workes, deseruing the reward, which worthines is commonly called the merit of condignity, he disputeth, that *the reward is simply due to* NO WORKES, NOR OF THEIR NATVRE, *but onely through the free appointment of God, who out of the abundance of* HIS MERCIE *hath ordained to reward such workes with eternall life.* But Durand is so plaine, that the merit-mongers are faine to disclaime him. He [q] saith, *There is* NO MERITE OF CONDIGNITIE *betweene man and God, but onely betweene man and man; the said merit being strictly taken* (as the Papists now do) *to import* * *a voluntarie action whereto the reward is due of iustice, so that if it be not giuen, there is no wrong offered.*—— *And whatsoeuer we receiue of God, whether it be grace or glory, whether temporall or spirituall good, whatsoeuer good worke we haue before done for it, yet we receiue the same* * RATHER OF GODS LIBERALITY, THEN OF THE DEBT OF THE WORK.—— *And forasmuch as no mans free gift can bind him to giue more, but he that receiues more is the more bound to him that giues it; therefore hence it followes, that by the good habits and deeds which God hath enabled vs to do,* HE IS NOT BOVND BY THE DEBT OF HIS IVSTICE *to giue vs more, that he should* (as the Papists now say) *be vniust if he gaue it not, but we rather are bound to him: and it is* RASHNES, YEA BLASPHEMY, *to thinke or say the contrary,* as [r] the Rhemists do. Then he concludeth, that *if God giue any reward to our well doings, this is* (as the Protestants

[o] L. 3. comment. in Mat. c. 20.

[p] 1. d. 17. q. 1. art. 2. p. 89. Nedum vitæ eternæ, sed nec alicuius alterius præmij—— est de condigno meritorius.

[q] 2. d. 27. q. 2. p. 200.

* Actio voluntaria propter quã alicui debetur merces ex iustitia.

* Potiùs & principaliùs accipimus ex liberalitate Dei quàm reddatur ex debito operis.

[r] Vpon Heb. 6. 10.

stants speake) NOT THAT HE IS A DEBTER TO THE WORKES, BVT OF HIS OWNE LIBERALITY. Marke the argument he vseth against merits, and then iudge freely whether it can be answered. No man hauing freely bestowed a gift vpon another, is bound by the good vse of the said gift to bestow more; but he that receiueth it is rather bound to him that giueth it. But all the workes of grace whatsoeuer, though neuer so well vsed, are freely bestowed vpon vs by God: therefore God is not bound by the good vse thereof to bestow more. And so consequently man is bound rather to God, and all his reward is of mercie, not of condignity.

f Scot. 4.d.14.q. 2. Ipse Scotus assignat quoddam meritum congrui quod ipse vocat attritionem, ex puris naturalibus, quæ est ratio aliqua remissionis peccatorum & iustificationis. Dom. Bannes. part. 1. q. 23. art. 5. p. 496. Tho 1.2.q. 114 art. 3 & 6. & in 2. sent. d. 27. q. 3. Et ibi cæteri scholastici.

16 Besides, all Papists are not of one minde concerning these merits, that men may see they talke against the Protestants abroad, that which they are not agreed of among themselues at home; which is more then ridiculous. For [f] some hold, that *a man doing what he is able by the power of his freewill, before his conuersion, omitting nothing that tendeth to the obtaining Gods fauour, merits hereby of congruitie, that God of his goodnesse, which bindes himselfe to accept euerie one that turneth himselfe to him, should prepare him to further grace:* but [t] othersome reiect this kind of merit, and accuse it *of heresie*: that we might know what stuffe is harboured now and then in the Popes schooles. And touching the merite of condignitie, you heare what is commonly said, [u] that *our workes of their verie nature deserue eternall life; the reward whereof is a thing equally and iustly answering to the time and weight of the worke, rather then a free gift, so that God should be vniust if he gaue it not*, yet [x] others, whom I alledged immediatly before, deny this, & Bellarmine himselfe, whether he were asleepe, or what extremitie he was driuen to I know not, but [y] he writes expresly, *To workes done by faith, and the helpe of God, we ascribe no such merite as hath the reward of iustice to answer them: but onely the merite of impetration, which the Schoolemen called the merite of congruity, not of condignity*: and yet I shewed before that Hosius saith, the merit of congruity is Pelagianisme. Againe [z] some say, *The merits of a mans workes proceed from the grace of God, and his vnion with Christ.* But [a] others say, *this is heresie*; and conclude, that *the dignity of the*

t Hos. conf. c. 73

u Rhem. annot. vpon 1. Cor. 3. 8 & Heb. 6. 10. Andrad. Orth. explic. l. 6.

x Ansel. Stella. Waldens. Bell. Pighius, Ferus. Ariminens. Durand.

y Indic. de lib. concord. mendac. 8.

z Tho 2. d. 27 art. 3. Hos. confes. c 73. Alex. Halens. par. 3. q 69. m. 5. art. 2. §. 1. Greg. Valent. Apol. miss. c. 5.

a Bayus de merit. oper. l. 2. c. 1. & 4 & 7.

person

person addeth nothing to the reason of meriting, and they may merite heauen that are not yet adopted to be the sonnes of God. [b] Some say, the merit is, not because the works haue any worthinesse in themselues, but *by reason God hath made a promise, and thereby bound himselfe to reward them*: but [c] others deny this, and thinke *they deserue the reward, though God hath made no promise at all.* Which the learned Papists thinke [d] the works of Adam in his innocency, and [e] Christ when he redeemed vs, did not; ascribing their merit to the couenant which God made to accept them. [f] A third sort say, they merit by vertue of the worke and promise both. [g] Some are of mind, that *both the grace of working, and the merite of the worke being done, flow both alike from the merite of Christ.* But [h] others say the contrary, how *it is for Christs sake indeed that God hath enabled vs to do the good worke; but when it is done, then the reward is giuen, not for Christ, but for the workes sake, without any respect of Christs death.* [i] The Iesuites say, many of them, that the promise of God made to accept our works, bindeth God to reward them: yea they haue *an inherent and intrinsecall worthinesse of their owne, deseruing reward, as Adams workes had in the state of innocencie* and [k] the Rhemists say, *They be meritorious, and the very cause of saluation so farre, that God should be vniust if he rendered not heauen for the same.* But [l] Durand saith, *It is rashnesse and blasphemie so to speake, the promise of God in the Scriptures no way binding him to giue the reward, but onely teaching, that he purposeth to giue eternall life to such as liue godly.* The like say [m] Alexander and [n] Ariminensis, two famous Schoolemen.

b Armachan. qq. Armen. l. 12. c. 21. Scot. 1. d. 17. q. 2. Vega de iustificat. q. 5. Occh m. 1. d. 17 q. 2.

c Andrad. Orth. expl. l. 6. Caie ā 1. 2. q 114 art. 3. Soto de Nat. & Grat. l 3. c. 7.

d Halens. par. 2. q. 96. m. 3. art 2.

e Scot. Almayn. Biel, Durand. Medina. quos refert Suar. tom. 1. p. 35.

f Bell. de iustif. l. 5. c. 17 Colter. Enchir. c. 7

g Hos. confess. Polon. c. 7. vbi etiam refert Albert. Bonauent. Gabr.

h Bayus de merit. operum, l. 1. c. 9.

i Suar. tom 1. d. 41. sect. 3.

k Vpon Hebr 6. 10.

l 2. d. 27. q 2. lit. d.

m Part. 2. q. 96. m 3. art. 2 par. 3. q. 69. m. 5. art. 2. §. 1.

n 1. d. 17. q. 1. art. 2.

17 By these vncertainties and oppositions of our accusers among themselues, it is easie to discerne, they haue more stomacke to striue against vs, then wit to conceale their owne disagreements, or power to reconcile their faith with the truth. The conclusion therefore shall be this, that the point of difference betweene vs and the Papists concerning merits, is, that WE BELEEVE THERE IS NO MERIT IN OVR WORKS AT ALL, AND THE PAPISTS CANNOT TELL WHAT TO BELEEVE.

Di-

Digreſſion 36. *Anſwering thoſe that accuſe the Proteſtants for holding that no man can keepe Gods commandements, and ſhewing what is to be holden concerning that matter.*

18 Firſt, that the malicious reports of our accuſers ſeduce no man, I will ſet downe what we, and what they ſay touching this mâtter, and the difference betweene vs: and then make triall whether it follow of that we ſay, *that men ſhould neglect good workes.* That which we hold is, that no man is able to do all that the law requireth, but in many things we ſinne all: the reaſon is, becauſe the commandement ties vs not onely to
o Mat. 22. 37. the outward worke, but o alſo to the perfection of inward loue; yea that we do both theſe, not by the help of the grace of the Goſpel, but of our ſelues, by the ſtrength of our owne will, for ſo much as the law was giuen before the Goſpell was reuealed, when man ſtood in pure nature; in either of which points whoſoeuer faileth, though neuer ſo little, he is a tranſgreſſour of the law. And though Ieſus Chriſt haue brought grace to the law, that is to ſay, by the reuelation of his Goſpell hath in ſome ſort altered it, yet that grace ſtandeth not in diminiſhing the commandements, or enabling vs here to keepe it without defect, but in abſoluing vs from the *rigour* of it, and working the *obedience of the Goſpell* in our hearts. The rigour of the law admitteth no righteouſneſſe but that which is abſolute and *perfect*, it offereth vs iuſtification and eternall life vpon no other *condition*, it adiudgeth euery man to hell for the *leaſt* ſinne, and condemneth all ſuch as faile in the *perfect* obedience: and this rigour ſtandeth in force toward all that are out of Chriſt: and though the grace of Chriſt haue deliuered his children from it, yet this deliuerance we ſee implieth not their exemption from ſinning, but onely ſuppoſeth three other things. Firſt, that the curſe of the law ſhall not be extended againſt thē, becauſe Chriſt hath ſuffered it. Next, that the power of it ſhall be abated in them, by reaſon the death of Chriſt hath mortified the luſt of the fleſh. Thirdly, that they are freed from the law thus armed with rigor, and admitted to the obedience of the Goſpell, which is a yoke lighter and eaſier. And we hold

that

that all the perfection of mans righteousnesse in this life standeth onely in bearing this yoke, the commandements whereof are three, and we thinke it not impossible to keepe them. The first is *repentance*, whereby we seeke that our sinnes may be pardoned, and we renewed by our daily mislike and hatred thereof; confessing them also to God, and craving more strength against them. The second is faith, beleeuing in Christ for the remission of our sinnes. The third is new obedience, consisting in the mortification of the flesh, and quickening of the spirit, that we may endeuour and presse our selues forward to do our vttermost in walking the way of all the morall law. And thus we say, the commandements may be kept, and no otherwise.

19 Our aduersaries that mislike vs herein, themselues hold the whole law to be both possible and easie to be kept by a iustified man. p They say, *Mans nature is so healed by grace, that thereby he hath a proper facultie giuen him to eschue all mortall sinne all his life long, and perfectly to fulfill the law.* Yea q that *he may of his abundant charitie do more then the commandements require, and so both merite for himselfe, and supererogate for others that want merites of their owne.* And though they seeme to except veniall sinnes, yet that is no matter: for r they thinke such are no sinnes, but a light matter, as it were a little dust that riseth vpon ones garment, without hurting or changing it, *repugnant neither to grace nor charitie, not turning a man from God, nor deseruing eternall punishment, nor breaking friendship with God, and therefore require neither penance, nor confession, nor repentance, but he that dieth therein may be saued.* The which being so, they had as good haue not excepted them at all: for what kind of sinne is that which neither offendeth God, nor offereth him iniury, nor deserueth his anger, nor is against charitie, nor requires any sorrow for it? Nay s some of them say expresly, *A man by the speciall grace of God may liue without it too, all the dayes of his life.* This is the thing that we mislike, and hearken to it; they which bragge of themselues that they sinne not, yet call others PVRITANS, the which name was therefore giuen the Nouatians, t *because they thought*

p Concil. Trid. sess.6.c.11.Bellar.de Iustif.l 4. c.10.Greg.Val. tom.2.pag.993.

q Rhem.1.Cor. 9.16.& 2.Cor.8 14.

r Henriq.sum. moral.l.4.c. 20. nu.5.Bellar.de amiss.gr.l.1.c.3. Biel.lect.7.in Can.

s Bonauent. Compend.theol.l.3.c.12. Valent.tom.2.pag. 838.

t Augus. de hæres.c.38. Isid. Orig.l.8.c.de hæres.Lindan. Panopl.l.4.c.64

they were pure from all ſinne, as the Papiſts do: it is reaſon they partake the name that communicate in the opinions, and none elſe.

20 This being the difference betweene vs, I am contented the Scriptures iudge, and Fathers ſay, who are in the wrong, and let the Reader giue eare how one of them greets this Ieſuite: [u] *Why doeſt thou fooliſhly glorie as if thou wert pure? why doeſt thou counterfet thy ſelfe to be void of ſinne? what doeſt thou renouncing the fellowſhip of nature?* [x] Iob ſaid, *If I waſh my ſelfe in ſnow water, and purge my hands moſt cleane, yet ſhalt thou plunge me in the pit, and mine owne clothes will make me filthy.* Saint Iames [y] ſaith, *In many things we ſinne all.* The Prophet [z] confeſſeth, *We are all vncleane, and all our righteouſneſſe is as a menſtruous cloth.* And [a] Salomon, *Who can ſay, I haue made my heart cleane, I am pure from my ſinne?* And of ſuch as our aduerſaries are, he [b] ſaith, *There is a generation pure in their owne conceit, and yet are not waſhed from their filthineſſe.* Saint Ambroſe [c] ſaith, *The commandements are ſuch, that it is vnpoſſible to keepe them.* And Saint Auſtin [d], *Wo be to our commendableſt life that we leade, if thou Lord, ſetting thy mercie aſide, ſhouldeſt examine it.* Beſide, the Papiſts cannot reconcile that which they ſay, with the reſt of their opinion. For the Rhemiſts grant, *Euery man, be he neuer ſo iuſt, yet becauſe he liueth not without veniall ſinnes, may truly and ought to ſay this prayer, Forgiue vs our treſpaſſes.* Wherein granting that the iuſteſt man is bound to ſay, *Forgiue vs*, they admit alſo that he keepeth not the law: elſe it were ſuperfluous to aske pardon where there is no ſinne, or where the ſinne is ſo ſmall, that it deſerueth no puniſhment. And they admit them to be directly *againſt the law*, as [f] other learned Papiſts alſo acknowledge they are, becauſe Gods iuſtice bindes no man to humble himſelfe that hath not offended his law: veniall ſinnes therefore being againſt the morall law, and binding vs to aske pardon for them, and no man liuing without them, it followes, that no man can keepe the law.

u Peluſiot.l.1. ep.100.
x Iob.9.30.
y Iac.3.2.
z Eſa.64.6.
a Pro.20.9.
b Preu.30.12.
c Comment. in Gal.3.
d Confeſſ.l.9. c.13.
e In Mat.6.12.
f Almain.moral.tract 3 c.20. Vega def.Trid. l.11.c.20.

21 And whereas it is obiected, that God would not bid man do that which is impoſſible, *foraſmuch as no man chuſeth*

that

that which cannot be done. * I answer, first, that men are iustly bidden do that which they cannot, because through the fall of Adam they haue depriued themselues of that strength whereby they might haue bene able. Secondly, they are reuoked to the law, not to be iustified by keeping it, but that it might be their schoole maister to Christ, to shew them their miserie, to driue them to faith, to direct their liues. And it is folly to thinke, that the proposition of the law could be for no other end but to binde men to keepe it: or if it were propounded for that end, yet that the children of God are not deliuered from it. Thus Saint Austin g answering the Pelagians, obiecting as the Papist doth: *The Pelagians thinke they haue spoken doughtily: when they say, God would neuer command what he knew vnpossible for man to do: as who should say, any bodie knew not so much? But therefore he commandeth things vnpossible, that he might know what to craue of him. For it is our faith, which by prayer obtaineth that which the law requireth.* And Bernard more fully, h saith, *Therein thou must yeeld vnto me, that the commandement neither hath bene fulfilled in this life by any man, nor can be. For who dareth arrogate to himselfe that which Saint Paul confesseth he could not comprehend? Neither was our Maister ignorant, how the weight of the law exceeded mans strength: yet he thought it profitable, thereby to giue them warning of their owne insufficiencie, that they might know to what righteousnesse they should bend as farre as they might. By commanding therefore things vnpossible, he made not men sinners, but* HVMBLED *them, that euerie mouth might be stopt, and the whole world made subiect to God, when no flesh shall be iustified in his sight by the workes of the law: for when we receiue the commandements, and* FEELE *our weakenesse, we* CRIE *to heauen.* So that Saint Austin and Bernard, we see, say as we do, the commandements are vnpossible to be kept, and yet for all that, they teach how men may labour therein with profit, and bring themselues to humility and the faith of Iesus Christ: which is the true vse of the law, that men seeing their infirmitie might seeke for the pardon of their sinnes at his hand, who is the end of the law for righteousnesse to all that beleeue. And the Papists teaching the contrary, haue filled themselues full of de-

* Nam fatentur doctores, quòd aliquis benè potest obligari ad impossibile propter eius culpam: & hoc quando obligatio præcedit illud impossibile Almain. moral. c. 1. Non omnis impotētia bene agendi excusat hominē à peccato, si non benè agat; quia non illa quæ est pœna peccati. Greg. Ariimin. 2. d. 16. pag. 103.

g De grat. & lib arbit. ad Valen. c. 16.

h In Can. serm. 50.

teſtable preſumption and hypocriſie, and peſtilent contempt of that righteouſneſſe which is through the faith of Chriſt. *Seeke not* (i ſaith an old Heremite) *the perfection of the law in mans vertues, for no man is found perfect in it.* * *The perfection thereof is hid in the croſſe of Chriſt.* I end the point with Saint Auſtins ſpeech, k *All the commandements are holden to be kept, when that which is not kept is forgiuen.*

i Marc. Herem. de lege ſpirit.
* τελειότης αὐτῆς ἐν τῷ σταυρῷ τοῦ Χριστοῦ κέκρυπται.
k Retract. l. 1. c. 19.

Digreſſion 37. *Whether the Proteſtants thinke, whatſoeuer we do is ſinne.*

22 l Our aduerſaries confeſſe, *there is no hatred ſo capitall and deadly as that which ariſeth from the contrarietie of religion.* This they ſpeake out of their owne practiſe, whoſe hatred againſt vs hath deuiſed and laide to our charge more lies then themſelues haue truths: which trade of coyning whenſoeuer they lay away, their great volumes will ſhrinke, and their tongues be ſilent, if they will ſpeake the truth. For we do not hold, *that whatſoeuer we do is ſinne*, as the Ieſuite chargeth vs; but that we hold is this; m Firſt, that euery worke, not directed to the right end, which is the glory of God, not ariſing from the right cauſe, which is faith, is ſinne and diſpleaſant to God, what ſhew ſoeuer it make before men; as the workes of Gentiles, and other vnregenerate men. And herein not onely the Fathers hold with vs, by n the Papiſts owne confeſſion, but the Papiſts themſelues. Gregorius Ariminenſis o ſaith, *It is truly ſpoken, that a worke is then vertuous or morally good, when according to all the circumſtances required, it is conformed to true reaſon: and euery morall action not ſo conformed, is euill and vicious: as if it want the due circumſtances of the end, &c.* The like ſay p Occham, and q Almaine, that *nothing is a good deede vnleſſe it proceede from the loue of God, whereupon no worke of infidels is a vertue, &c.* So that hitherto they condemne vs for that which themſelues confeſſe to be truth.

23 Next, concerning the workes of the godly done in the ſtate of grace, we do not ſay, whatſoeuer they do is ſinne; but onely

l Anſwer to the booke of Engl. iuſtice. pag 185.
m Mat. 7. 17. & 12. 33. 1. Cor. 13. 1. Heb. 11. 6.
n Sicque eleemoſynę, ieiunia operaque pia infidelium, peccata eſſe affirmant, quia non ſunt ex fide. Idque Auguſtin. multis in locis videtur docere, & ante eum Origenes. Tolet. in Rom. 14. annot 15.
o 2. d. 38. art. 1. & d. 36.
p 1. d. 1. q. 1. lit. h & 3. q. 12. lit. yy. ſolut 3.
q Moral. c. 11. tract. 1.

onely that ſinne cleaues to it, and in part blemiſhes it, whatſoeuer it be; as water running through a miry channell is mudded, and wine put into a fuſtie veſſell is changed thereby. The which pollution yet we do not thinke either maketh the work loſe the name of a good worke, or put the doer into the ſtate of damnation, as a work that is formally ſinfull, wittingly committed doth, by reaſon God for Chriſts ſake forgiues the imperfection, and reputeth it good for that parts ſake which himſelfe worketh. And as water mingled with wine, in part delayeth it, and yet receiuing the colour and taſt by the mixture, the whole is called wine: ſo our naturall corruption mingling it ſelfe with the good that Gods Spirit worketh in vs, blemiſheth it in part; and yet being ouercome thereof, the whole is called and reputed a good worke.

24 The Scripture teacheth this plainly: for [r] God gaue the high Prieſt *a plate of gold to weare on his forehead, with the holineſſe of Iehouah grauen in it, that he might beare the iniquitie of the offerings, the holy offerings of the people* to make them acceptable. [f] And Ieſus Chriſt is faine to mingle *the ſmoke of ſweet odours with the praiers of the Saints*, when they go vp to God. What better workes then the ſacrifices of the ſynagogue, and prayers of the Church? yet, we ſee, they had need to be purified afore they come into the iudgment of God. Yea Chryſoſtome [t] ſaith of our praiers, that *ſuch negligence and careleſneſſe groweth vnto them, that we could not liue one day if God ſhould ſtraightly examine them. To will is preſent with me,* [u] ſaith Saint Paul, *but I find no power * throughly to performe that which is good.* And he that beleeued in Chriſt, yet cried, *Lord helpe my vnbeleefe.* For as a Scriuener teaching a child to write, though he leade his hand, yet the writing beareth witneſſe of the childs imperfection: ſo God by his Spirit writing his law in our heart, yet hath not giuen vs ſo great perfection, but that the beſt works he teacheth vs, beare witneſſe of our naturall infirmitie ſo farre, that Saint Auſtine [x] is of mind, that *wo be to our commendable life, if God remouing his mercie, ſhould rip into it*: and [y] ſaith, *All our righteouſneſſe ſtandeth rather in the remiſſion of our ſinnes, then in any perfection of iuſtice.*

r Exod.28 36.

f Apoc.8.4.

t Hom.19. ad pop. Antioch. ἀνέξεταστον τὴν ῥαθυμίαν ἡμῖν τὴν ἐν ταῖς δεήσεσι.

u Rom.7. 17.

* κατεργάζεσθαι τὸ καλὸν.

x Confeſſ. l.9. c.13.

y De ciuit. Dei l.19.c.27.

25 And it is the ſpirit of contention that chargeth this doctrine with making people careleſſe to eſchue ſinne. For what can more encourage vs to weldoing, then when we conſider the mercie of God, that will not impute the imperfection of our obedience to vs, but ſupply what is defectiue, out of the treaſury of Chriſts perfection? & as long as out of a good heart and an vnfained purpoſe, we ſtriue without fainting to ſerue him, he is ready not onely to pardon vs, but by exerciſe in ſanctification, to leade vs to more perfection. And if our aduerſaries thinke, the merite of their workes and integrity of their holineſſe be ſuch a ſpurre to pricke them forward,[z] wherein yet by their owne confeſſion *they may be deceiued*; we are contented to relie on the promiſes of the Goſpell,[a] which aſſure vs, *there is no condemnation to them which are in Ieſus Chriſt, which walke not after the fleſh, but after the ſpirit, by reaſon the law of the ſpirit of life in Ieſus Chriſt hath freed vs from the law of ſinne and of death.* Which hope including Gods acceptation of that I can do, his pardoning that I cannot do, Chriſts mediation for that I can and that I cannot do, the holy Ghoſt vniting my worke and his together, I hope is more to be truſted to, then ſuch a Phariſaicall perfection as may deceiue vs; and by their owne confeſſion that labour in it, is *ſubiect to error*, ſo farre, that when a man is at the perfecteſt, yet he cannot be ſure he ſtands in grace, or ſhall perſeuere therein.

z *As this Ieſuite himſelfe diſputeth*, §.41.

a Rom. 8.1. &c.

Digreſſ. 38. *Againſt the diſtinction of ſinne into mortall and veniall.*

26 The ſeuenth point of our doctrine condemned as an occaſion of libertie is, that we hold *all ſin to be mortall of it ſelfe, and none veniall.* And we readily confeſſe indeed, that this diſtinction in that ſence is falſe, and being deuiſed to maintaine the fancie of mans perfect righteouſneſſe and power to fulfill the law, we refuſe it as idle and impious. And becauſe they ſay, our ſo doing teacheth men to be *careleſſe* in auoiding ſin, let the Reader iudge, whether it reſtraine more, to ſay as we do, All your ſinnes, though neuer ſo ſmall, are mortall, in their owne na-

nature deseruing condemnation; or as they do. Not all are such but some are [b] *veniall, neither offering iniury to God, nor deseruing hell, nor binding vs to be sorry for them: but they* [c] *may be forgiuen by knocking the breſt, going into a Church, receiuing holy water, or the Biſhops bleſſing, or croſſing ones ſelfe, or by any worke of charitie, though we neuer thinke actually of them.* Let this conceit be well beaten into mens heads, and withall define many * groſſe and vnſeemely things, very incident to the life of man, to be such venials; and then ſee who they be that vntie ſinne moſt.

27 And though we thus reiect this diſtinction, yet is not our meaning hereby that all ſinnes are equall and of like deformitie, or haue the ſame effects, or ſtand in one degree of contrariety to grace, or that none are veniall through the mercie of God: for our truſt is, that through the bloud of Chriſt, and true repentance, [d] the mortalleſt ſins that are ſhall be forgiuen vs. But we thinke it a falſe and preſumptuous opinion to hold any ſinne veniall of it owne kind, that is, including nothing that offends God, or deſerues his iudgement. Wherein we haue many great Papiſts on our ſide, that our accuſers may behold their conſcience in ſmattering againſt that in vs, which is printed for good diuinity in their owne bookes. Almaine [e] ſaith, *It is a queſtion among the Schoole-doctors; whether there be any ſuch ſinne or no:* and himſelfe concludeth out of Gerſon, that *no ſin is veniall of it ſelfe, but onely through the mercie of God, it being a contradiction that God ſhould forbid an act vnder a penaltie, and when he hath done, the ſaid act ſhould not be mortall of it owne nature; becauſe being thus forbidden, it is againſt his law, and that which is againſt his law is of infinite euill, and ſo mortall.* Of the ſame iudgement is [f] Fiſher the Biſhop of Rocheſter, & [g] Gerſon the Chancelor of Paris, [h] who comparing the rules that are ordinarily giuen to diſtinguiſh betweene mortall and veniall, concludeth he can find no difference. Beſides, [i] ſome ſchoolemen confeſſe, that which they call veniall ſinne, *to diminiſh charitie*, and [k] others denie not but it is *properly againſt the law of*

b Henriq.ſum. moral.l 4.c. 20. n. 5.

c Tho.part.3. q 83.& 87 art.3 Ouand 4.d.16. pr.77. Linwood l.3.de celebrat. miſſ.c.Linteamina. §.vlt.

. As for example Quamuis formalis maledictio ex ſuo genere ſit peccatum mortale, vt docet D. Tho. Poteſt tamen vt idem tradit eſſe tantùm veniale ratione ſcilicet paruitatis materiç, aut defectus deliberationis, qui ſæpè accidit *in* huiuſmodi linguæ peccatis. Atq; hinc poſſunt ſæpe excuſari à mortali parentes maledicentes filijs alioqui grauib. verbis, vt commendando illos dæmoni. Greg. de Valen. tom. 3. pag. 1090. B.

d Math. 12. 31. 1. Ioh. 2. 1. O Dee Chriſte, Spẽ capio, fore quicquid ago veniabile apud te: Quamlibet indignum venia faciamque loquarque. Prud. Hamart in fine c Moral. tract. 3. c. 20.

f Contra artic Luther art. 32. g De vit. ſpir. lect. 1. h Vocab Theol. verbo, Peccatum veniale. i Opinio eſt Altiſiodorenſis, celebrata in ſcholis, quòd peccata venialia minuunt charitatem. Hæc opinio non tam improbabilis eſt ſicut ſolet videri. Altiſiod. ſum l. 2. tract 6. c 5 q 1 Ft. Victor. rel. 8. par. 2. n 21. k Duran. 2. d. 42. q. 6. Navar. manual. prælud. 7. 1. 16. Vega def Trid. l. 11. c. 20. Gre. de Val. tom. 2. p. 634. Et Caiet. 1. 2. q. 72. art. 5. Azor. inſtit. mor. par. 1. l. 4 c. 19.

God; whence it followes that it deserues the curse, & so is mortall, because l the law saith, *Cursed be he that performeth not all the words of this law to do them.* Yea the verie name of sinne attributed to it, shewes it to be mortall, and to partake the very nature of sinne: *the diuision of sinne into mortal and venial, being* as Durand and Nauar hold, * *the diuision of that which signifies the same thing, and vpholds the selfe same forme of sinne in the parts deuided*: that we may see how they are crossed at home in their owne schooles, m who say, *venials are sinne by analogie, and imperfectly, and vniuocally.* Thus the Papists themselues haue misliked this distinction as well as we, whose discretion should be more commended if they would spare our doctrine, and ouersee it, at least vntill they haue made sure it finde no secret friends in their owne Church. For as long as they that wrangle against it, are driuen by the truth thereof to yeeld vnto it, the Protestants will take courage thereby, and embrace the faith yet more ioyfully, which hath aduocates to pleade for it at the Popes owne gates. This is not said to condemne the vse of this distinction of sinne by the * Protestants in another sence, not of the different nature of sinne, but of the diuers state and condition of the persons that sinne, as they sinne either against their knowledge and conscience, or of ignorance, surreption and such infirmitie: in which respect they call the former mortall or reigning sinnes excluding the rule of grace, and drawing vpon the sinner the guilt of death; the other veniall, as consisting with grace and a liuing faith, by meanes whereof they are pardoned and not imputed.

l Deut. 27. 29.

* Est diuisio vniuoci: quia ratio peccati simpliciter vniuoce saluatur in vtroque. Dur.

m Bell. de amis. gra. l. 1. c. 11. §. Quintũ argum.

* Melanct hon. Kemnit. P Martyr, Vrsinus, &c.

Digression 39. *Touching the satisfaction that men are bound vnto for their sinnes.*

28 Next, he accuseth vs for teaching against *Penance* and *Satisfaction, taught by Iohn Baptist and our blessed Sauiour*: wherin he speakes vntruly of vs. For touching penance I will answer n below in a fitter place. And concerning satisfaction, we beleeue that although Christ hath satisfied for the fault and punishment

n Digress. 55.

niſhment, both eternall and temporall, of our ſinnes; yet our ſelues are bound to ſatisfie the cõmandements of the Goſpell, tying vs to repentance, and amendment, and patient bearing of the croſſe: though we do not thinke the doing hereof is it that anſwers or expiates the iudgement of God due to our ſin, but onely ſerues as a condition ſubordinately required that we may be partakers of Chriſts ſatisfaction. Thus the Papiſts them ſelues [o] ſometime deſcribe ſatisfaction [p] out of Auſtin, to be *the cutting off the cauſe of ſinne, and the ſtopping of the wayes that ſuggeſt them*: and [q] ſticke not to grant, *there is but one ſatisfaction onely to God, euen that of Chriſt: and we do not properly ſatisfie, but onely do ſome things, in reſpect whereof Chriſts ſatisfaction is applied to vs.* Satisfaction to God thus deſcribed, we confeſſe: and thinke our ſelues blameleſſe though we admit no more, becauſe we haue ſome Papiſts on our ſide herein. And touching offences againſt our brethren, we thinke it neceſſary that we ſatisfie ſuch as we haue offended, by confeſſion, reſtitution, ſuffering puniſhment, as the caſe ſhall require: yea we beleeue [r] that God in this life, by temporall afflictions, puniſhes not only the reprobate, but euen his owne children whoſe ſinnes he hath remitted; thereby to humble and mortifie them, and exerciſe their faith and whole ſanctification, wherein we acknowledge an abſolute condition of working and ſuffering, but deny the merit of the worke ſo done, and beleeue no vertue therein ordained to expiate our ſinne.

o Sum. Roſell. v. ſatisfactio.
p De dogm. eccl. c. 54.
q Bayus de indulg. c. vlt.
r Iob. 36 8. Act. 14 22 Pſal. 25. Heb. 12. 6.

29 Now compare this with that which themſelues ſay, and ſo you ſhall ſee the point they quarrell at. [s] The Councell of Trent defines, that *when God forgiues a ſinner, yet he forgiues not all the puniſhment, but leaues the partie by his owne workes to ſatisfie till it be waſhed away.* [t] The workes whereby this ſatisfaction is to be made, are ſaid to be *all good actions proceeding from vertue, either inward or outward*: all penance enioyned by the Prieſt at confeſſion, as prayer, almes, and faſting; and all the ſufferings that befall men either in this life, or in the ſuppoſed Purgatorie. The things which by theſe workes we are ſuppoſed to ſatisfie God for, are holden to be [u] *the temporall puniſhment,*

s Seſſ. 4 ſub. Iul. c. 8. Catech Rom. tract. de ſatisfactione.
t Greg. de Valent. tom 4. diſp 7 q. 14. punct 3. Bell. de pœnit. l 4 c. 6. Henriq. Sum. l. 5 c. 19. n. 8.
u Bellar. & cõmuniter omnes

x Concil. Trid. & Catech. Rom. vbi supra.
y Tapper. expl. art. Louan. art. 6. Vega l. 13. c. 36.
z Bell. de pœnit. l. 4. c. 1. Caietan. qu. 3. de contrit.
a 21. qq. Quodlib. qu. 4. ad 3.
b Vbi supra. punc. 1. §. Quod si verò.
c Rhem. Col. 1. 24.
d Bell. de purg. l. 1. c. 14. §. Tertius tamen.

ment, x *the reliques of sinne,* y *the fault it selfe, yea* z *the same punishment that should be suffered in hell, excepting the eternitie.* Caietan a saith: *The canonicall punishment enioyned by the Priest for satisfaction, includes the punishment which is due to sinne before the presence of Gods iustice.* And Gregory of Valence b writes, *The recompence made by satisfaction, respects not onely the temporall punishment that is to be payed, but some part of the offence also, and the wrath of God which by the said recompence must be turned away.* The thing that giues the workes their condition to be satisfactory, c they say is *Christs grace;* but they adde, that *the passion of Christ and they together, make but one masse of passions, our sufferings applying the medicine of his merits to vs.* d *Not that his satisfaction it selfe takes away the punishment due to vs, but in that it remoues it, so farre forth as we haue grace from thence to make our owne satisfaction of power.* The plaine meaning whereof may be knowne

e 3 d. 19. art. 2. concl. 5.

by two other speeches of theirs. The first is e Biels: *Though the passion of Christ be the principall merite for which the grace of God, and the opening of heauen, and the glorie thereof be giuen, yet it is neuer the sole nor totall meritorious cause, but alwayes there concurreth some worke of him that receiues the grace.* The second is f Bellarmines, *That a righteous man hath right to the same glorie by a twofold title: one of the merits of Christ by grace communicated to him, and another of his owne merits.* Which he could not haue said, but that he thought our owne workes to be satisfactory and effectuall as Christs are, and able to do the same that his death can, because they giue vs another title distinct from that which Christ giues.

f De purgat. l. 1. c. 14.

30 So then the Papists condemne vs in this point, because we beleeue not the merit of our workes, and their vnion with Christs sufferings, for the satisfying of Gods iustice due to our sinnes; but thinke Christ satisfied for all, both sinne and punishment, and our owne workes are no more but dispositions, or conditions, whereunto God hath tyed vs vpon other termes. And what they thinke, more then this that I haue touched, the Lord knowes: but they speake desperately. g *That a sinner, by the grace of God, may satisfie for his sinne condignly and equally, and by that satisfaction obtaine pardon,* Caietan h saith: *For so much as*

g Soto. Palud. Caiet. Ruard. & nonnulli ex recentioribus: quos refert Suar. tom. 1. d. 4 l. 9.
h In 3 Tho. q. 1. art. 2. ad 4. dub.

Christ

Christ the head, and we the members, make one mysticall person, therefore my satisfaction being conioyned with Christs satisfaction, is made simply equall as it is the satisfaction of a mysticall person: yea sometime it is greater then the fault.[i] Suarez saith, *When the soules in Purgatorie obtaine remission of punishment, not by pardons or suffrages,* * *for so much as then it is by a condigne suffering of the whole punishment, there is no reason why it should be an effect of Christs merits, because there the man hath paid God as much suffering as he owes him.* There be finally[k] some that hold, *a man by the power of nature, without grace, may be able to satisfie for veniall sinnes, and expell them.* These men in their ordinary books made for the people to reade,[l] sometime (no doubt to conceale their impietie) speake bitterly of vs for saying, they teach a man may satisfie by his owne *naturall* power, and in the state of *sinne*, and for the fault of *sinne*, and the *eternall* punishment, as well as for the temporall paine; which satisfaction is *equall* to Gods iustice, and *vnited* with Christs merits: yet by this that I haue shewed, it appeares they meane no lesse; and are our enemies in this question for no other cause but for that we beleeue it not, knowing well enough we teach true repentance, and satisfaction truly, though we thinke our workes haue no power to expiate, nor a Priest authoritie to enioyne them, nor a pardon any vertue to absolue vs by applying any satisfaction to vs.

i Tom. 1. disp. 41 sect. 3. §. Vltimo tandem.

* Quæ potius est solutio quã remissio pœnæ, quia fit per cõdignam satisfactionem.

k Scot. Duran. Biel, quos refert Suar. tom. 1 disp. 4 sect. 11.

l Hopk. memor. tract of Satisfact. §. 1.

31 Wherein we do iustly both reprehend and refuse them as vile and sacrilegious blasphemers of the crosse of Christ, climing (vnder[m] pretence of *bridling men from sinne*) after him[n] that said, *I will ascend aboue the height of the clouds, and I will be like the most High.* For first,[o] the Scripture attributes our whole redemption and reconciliation to Christ alone, wherein is included our deliuerance both from sinne and punishment. Inasmuch as there is no sinne or punishment so small, but the breach and curse of the law containes it,[p] which Christ tooke vpon him to satisfie. And to ioyne our owne penance with this satisfaction, makes two satisfactions, the one that Christ did, the other that our selues do, whereby God shal be made vniust in punishing one sinne twise ouer. Or if, as some say, the satisfaction be but one, it is Christs, and so we satisfie not: or ours, and

m Proculdubio enim magnopere à peccato reuocant, & quasi fœno quodam coëtcent hæ satisfactoriæ pœnæ. Conc. Trident. sess. 4 c. 8 sub. Iul.

n Esa. 14. 14.

o Esa. 53. 5. Psal. 32. 2 Hebr. 1. 3. Rom 8. 1 1 Pet. 2. 24.

p Rom. 10. 4. 2. Cor. 5. 21. Gal. 3. 13.

and so Christ satisfieth not: or Christs and ours both; and so we deuide the honor with him, which is blasphemie.

32 Next, a worke before it can satisfie, must haue three qualities, which are so necessary, [q] that *Christs owne obedience could not haue satisfied his Father without them.* First, that it be our owne, and not the gift of God. For his free gift cannot tie him to reward it euery time it is vsed: and all our good deeds [r] are the free gift of God, we being vnable to do them by our owne will or power. Next, that it be due no other way: which our workes are not, for [s] we are *created to walke in them*; and if we had neuer sinned, yet we owe them all to the law of God: and it is madnesse to thinke, that may satisfie an offence which was due to the law if the offence had neuer bene done. Thirdly, that it be of equall proportion with the trespasse: which no worke is, because no worke is of infinite goodnesse, as [t] *euery sinne is of infinite wickednesse*, and euery punishment due to sinne of infinite effect, if it be not staid. The Protestants therfore haue reason to disclaime all confidence in such works, as the ancient Fathers in all ages haue done. For Chrysostome [u] saith, *If thou depart from thy former sinnes with all thy heart, and truly promise God that thou wilt turne no more to them, he will require nothing else for any further satisfaction.* And [x] Ambrose, *I haue read of Peters teares, but his satisfaction I reade not.* And [y] Bernard, *This is a condigne satisfaction, to amend our liues; and when they are mended, to sinne no more.*

q Suar tom.1. disp.4 sect.6.

r 1.Cor.4 7.& 2.Cor.3 5. Phil.2.13.

s Eph.2. 10. Luc.17.10.

t Peccatum venale est infinitæ malitiæ. Almayn.moral. tract.3.c. 20.

u Homil.de Philogo.

x In Luc. 22. ser.46.

y De domo inter c.1.

33 And I do not beleeue, the Papists in good earnest hold their satisfaction of such necessity, though sometimes they speake zealously for it when the pardoner wants money. For then their Church would neuer haue [z] *opened her doores so wide to let satisfaction out, and pardons in*: which is a signe she loues the price of a pardon better then her doctrine of satisfaction. And the opening of this doore lets in more libertie then the Protestants refusall of satisfaction; specially as the Popes vse to open it. For [a] it is written of Boniface the ninth, *That he sent into diuers kingdomes, his treasurers with pardons, who extorted thereby verie great summes of money from the simple people: that in some one Prouince they would get together*

z Aperta est in ecclesia ianua pœnitentiæ redemptionis. Baron.an.1055 n.9.

a Theod. à Niem.de schis.l.1. c.68.pag.20.

gether aboue an hundred thousand Florens, * *releasing all offences whatsoeuer without any penance, and dispensing with all irregularities.* For it is a ruled case, [b] *That all satisfactorie punishment may be released by a pardon,* and [c] the Court of Rome hath an order containing the price to be paid for all kind of sinne, *murther, incest, parricide, sodomy, sacriledge, &c.* Aquinas [d] saith, *Christ might release the fault without any satisfaction, and so might Paul, therefore so may the Pope.* Yea [e] they hold a man may be released without a pardon, also by contrition and humility of heart. Panormitan [f] saith, *A man may be so inwardly penitent and contrite, that he shall need no satisfaction at all, but may be absolued presently without any penance doing.* And another [g] saith, *He hath heard of many Diuines, that a sinner may be so sorrowfull for his sinne, that without any other satisfaction in this world, and without any liberalitie of his Prelate, or punishment in Purgatorie, he shall obtaine eternall life through the great mercie of God.* Thus they that so zealously reprehend vs for teaching repentance and faith in the sole merites of Christ against humane satisfaction, are driuen to the same point themselues, and yet will not confesse it.

* Omnia peccata, etiam sine pœnitentia ipsis cõfitentibus relaxarunt.
b Suar. tom 4. disp. 50. sect. 3. & inde Henriq. sum. mor. l. 7. tract. de indulgent.
c Tax. Cancell. apostolic.
d Supplem. in 3. part. q. 25 art. 1.
e M gist. l. 4. d. 17. §. Quid ergo. Boz de sign. eccl. l. 16. c. 7.
f De pœnitent. & remiss. c. Nouit qui.
g Glossator. Panorm. c. licet de pœnitent. & remiss.

34 The which truth in all ages hath so preuailed against them, that labouring, by their conceit of satisfaction, to obserue it, yet could they neuer agree in teaching it, nor for their liues offer vs any certainty: but dazled therewith, like birds in the snow, or as the Sodomites smitten with blindnesse at Lots doore, they know not which way to go. Onely they agree in this, to raile at the Protestants, but what they would haue them beleeue, themselues know not. For by what workes must we satisfie? [h] One answers, *by none that are otherwise due.* Yes saith [i] another, *if a man do them, not onely to pay his debt thereby, but also to satisfie:* as if our intent could giue the worke any other condition then the law requires? And who hath the appointing of the satisfactory workes? [k] One saith, the *Priest at shrift by vertue of his keyes:* nay [l] saith another, the *penitent is not bound to do that which he enioyneth him, but may reserue himselfe to Purgatory, or haue satisfied before he came to confession.* But who are the persons, in state to satisfie? [m] One saith, *A man without*

h Paludens. 4. d. 15.
i Nauarr. man. c. 3. nu 4.
k Catech Rom. p. 342.
l Scot. 4. d. 15. q. 1. & d. 18. Biel d. 16. q. 2. art. 3. dub. 5. Ouand. 4. d. 16. pro. 40.
m Scot. 4. d. 21. q. 1. Biel 4. d. 16. q. 5. art. 1.

out

out grace by the power of nature can ſatisfie for veniall ſinnes. [n] Another denieth this, and calleth it *hereſie*, holding it *neceſſarie he be endued with grace and charitie.* But what are the things that our workes make ſatisfaction for? [o] One ſaith, *onely the temporall puniſhment due in this life.* [p] Another ſaith, *The ſinne alſo.* [q] A third ſaith, *The ſinne, and the eternall puniſhment alſo.* And how do theſe works ſatisfie, whether of condignity meriting, or onely of congruity begging the releaſe obtained by them? [r] One anſwereth, *They do not properly ſatisfie, but onely do ſome thing in reſpect whereof Chriſts ſatisfaction is applied to vs.* [s] And Bellarmine writes, that *he aſcribeth no merite of condignity to any works done by faith and the helpe of God, that in iuſtice the reward ſhould anſwer them, but onely the merite of congruitie.* But [t] another ſaith, that *euen in the rigour of Gods iuſtice, they ſatisfie, and merit remiſſion.* But what if the partie make no ſatisfaction, or haue no pardon to releaſe him? [u] One in a furie anſwers, *he is damned: The Lutherans*, ſaith he, *neede no pardons, becauſe relying vpon their barren faith, they go right downe to the pit of hell.* But [x] others ſay, that *by contrition onely without confeſſion, or payment of outward puniſhment, or liberalitie of the Prelate, or paines in Purgatory, he may go ſtraight to heauen.* And touching the pardons whereby ſatisfaction is releaſed, [y] they confeſſe, *that neither the Scripture nor the ancient Doctors mention them*; which ſhewes them to be monſters, that talking ſo much of the neceſſitie of ſatisfaction, yet omit it vpon a deuice of ſuch vncertainty. Againe, [z] ſome thinke theſe *pardons to be grounded on the merits of Saints ioyned with Chriſts merits*, that by vertue of both theſe together, the partie may be releaſed. But [a] others deny this, and ſay, *the merits of Saints haue bene already rewarded, yea beyond their deſert, and ſo are exhauſt & ſpent; and the pardons are giuen out of the treaſury of Chriſts paſſion alone.* But [b] ſome thinke there is *no ſuch treaſurie at all, neither of the merits of the Saints, nor of Chriſt.* Whereby we may ſee what account they make of ſatisfaction, that dare releaſe it by a deuice whereof they haue ſo ſmall aſſurance, that they know not whence it receiueth his effect.

n Suar. tom. 1. diſp. 4. ſect. 11. Hopk. memor. tract. of Satisfact. §. 1.

o Satisfactio eſt compenſatio pœnæ temporalis debitæ. Greg. Valent. tom 4. d. 7 q. 14 punct. 1 Hopkins vbi ſupra pag. 385.

p Vega. l. 13. c. 36.

q Tappet. expl. artic Louanien art. 6.

r Bayus de indulg. c. vlt.

s Iudic. de lib. concord. Lutheran. mendac. 8

t Suar tom. 1. diſp. 4. ſect. 12.

u Surius comment. rerum in orb. geſt. p. 450.

x Mag. 4. d. 17 Hoſt. de pœnit. & remiſſ. cap. Deus qui Archidiacon. apud Gloſſ. Panorm. vbi ſupra.

y Caieta. tract. de indulgent. c. 1. Durand. 4. d. 20 q. 3

z Tho. 4. d. 2. q. 1. art. 3. Allen. tract. of pardons p. 281. Bellarm de indulg. l. 1. c. Sum. Sylueſt. v. indulg. n. 4.

a Sum. Angel. verbo, indulg. n. 9. Duran. 4. d. 20. qu. 3. quem referunt Ouan. Grego. de Valent. Caietan. & Suarez.

b Henriqu. Sum. pag. 406. Fr. Mayro. 4. d. 19. q. Quem ſic exponunt Valent. tom. 4. p. 1457. Caiet. de indulg. quæſt. 3.

35 And to ſhew yet more fully how baſely they thinke of it, we muſt call to mind how they haue taught their people (to whom ſatisfaction belongs) to redeeme the ſame by ſaying ouer certaine prayers, (very ieaſts to make a man laugh) that they haue printed in their ordinary Primers. Would they haue ſold it at ſo vile a rate, if it had bene in their owne conceits, of any worth? or is it poſſible for vs to exchange it for any thing baſer then theſe ſhreds? I will lay ſome of them downe as I find them in [c] their owne books. There is a ſhort praier, which *whoſoeuer ſaith deuoutly, ſhall haue three thouſand daies pardon of mortall ſinnes, and twenty thouſand dayes of venials, giuen by Pope Iohn the two and twentieth.* And if that praier be too long, & the pardon too ſhort, let him ſay *fiue Pater noſters before the vernacle, and he ſhal haue ten thouſand daies pardon, granted by the ſame Pope.* Or if ſo many Pater noſters be too tedious, there is a ſhorter cut, about the ſcantling of an Aue, which *if a man ſay at the Leuation, he ſhall obtaine pardon for twenty thouſand daies, of the grant of Pope Innocent the ſixth.* Or if he had rather haue it for yeares then dayes, though he take the more paines for it, there is *a prayer made by Pope Gregory*, about the length of a Creed, *which whoſoeuer ſaith deuoutly, ſhall receiue fiue hundred yeares pardon:* prouided alway that *at the end of euery verſe, he ſay a Pater noſter and an Aue.* Or if he would haue ſome odde dayes caſt into his hundreds and thouſands, he muſt *kneele before the crucifixe, and ſay a prayer* as long as three Aues, *and he ſhall haue pardon for ſixe thouſand, ſixe hundred, threeſcore and ſixe dayes, of the grant of Gregorie the third; iuſt ſo many dayes as Chriſt had wounds in his bodie:* ſaue that *our Lord on a day appeared to S. Brigit at Rome, and told her that his wounds were but fiue thouſand, foure hundred, and foureſcore,* (or as [d] other authors tell it, *fiue thouſand, foure hundred, foureſcore and ten,* not reckoning poſſible *the prickes of his crowne,* [e] *which were threeſcore and twelue*) *in honour whereof if ſhe would ſay euery day of the yeare fifteene Pater noſters, and fifteene Aues, ſo ſhe ſhould worſhip euery wound,* if ſhe miſt it not in Arithmeticke, *once a yeare.* But if ſhe would take paines to *vſe fifteene other prayers, which he taught her,* and are ſet downe in the booke, *adding them in order to the foreſaid fifteene Pater noſters,*

c Nicol. Salicet. Antidot. animæ. *And the Salisbury Primer, called Horæ B. Mariæ.*

d Ludolf. vit. Chriſti, part. 2. c. 58. Eck. ſer. de Paſſione.

e Suar. tom. 2. pag. 347.

ſters, then ſhe ſhould deliuer out of Purgatory fifteene of her kindred, and fifteene more ſhould be confirmed in grace, and fifteene ſinners conuerted to God: with many other prerogatiues, which it were too long to rehearſe, as my Author ſpeaketh. But what ſay you to *fortie thouſand yeares of pardon?* Pope Sixtus the fourth granted it to *whoſoeuer will ſay a prayer of his making*, not fiue aboue fortie words long: that his Catholickes might not complaine, the Proteſtants ſatisfaction was eaſier then theirs. And there is another prayer ſomewhat longer, *which Saint Bernard vpon a time ſaying before the Rood, ſo pleaſed the ſaid Rood, that bowing it ſelfe it embraced him in his armes*: being belike of the ſame good nature that the Rood of Naples was, [f] which ſpake ſo kindly to Thomas Aquin; or of the ſame mettall that the crucifixe was of, [g] which nodded his head to the Monk Gualbertus. Now ſuch a prayer as this, that like [h] *Amphions harpe* could make ſtones moue, by all likelihood would pierce further then the ſtraighteſt ſatisfaction that could be taught. Or if the Proteſtants haue an eaſier way, yet at laſt it muſt giue place to one peculiar kind of deuotion, throughly plied in our country, which is, *to haue the armes of Chriſts paſſion, the croſſe, nailes, whip, lance, heart, and hands of Chriſt for example, painted, and them deuoutly to worſhip*. For this kind of ſatisfaction hath wonderfull priuiledges granted it *by one and thirtie Popes, and an hundred twenty eight Biſhops; the firſt Pope granting three yeares pardon to them that vſe it; the other thirtie: adding euery one a hundred dayes more, and each Biſhop fortie.*

f Anton. Chro. part 3. tit. 23. c. 7. §. 11 p. 206.

g Sibi oranti crucifixi imaginem inclinare caput aſpexit. Baron. an. 1051 nu. 1.

h Dictus & Amphion, Thebanæ conditor vrbis, Saxa mouere ſono teſtudinis, & prece blanda Ducere quò vellet. Horat. art. Poet.

36 And ſo I conclude, that the premiſes conſidered, our aduerſaries haue no cauſe to diſgrace the Proteſtants with their penance, or any longer to raile vpon them for putting it away; for as much as their owne doctors haue ſpoken ſo coldly and vncertainly thereof, and contrary one to another; and allowed ſuch qualifications by contrition & pardons, as make it a thouſand times eaſier then an hypocrites repentance. Which they would neuer haue done, being warie and wiſe, but that they thought in their conſcience the repentance taught in our Church to be the truth, and their penance a diſcipline of their owne inuention. And ſo from hence forward we will take their angry

angry words about this matter, as ſpoken in zeale of their cauſe, and iealouſie of their pardons; but neuer thinke they meane in good earneſt to condemne vs thereby, though they ſpeake ſomewhat rigorouſly for feare of the worſt, leſt their people ſhould ſuſpect them, and buy pardons no more, or thinke the Pope a Monopoliſt.

Digreſſion 40. *Wherein the doctrine of Iuſtification by faith onely, is expounded and defended.*

37 The ninth point whereof he accuſeth vs, is for teaching that by onely faith our ſinnes be not imputed to vs: the which we teach indeed, or rather haue learned of him that teacheth all truth, the Spirit of God, who [i] ſaith, *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinne is couered: bleſſed is the man to whom the Lord imputes not his ſinne.* Now I neuer knew but [k] *it was alwayes lawfull for Catholicke men to vſe the Catholicke phraſe of the Scripture, and ſpeake as it doth.* For to ſay, they are *not imputed*, and by *faith onely* they are not imputed, is all one: becauſe the not imputing of ſinne is a mercie of God, [l] whereby he aſcribes it not to vs, nor deputes it to condemnation, but as if we had neuer done it, he forgiues it, and eſteemes vs no ſinners. The which merey being in God alone, ſuppoſeth ſomwhat on our behalfe that may receiue it, which can be nothing but faith alone; the Scripture ſaying, [m] *We receiue the promiſe of the ſpirit by faith:* and [n] *righteouſneſſe is imputed to all them that beleeue:* as [o] *Abraham beleeued, and it was imputed to him for righteouſneſſe.* The which our expoſition, making faith alone the inſtrument, and not penance or workes, if our aduerſaries miſlike, then let them hearken what ſome of the learnedſt among themſelues haue written. *Foraſmuch* ([p] ſaith Bonauenture) *as man was not able to ſatisfie for ſo great offence, therefore God gaue him a mediator who ſhould ſatisfie for it: whence it comes to paſſe, that* by only faith in his paſſion, all the fault is remitted, & without the faith of him no man is iuſtified.* And [q] Ferus. *Our ſaluation is conſummate, not fully, but in hope: by reaſon man begins to be iuſtified*

i Pſal 32.1. Rom 4.6.

k Sixt. Senenſ. biblioth. l. 6. annot. 216.

l Nazian. orat. in ſanct. bapt.

m Gal. 3. 14.
n Rom. 4. 11.
o V. 3. Gen. 15. 6.

p 4. d. 15. q. 1. n. 10.

* Vnde in ſola fide, paſſioni Chriſti, remittitur omnis culpa

q In Ioh. 16. v. 30.

fied and healed so, that whilest he is iustified, the rest of his sin remaining in his flesh, through Christ is not imputed to him. And [r] Gropper: *By faith we are iustified as by the apprehensiue cause: that faith whereby without doubting we firmely beleeue, that hauing true repentance, our sinnes are forgiuen vs for Christ: whereof notwithstanding it behoueth vs by faith to haue the inward testimonie of the holy Ghost.* Whereby we see, that iustification, or not imputation of sin, by faith onely, is good diuinitie among our aduersaries themselues.

r Antridid agm. Colonien. tit. de Iustif hom. pag. 29.

38 But because, either through ignorance or malice, it is misreported to the people, who are made beleeue, that thereby we exclude the necessity of a godly life: therefore I will briefly expound the meaning of this proposition, *By faith onely we are iustified.* Wherein there are three tearmes: the first is iustification; and thereby we meane Gods acceptation of a sinner to grace and glorie. For man being guiltie of the breach of Gods law, and so subiect to the penaltie thereof, which is condemnation, cannot be restored againe vnlesse he bring a righteousnesse to satisfie this law againe; that is to say, which may answer both the obedience that it requireth, and the punishment that it inflicteth. The reason hereof is because the law being part of Gods will, and giuen to man out of the iustice of God, must take his effect: else God should leaue his iustice vnsatisfied, and depart from his nature, [f] which is vnpossible. This righteousnesse we affirme to be not our owne inherent iustice, but the obedience of Christ alone, whereby he fulfilled the whole law most perfectly for vs. We denie not but euerie seruant of God hath in him true sanctification and holinesse enabling him to repentance, satisfaction, faith, hope and charitie; but we denie these or any of them to be the iustice whereby the bond of Gods law is answered, and we appeare righteous before Gods iudgement seate, partly because they are vnperfect, and partly for that we do them not by our owne strength. But the very thing that makes vs accepted as iust, is the obedience of Christ, whereby he fulfilled the law, and satisfied the punishment in this life and death for vs: which obedience both merited the remission of our sinnes, and effectually wrought

Iustification what.

f Mat 5.18.

wrought the righteousnesse of the law. For the deriuing whereof vnto vs, two things must be done: one on Gods behalfe, another on our owne. That which God doth, is called *Imputation* of Christs obedience to vs for the pardon of our sins, and the making of our persons acceptable, as if our selues had neuer sinned. That which we do, is *Beleeuing* in Christ, and so receiuing that which God offereth: both which actions whē they meete, Gods offering Christ, and our receiuing him, the iustification of a sinner is formally accomplished.

39 The next terme is faith, whereby we do not meane either a fleeting opinion of Gods fauour standing onely in imagination, nor yet, as our aduersaries define it, onely *an assent vnto all those things which God hath reuealed, beleeuing them to be true:* but we hold it to be ouer and besides this, an * infallible knowledge and apprehension of Gods good will towards vs in particular, whereby we apply the speciall promises of the Gospell to our owne selues: the which knowledge we hold is obtained two waies: one is by the inward testimonie of Gods spirit witnessing with our spirit, that God doth now accept vs for his sons in Christ: the other leading hereunto, is by the reuelation of the Gospell, promising iustification to all that do the things required therein; whereto, when we by the grace of God and a liuing faith performe them, our conscience enlightened with the truth, answers, We haue done them. By this meanes we say a man may be able to beleeue Christ to be his Sauiour, * and so beleeuing he apprehends the promise, and is iustified by his faith as by an instrument; that is to say, this his consent and obedient yeelding himselfe to beleeue Christ Iesus his Sauiour and his especiall promises, is as it were the hand whereby a sinner must receiue Christs obedience for his iustification. And if it be obiected, that no man can thus beleeue, because he knowes not the will of God, or if he do beleeue thus, he may deceiue himselfe: I answer, that it is in no mans power to attaine this knowledge of himselfe, but as God reueales it and workes it in vs by his word and Spirit, infusing it secretly into our consciences by the preaching of the Gospell, and our obedience thereunto, as a man heareth his friend telling him

Faith what.

* Nec fides excludit omnem dubitationem, sed dubitationē vincentem & trahentem in oppositum credibilis. Scot. 3. d. 23.

* *But that which is said, He that beleeues in him] shews with what facility we may obtain this great fruite, while only faith, a thing easie, is exacted that we may be incorporated into Christ, and made partakers of his mercies: sayes Iansen. concord. c. 20. p. 157.*

a secret in his eare: wherein if one be diligent and faithful, it wil worke three effects in him. First, it will humble him and shew him his miserie, and so driue him to Christ for helpe. Secondly, it will conuert his life, and of a profane person make him a godly man. Thirdly, it will infuse and drop into him by degrees the feeling of Gods good will toward him, and so inspire him with comfort: from all which he may as infallibly by faith conclude his redemption, as if his name were written in the Bible. Which I declare by a similitude of a King, who sending a pardon to fortie thousand rebels, sets not downe their names in particular, but puts in a condition, that all they shall be pardoned that will lay by their weapons, and come to him: the which he sendeth an herald to proclaime; and the people hearing it, do accordingly, and thereby know infalliblie they are pardoned. And if any man would molest them because their name is not expresly written in the pardon, they might contemne him, and securely conclude their deliuerance from the condition that is expressed. In the same manner do we apprehend our iustification by faith. For all men being sinners against God, he hath sent out the pardon of his Gospell, not writing any mans name therein particularly, but putting in a condition, that so many as will be saued by Christ, repent, beleeue, and obey him: the which being published by preaching, as soone as the elect heare, they receiue, and so know infallibly they are pardoned. And if any man would molest them, as the Papists for example do, because their name is not expresly written in the Creede, they might despise them, and both against their irs & the diuels accusations securely conclude their saluation from the condition expressed, thus: He that repenteth and forsaketh his sinnes, and beleeues and obeyes the Gospell vnfainedly, shall be saued: But I repent and forsake my sinnes, I beleeue and obey vnfainedly: Therefore I shall be saued. The first proposition is expresly contained in the Scripture: the second is the perpetuall and constant testimonie of the conscience in such as are called. * The conclusion therefore must needs be true and cannot deceiue, because it is extracted out of the word of God, and perfected by the worke of his

* *The Schoolemen cofesse, they are conclusions of faith, which arise from two premisses, the one whereof is immediatly reuealed in the Scripture, the other deduced by good consequence, or naturally known and added to that which is reuealed.* Greg. de Val. tom. 1. p. 34. A. I. Medin. in 1 2. q. 112. art. 5. p. 827.

his owne ſpirit in the conſcience, where all the general propoſitions of the law and Goſpel are applied. If the ſecond propoſition be falſe, as it is in all that abide in their wicked life, and impenitency, and infidelity; there is no way but to amend and vſe the meanes of reformation, vntil the conſcience may without error aſſume it. This concluſion thus grounded, is that faith that we meane, when we ſay, we are iuſtified by faith: and it is ſo farre from giuing libertie to ſin, and excluding a good life, that you ſee a good life and the promiſe made thereunto, are the premiſes that beget it, yea of abſolute neceſſitie they muſt reforme themſelues afore they haue it, and perſeuere in all good workes if they will maintaine it.

40 The third terme is Onely: whereby the meaning is not to debarre repentance and good workes, but to exclude them from being either the righteouſneſſe that makes vs accepted to eternall life, or the meanes whereby that righteouſneſſe is applied to vs, though they haue their vſe and abſolute neceſſity otherwiſe, as I haue expounded. For the elect are brought to glorie, not by iuſtification alone, but by vocation and ſanctification alſo. In the former we ſay, our workes haue no roome at all, in as much as it ſtands in the clearing of a ſinner from the law, and the making of him perfectly iuſt in the ſight of Gods iudgement; which no mans works can do, but onely the obedience of Chriſt cõmunicated to vs, by faith. In the two other they are required, becauſe it is the ordinance of God, that if any man come and be in Chriſt, he ſhould repent, and be a new creature, walking not according to the fleſh, but according to the ſpirit. Neither when we ſay, faith onely, do we thinke that the faith whereby we are iuſtified is alone, and without loue and workes, any more then he that ſaith, the heate of the fire burneth, meanes thereby that the heate is without light: but we hold, that iuſtifying faith is alway accompanied with workes, as the Sunne is with his light, and trees with their fruit, and cauſes with their effects; though the workes themſelues iuſtifie not, but being the effects of iuſtification, haue their proper vſe to ſanctifie vs: which is a condition in his due time and order neceſſarily required to ſaue vs *Onely faith.*

as well as iustification, because, as I said, God bringeth no man to glorie by iustifying him alone, but by sanctifying him also: for whom he electeth them he calleth, and iustifieth and sanctifieth both.

41 And this is it we meane by saying our sins are not imputed, or we are iustified by faith only: whereat as often as our aduersaries wonder, they shall be put in mind of that which Erasmus told them long since, *This word onely, which now adayes they shoute at so in Luther, is reuerently heard and read in the writings of the Fathers.* For Saint Ambrose [t] saith, *This is the worke of God, that he which beleeueth in Christ should be saued* WITHOVT WORKES FREELY BY GRACE ONELY *receiuing the pardon of his sinnes.* Chrysostome [u] saith, *But what is the law of faith? Euen to be saued by grace: here the Apostle sheweth the goodnesse of God, who not onely saueth vs, but also iustifieth and glorifieth vs, vsing no workes hereunto, but requiring* FAITH ONELY. Basil [x] saith, *This is true and perfect reioycing in God, when a man is not lifted vp with his owne righteousnesse, but knoweth himselfe to be voide of true righteousnesse, and to be iustified by* FAITH ONELY *in Christ.* Theodoret [y] saith, *We haue not beleeued of our owne accord, but being called, we came, and being come, he exacteth not puritie and innocency of life at our hands, but by* FAITH ONELY *he forgaue our sinnes.* Bernard [z] saith, *Whosoeuer is touched with his sinnes, and hungreth after righteousnesse, let him beleeue in God that iustifieth sinners; and being iustified by* FAITH ONELY, *he shall haue peace with God.* Thus the Fathers, in their time, spake according to [a] the Scriptures, whereupon we ground our selues, whose words can no way be so wrested, but they will yeeld our very opinion, and plainly shew, that in this point they held the same thing that we do.

t Comment. 1. Cor. 1.

u Hom. 7. Rom. 3.

x Hom. de humil.

y Comment. 2. Eph.

z Can. ser. 22.

a Rom. 3. 28. & 4. 5. Gal. 2. 16.

42 And out of all question, our aduersaries themselues in times past haue thought it the truth. For Aquinas hath left [b] written, that *workes be not the cause why a man is iust before God, but rather they are the execution and manifestation of his iustice: for no man is iustified by workes, but by the* HABIT OF FAITH *infused: yea* IVSTIFICATION IS DONE BY FAITH ONELY. And [c] the ordinarie Glosse, *Abraham was not iustified by the workes*

b Rom. 3 lect. 4. & Gal 3. lect. 4.

c Iac. 2.

workes he did, but by FAITH ONELY, *his oblation being a worke of his faith, and a teſtimonie of his righteouſneſſe.* But Gropper with the Diuines of Colen [d] ſpeake more fully, that *by the faith of Gods word, working in vs contrition and repentance, and other workes of preuenting grace, we are iuſtified by a certaine preparatiue and diſpoſing cauſe: but by faith, whereby without doubt we firmely beleeue our ſinnes to be forgiuen for Chriſt, we are* IVSTIFIED AS BY THE APPREHENDING CAVSE. *So God iuſtifieth vs by a double righteouſneſſe, as by formall and eſſentiall cauſes; whereof one and* THE CHIEFE *is the perfect righteouſneſſe of Chriſt, not as it is out of vs in him, but as when the ſame being* APPREHENDED BY FAITH, *is* IMPVTED *to vs for righteouſneſſe. And this imputed iuſtice of Chriſt is the* CHIEFE AND SPECIALL CAVSE *of our iuſtification, whereunto we are principally to relie and truſt.* The ſame in as ample maner is granted by Ianſenius the Biſhop of Gaunt, whoſe words you haue *before.

d Antidagm. pag. 29.

*Nu. 39. in margin.

43 And thus we ſee the Proteſtants doctrine of *onely* faith, and the *not imputing our ſinnes* vnto vs, was thought ſound diuinitie among our aduerſaries themſelues, till within theſe threeſcore yeares, that the Trent Councell began to looke aſquint at it, which was no maruel: for it is an ordinary thing that a man marrying a latter wife, lookes ſtrangely on his owne children had by a former, yea giues his land from them to their yonger brethren, though once the time was when he was of another mind. And ſo no wonder if the Church of Rome now begin to turne away her louing countenance from her former faith, when ſhe hath about her ſo many brats of latter opinions begotten by the Friers and Ieſuites, her new louers, that would haue no nay. Otherwiſe, faith onely is a doctrine that might haue inherited her mothers lands, euen this day in Rome, had ſhe not in her widowhood played the wanton. And yet ſeeing in ancient time it was holden, in the dayes of the Church of Romes firſt husband, our Aduerſaries, for reuerence of their ſchooles, and credit of the Doctors, ſhould handle the matter as gently as might be, and not ſo intemperatly reuile their mothers elder ſon, calling it, as this Ieſuite doth, a doctrine *drawing*

ing men to leudneſſe, or as [c] the Rhemiſts do, *a new no-iuſtice, a phantaſticall apprehenſion*; nor as [f] another doth, a *Solifidian portion*; nor as [g] another doth, a *deſolation of order*, a *doctrine againſt a common wealth*: becauſe ſuch foule words as theſe will touch the Scripture it ſelfe, and all the ancient Fathers, and many Romane Catholickes as well as vs: and they that are ſo lauiſh of their tongue in vſing them, if they take not good heed may chance to haue his hap that threw a ſtone at a dog, and vnawares hit his ſtep-mother.

c Rom. 1. 22.
f Whighr. art. 9.
g Apolog. ep. ſect. 8.

Digreſſion 41. *Intreating of Predeſtination and Free-will as the Proteſtants hold them: and ſhewing that their doctrine, concerning theſe points, doth neither make God the author of ſin, nor leade men to be careleſſe of their liues, nor inferre any abſolute neceſſitie conſtraining vs that we cannot do otherwiſe then we do.*

43 In the laſt place he mentions our doctrine touching *Predeſtination* and *Free-will*, as if thereby we led men to be careleſſe in their actions: becauſe (as this Ieſuit vrgeth it) God hauing predeſtinate all things, mans *free-will* is loſt thereby, that he cannot do otherwiſe then he doth, but God himſelfe is the *Author of* ſinne. Wherein he ſhewes his vnſatiable deſire of contention; and that beſides [h] *the graue, the barren wombe, the earth, and the fire, which neuer ſay, I haue enough*, there is a fifth thing as vnſatiable as they, *The contentious ſpirit of an aduerſarie* neuer ſatisfied with lying and contradiction. For let them ſay directly, what is the point they miſlike? Is it our doctrine of *predeſtination*? Why, you ſhall ſee preſently the learned of their own ſide teach it as we do. Is it becauſe we deny *free-will*? why, they belie their owne knowledge; they know we deny it but onely in part. Is it becauſe we teach God is *the author of ſinne*? why [i] there owne Ieſuite confeſſeth, *The Proteſtants know well that God intendeth not that which is formall in ſinne himſelfe, nor inclineth the will of man that he ſhould intend it.* Or, is it finally, becauſe we hold ſome fatall neceſſity conſtraining the will of man

h Pro. 30. 15.
i Suar. Opuſc. l. 2. c. 2.

man that he cannot do otherwiſe then he doth, that ſo all care and conſultation ſhould be to no purpoſe? Why, we teach the contrary. Theſe and ſuch like, being malicious and baſe imputations deuiſed by men in their furie and deſperate aduentures againſt vs, to ſeduce the ignorant, and to make our cauſe odious, which euen their owne people would embrace if they knew it.

44 For firſt, touching Predeſtination, we hold according to [k] the Scripture, that God from all eternity, before the world was made, hath not onely foreſeene all things that could be or ſhould be vpon his appointment or permiſſion, but alſo by an vnchangeable decree hath foreordained all things and perſons to certaine determinate ends, for his owne glorie: and that neither the Saints were elected in Chriſt to infallible & perſeuering grace and eternall glorie for their foreſeene righteouſneſſe, nor the reprobate refuſed or not elected to the ſame for their foreſeene wickedneſſe; but both the one and the other were predeſtinated to thoſe their ſeuerall eſtates, according to the counſell of Gods owne will, which was not moued by any thing he foreſaw in the parties, but moſt freely decreed it, according to his owne pleaſure, and abſolute dominion that he hath ouer the creature. And this decree of Gods will is the firſt and higheſt mouer of all other wils and things in the creature, whereupon [l] the ſmalleſt, and moſt contingent or caſual things that fall out, depend, as vpon their vniuerſall cauſe, whoſe influence into the ſecond cauſes directeth, produceth, inclineth, and ordinateth them to their effects: not by enforcing them (as the will of man for example) by any naturall neceſſitie or conſtraint, but by inclining them to worke according to their condition, [m] ſo as the ſaid EFFECTS SHALL PROCEED OVT OF THEM ACCORDING TO THEIR OWNE MANER, as a contingent effect ſhall go foorth of a contingent cauſe, and a free effect iſſue out of a voluntarie and free cauſe. This is the ſumme of that we hold touching predeſtination, and the influence thereof into the actions of men.

k Rom. 9. Eph. 1. 4 5. 1. Theſſ 5. 9. 2. Tim. 2. 20. 2. Pet. 2. 8.

l Prima radix contingentiæ rerum, eſt voluntas diuina, efficaciſſima ad faciendum res, non ſolùm quantũ ad ſubſtantiam, ſed etiam quantum ad omnem modum ipſarum, quantũ ad fieri & quantum ad eſſe. See Tho. 1. part. q. 19. & ibi Caiet. Capreol. 1 d 38. con. 2.

m Deus ita voluit, vt effectus egrederentur à cauſis ſecundis ſecundùm modum ipſarum. D Bann. part 1. pag. 333.

45 Whereby it is plaine, that whatſoeuer we hold againſt freewill, yet do we not lay the bondage thereof on Gods predeſtination,

destination, but vpon Adams fall, WHICH IS THE PROPER ROOTE AND FOVNDATION WHENCE THAT IMPOTENCY THAT IS IN OVR WILL ARISES. For the decree and prouidence of God began not after Adams fall, but before, and yet we thinke Adams will was perfectly free: which shewes our opinion to be, that freewill (though we want it) may well stand with Gods predestination, because Adam in his innocencie had it, and yet was ruled by Gods predestination. And therfore our aduersaries belie vs, when they say, our opinion touching predestination maketh vs deny freewil: for we thinke indeed our will is moued effectually by Gods will in all our actions; which being the most effectuall and vniuersall cause of all things, qualifies our will, and inclines it to the action; yet doth it not follow hereupon, that therefore we thinke our own will hath no freedome, but onely that the freedome thereof depends vpon a former freedome, which is the freedome of Gods will. And if we hold further, as some Diuines do, that Gods will determins ours, and his decree flowes into all the effects of our will, so that we do nothing but as he directs our will and purpose: yet this excludes not our owne freedome, nor makes God the author of sinne, nor implies any ineuitable necessitie in our doing. The reason is, because God moues not our will violently, enforcing it, but leaues an inward motiue within our selues that stirres it vp, which is the act of our vnderstanding, whereby we iudge the things good or euill, that we will or nill. For in the proceeding of our will, first the mind apprehends some obiect, and offers it to the will; then vpon the full and perfect iudgement of the vnderstanding, the will followes or refuses it, as the vnderstanding iudges it good or bad. And *so this act or* IVDGEMENT OF OVR VNDERSTANDING, *is the roote from whence the free choice of our will ariseth, in such manner as whatsoeuer it be that goes before the act of our will, or sets in with it, to incline it,* (as Gods will doth) as long as it destroyes not, nor enforces this practicall iudgement of reason, the libertie of our will is not taken away. And herein stands the true CONCORD BETWEENE GODS PREDESTINATION AND MANS WILL: that

Concordia liberi arbitrij cum prædestinatione Dei.

that the free and immutable counsell of Gods will, goeth indeed in order before the operation of our will, or at least together with it, and determines and circumscribes it: but forsomuch as it neither enforces our will, nor takes away our iudgement, but permits it freely to leade and perswade the will, it expels not our liberty, but rather cherishes and vpholds it: *For wheresoeuer these two concurre,* FREEDOME FROM VIOLENCE AND NECESSITY, *and* THE FVLL CONSENT OF REASON, *there is the whole and true reason of liberty.*

46 Neither could I euer perceiue, that our aduersaries durst directly gainsay this. For it is a conclusion in our schooles, that [n] *no second cause can worke without the agency of the first*: and *the first cause runnes into the effect of the second cause, more then the second cause it selfe doth: and thereupon God being the first cause of all things, the effects of all second causes, whether they be naturall, or proceeding from freewill, are more subiected to God, then to their second causes.* Yea [o] they write, that *the first cause is not onely the cause of the effect produced by the second cause, but also the cause why the second cause produceth such an effect.* Shall we from these speeches conclude against them, as the Iesuite doth against vs, that *man therefore hath no freewill, and that he cannot do otherwise then he doth*, and that *God is the author of sinne?* And yet no Papist aliue, can shew any doctrine or writing of ours, that more vehemently insinuates such conclusions then these speeches do; for they ascribe vnto Gods will an absolute soueraignty ouer ours, TO MOVE, DETERMINE, and RESTRAINE it, and the actions thereof; which is all that we say, and the very point the Iesuite cauils at.

n G. br. 2. d. 18. notab. 2. Anton Sum. Moral. part. 1. tit. 5. c. 1. §. 8.

o Almain. Moral. tract. 1. c. 1.

47 But it is obiected, that if our will be no freer then thus, how can it be possible we should do otherwise then we do? for God moues and inclines it, yea determines and limits it. I answer, that if the saying, our will is limited by God, giue any occasion of danger, our enemies that accuse vs, are as guiltie thereof as we. For these are their words, besides that I haue set downe immediatly before: [p] that *when our will produceth any act, it is not in the power thereof, at that instant not to produce it.* [q] That the *will can do nothing, but God will haue it so to do.*

p Occeam. 1. d. 38. quem sic refert Alm. c. 1.

q Almain. Moral. c. 1. tract. 2.

That

r Vall. de lib. arb. quẽ refert Chemnit. loc. tom. 1. pag 440. s Dom. Bann. 1. part. q. 19 art. 10.
t Aria. 2. d. 26. q. 1.

r That *there is no power at all in our will, but Gods will worketh and effecteth all things.* That *God determines our will by his immutable counsell, &c.* t That *all men need the speciall helpe of Gods grace to do any thing that good is.* This determination of our will by the gouernement of Gods will, goes as farre against freewil as any thing that we say; and therefore if our doctrine leade men to be careleſſe and desperate, how will they excuse their owne? The meaning therefore is not, that God by his prouidence infuseth any CONSTRAINT into the minde of man to enforce it, or any ERROR to seduce it, or impose any NECESSITY to bind it; but onely that he inclines and orders it to work freely that which he hath determined for his owne glorie; and besides, his preseruing the faculty thereof, moues and applies it to the obiect and worke that it willeth or nilleth. Which manner of inclining, I thinke no Papist will deny. For

u Contra Gent. l. 3. c 89.
x Ib. c. 91.
y Bell. de lib. arb. l. 3. c. 18.

Thomas u saith, *Man cannot vse the power of his will, but so farre forth as he workes in the power of God.* x And *all our choice and will is immediatly disposed of God.* And y the Iesuites confesse, that *whether men will or no, yet can they not peruert the order of Gods prouidence set downe from all eternity, to do at any time that which God absolutely will not, or not to do what he absolutely willeth.* Which words restraine all our liberty to Gods pleasure, and exclude not the precedencie of his will to determine ours. Yet are not our actions made necessary thereby, so that we cannot do otherwise then we do; because Gods will is the first mouing cause, willing no effect in the creature of absolute necessitie, but according to the condition of the second causes; and *no effect is called necessary of the first and remote causes, but onely of the second and nearer*; as z the Schoolemen teach in this question.

z Tho. cont. Gent. l. 1. c. 86. & l. 3. c. 72. Capreol. 1. d. 40. art. 3. concl. 3.

48 By this that I haue said, you may perceiue, that though our aduersaries take vpon them to be great patrons of Freewill, yet when the matter comes to scanning, they are forced to subiect it againe to Gods prouidence, as much as any Protestant doth; and their so doing is lyable to the same difficulties that they obiect against vs. For a the Iesuites say, *Man is not holden to haue freewill in chooſing and consulting, becauſe he*

a Bell. de grat. & lib. arb. l. 4. c. 11.

can

can do it of his owne ſtrength, but becauſe the cooperation of God being allowed, he can do it. And [b] the beſt learned Schoolemen they haue, thinke, *Our will vnable to do any good, till God ſend his ſpeciall grace thereunto.* Shall I now conclude, they debarre all care in conſultations, and make men deſperate, becauſe the will is vnable when grace is wanting? and we can do nothing of our ſelues till God enable vs? If I ſhould, my concluſion were the very ſame againſt them, that theirs is againſt vs. [c] For though I cannot by mine owne ſtrength, riſe vp from ſinne, nor do any good till Gods grace preuent my will, yet an earneſt care whereby I deliberate, is that meanes which the ſpirit vſeth to preuent me; and therefore if I will be ſaued, or reclaimed from ſinne, or confirmed in grace, I muſt admit deliberation, as the firſt motion that God caſteth into my minde for the effecting hereof: and not ſtay till I feele ſome violent and ſenſible compunctions enforcing me, but accept euen that ſmall motion of care and conſultation, the which to caſt away, is to reiect Gods offer inuiting me to my vpriſing. Next, though we haue no power to conuert our ſelues; yet all men haue power to vſe the outward meanes, and libertie to heare the voice of Gods word and Spirit, inuiting them to conſider of their eſtate: which is ſufficient to make them vnexcuſable if they reſiſt it. God worketh ſome things in vs, without vs; ſome things in vs, and with vs; ſome things in vs, and by vs. *In vs, without vs*, good motions, which by his Spirit he caſtes into vs, as we lie plunged in ſinne, whereby he awakes vs and biddes vs thinke of our vpriſing, *In vs, and with vs*, a good will to receiue thoſe motions, and not to reſiſt the Spirit. *In vs, and by vs*, all ſuch good workes as the motion of his Spirit teacheth vs to do. And thus in the greateſt bondage of our will we make roome for *Care* and *Conſultation* euen in ſpirituall things, otherwiſe then the moſt of our aduerſaries do in [d] their doctrine of the merit of congruity: whereof [e] one of themſelues ſaith truly, *They go not the right way to worke, who aſpiring to walke after the ſpirit, place the hope of a better reformed life, in the commandement of the law, and freedome of their owne will.*

b Greg. Arimin 2.d.26 q.1. & 2.

c Vide Dom. Bannes 22 qu. 10. art. 1. pag. 390. i. c.

d *Wherof reade in the next Digreſſion 62.*

e Bay. de virt. imp. l. 2. c. vlt.

49 Or if the Ieſuite, according to the common error among the vulgar of his ſide, imagine we make men deſperate and careleſſe in their actions, becauſe we teach no man is elected or reprobated becauſe of his workes good or euill, that God foreſaw he ſhould do: he is deceiued likewiſe; and the former difficulties returne vpon him. For the moſt iudicious and learned in the Church of Rome are of the ſame mind. Touching election there are [e] few but grant, it is of the free mercie of God without any reſpect to our merits. [f] And Catharinus ſaith, the contrarie *is Pelagianiſme and deſerueth to be hiſſed at.* Touching reprobation the opinion is more currant, that it ſhould paſſe vpon the foreſight of ſinne which God beheld in the wicked. But this, in rebrobation negatiue eſpecially, is alſo croſſed by the [g] chiefeſt Schoolemen that euer writ, and [h] the Ieſuites themſelues ſhrinke from it. Ariminenſis ſaith, *No man is reprobated becauſe of the euill vſe of his freewill, or finall reſiſtance of grace, which God foreſaw in him.* [i] Dominicus Bannes confutes them that hold otherwiſe, and ſaith, that *conſidering the reprobate abſolutely, there can no cauſe or reaſon of their reprobation be giuen on their owne behalfe. But all* THE EFFECTS OF REPROBATION ARE ORDINATED *to this one end, to ſhew the iuſtice of God, and his mercie towards the elect.* Our aduerſaries therefore communicating with vs in our doctrine touching the cauſe of reprobation, are as guilty of making men careleſſe thereby as we.

e Magiſt.1 d.41 & ibi Occham. Arim. Camera. Capr. Durand. Mayro. & alij Bell. de gr. & lib. arb. l.2.c.10. Valent. tom.1 p.364. Tolet. in Rom.9.

f Tract. de Prædeſt. l.1.p.38.

g Altiſiod. l.1.c. 9.q.1.& 2. Arim. Dur. Camerac. Capreol. vbi ſupra. Tho. cõtra Gentil. l.3.c. 161.& 163.& lect.2. in Rom.9

h Bel. vbi ſupra c.16. Valen. tom.1.p 404. Tolet. vbi ſupra

i Part 1.q.23. art.5.

50 But I wonder moſt what ſhould driue the man to ſay, we make *God the author of ſinne.* I know he might heare and reade the imputation laide vpon vs by [k] the Ieſuites, but it is very ſtrange any man of vnderſtanding ſhould not diſcerne the foolery. For I chalenge any man that liſteth to try it, let him ſhew if he can that the Church of England holds any more touching this matter then the Papiſts themſelues haue expreſly written. Occham ſaith, [l] *God is immediatly the firſt cauſe of all things produced by the ſecond cauſes. But of things euill, he is the mediate cauſe, in that he produceth and preſerueth the creature that is mediate cauſe of euill.* And [m] againe, If *we ſpeake of the ſinnes of commiſſion, not onely the will of the creature is the*

k Poſſeuin. bib. ſelect. l.8.c.11. Bellar de amiſ. grat. l.2.c.3.

l 2.q.5.lit.k.

m 3.q.12.lit.yy.

efficient

efficient cauſe of euery ſuch act, but euen GOD HIMSELFE, WHO IMMEDIATLY CAVSETH EVERY ACT. *And if you reply, that then God ſhould ſinne by cauſing an act of ſuch deformitie, as the will of the creature ſinnes when it cauſeth ſuch an act: I anſwer, that God is debter to no man, and therefore is bound neither to cauſe that act, nor the contrary; nor yet not to cauſe it: but the will of the creature, by Gods lawes is bound not to cauſe the act, and ſo conſequently ſinnes by doing it.* To the verie ſame effect writeth [n] Gregorius Ariminenſis, and addes [o] further, that *ſome Doctors of his time affirmed, that albeit the ſinfull act were of God, yet the ſinne was not: which ſaying* (ſaith he) *may haue* A GOOD SENCE, *not by conceiuing the deformitie to be any thing diſtinctly from the act, which is not cauſed of God, but vnderſtanding, that although the ſinfull act be of God, yet* AS IT IS SINFVLL *it is not of God, who doth nothing againſt that which right reaſon iudgeth ſhould be done.* Cardinall Cameracenſis [p] ſaith, *Many ſolemne Doctors confeſſe, that God is the* CAVSE *of ſin, and that he can* CAVSE *and* WILL *ſin.* Medina [q] ſaith, *A ſinner when he ſins, doth againſt the will and law of God in one ſence, and in another* NOT. *He doth indeed againſt his ſignified will, and againſt his precepts and prohibitions, which by a figuratiue ſpeech, are called his will; but* AGAINST THE WILL OF HIS GOOD PLEASVRE HE DOTH NOT, *nor againſt the* EFFECTVALL ORDINATION *of God.* In the ſame manner [r] write others: and ſuch as are buſieſt in accuſing Luther and Caluine touching this point, yet by ſtrength of argument and euidence of the Scripture, are driuen to ſay, [s] *That no ſin fals out beſides the will and intention of God:* [t] *but that* BY A FIGVRE *he commands it, and excites men vnto it, as a hunſman ſets a dog vpon a hare, by letting go the ſlip that held the dog. God therefore not onely permits the wicked to do many euils, neither doth he onely forſake the godly, that they may be conſtrained to ſuffer the things done againſt them by the wicked: but he alſo* OVER SEES *their euill wils, and* RVLES *and* GOVERNES *them, and* BOWES *and* BENDS *them by* WORKING *inuiſibly in them. And not onely* INCLINES *euill wils to one euill rather then another, by permitting them to be caried into one euill, and not permitting them to be caried into another: but alſo* POSITIVELY HE BENDS *them, by* INCLINING *them to one euill,*

and

n 2.d.34.q 1. art.3.
o Pag 126.ad.7.
p 1.q.13.art.1. pag.193.
q Bartol Med. in 1.2.q.94. art. 6 pag 496.
r Mayr. 2.d.43. q.1. Duran. 2.d. 37 q.1.& 1. d. 46 q.2. Altiſiod. l.2 p.79. Feliſ. in decal.p. 69. Tho.in 9 Rom.
s Bann 1 part. q.49.art.2.
t Bell de amiſſ. grat.l.2.c.13.

and turning them from another, occasionally and morally, &c. Let our aduersaries looke well into these speeches, and they shall find we say no more: and if they will expound ours as gently as they do their owne, there will appeare no difference.

u Ps.5.4. Habb. 1.13 Sap.3.5. Zach.8.17. Eccl 7.31. Iac.1.13.

51 For we hold first in generall, that u God is not the author of sinne, but the diuell and mans owne corrupt will; the contrary whereof we defie as blasphemy. Next, more particularly, we beleeue that God willes nothing that is formally sin, as he willes that which is good, but hates it rather: whence it followes, that he inspires it into no man, neither doth he create any corruption in our will which was not there before: but forbids it absolutely; x within vs by the light of the Spirit, y without vs by the commandement: and the first entrance of sinne into the world, and the continuance of it in the world, was by the voluntarie action of mans will corrupting it selfe, God infusing no euill into it. That which he doth about and concerning sin, are three actions. First, as the vniuersall cause of all things, z he SVSTAINES mankind, and vpholds his being, yea the being and mouing of all his actions good and bad: so that no man could either moue to an action, or haue being himselfe, if God sustained not. Whence it followes, that * the very positiue act, called the materiall part of sinne, whereunto sinne cleaueth, is of God in the same sort that all other actions of the creature are. Secondly, a he WITHHOLDS his grace, being bound to no man, and leaues the wicked to themselues; whereupon it followes, that their hearts harden, and they cannot but sinne. The maner how he hardeneth, is not by *Creating* the sin, as he doth grace in the elect, but by *Denying* them the power of his grace which should mollifie them; and by *Offering* them sundry obiects, which they conuert into occasions of sinne, and ruine; whereby they stand exposed to the temptations of Satan, and haue neither power nor wil to stay themselues. Thirdly, he ORDINATES the sinne, which is nothing, else but the directing of it in such manner as he pleaseth, that it proceed no further, or otherwise then his good pleasure willeth. Sometime he *Restraines* it, that it shall reach no further then he willeth; sometime he *Turnes* it to another end then the

x Esa.30.21. Rom.2.15.
y Deut.27.26.
z Act.17.28.
* *The Schoolemen call it*, Substratum peccati & pars materialis quæ subest: ipsi malitiæ.
a Esa.6.9. Ioh. 12.39. Rom. 9. 18. & 25. 2. Sam. 2.25.

the perſon doing it thought of: ſometime he maketh way for it to paſſe, to *puniſh* one ſin with another. And this is all we hold touching this point; and I dare vndertake to ſhew euery parcel thereof in the Papiſts owne bookes, as I haue ſaid already. And therefore their writing, that the Proteſtants make God the author of ſinne, are but clamors, and verball quarels ariſing from malice. For they may vnderſtand, if they will, that when we ſay Gods willes, or workes ſinne, and poſitiuely ordaines it, or any ſuch like; we meane not this of Gods formall will, but of the three inferiour actions that I haue here briefly touched, whereby he gouernes it.

Digreſſion 42. *Againe touching freewill, wherein the doctrine of our Church is methodically propounded, and in euery point compared with that which the Papiſts hold: that the ſeuerall queſtions betweene them and vs, and the manner how, and where they riſe, may be ſeene diſtinctly ſet downe.*

52 When we ſpeake of Freewill, the queſtion may be laid either touching that freedome which man had before his fall, in the ſtate of innocencie; or touching that which remaines with vs now in the ſtate of corruption. Concerning that which man had before his fall, there is no queſtion but he had a PERFECT FREEWILL both to good and euill, the which was NATVRALL to him, and giuen him with his creation: by the ſtrength whereof *he had power in himſelfe to perſeuere in grace, becauſe the grace whereby he might perſeuere, was in the power of his will.* Onely he was created mutable, that is ſuch, as albeit he were euery way perfect, yet he might fall from that perfection if he would: and he needed the generall helpe of God to preſerue his nature, and to moue him to his actions, the which he had from the inſtant of his creation to his fall: neither of which impaired the libertie of his will, but rather perfected it. In this matter there lies no queſtion: for it is [a] a Schoole point, that man before his fall needed the influence of Gods grace to moue his will, which he had.

FREEWILL IN THE STATE OF INNOCENCIE.

[a] Tho. 1.2 q.109 art.2.ad 1. Alim 2.d.29.art.1.

53 The question is touching our will now in this corrupted nature. And we are all agreed, that the faculty or power of mans mind called the will, is not lost by his fall, no more then the parts of his body are: but the controuersie is about the NATVRE first, and then the STRENGTH of it. And touching the nature of our will, we hold two things: first, that although Adams will, by nature, was free, as well in things spiritual concerning God, as in things naturall concerning this life; yet ours is not so: but in things spirituall it is starke dead till God create spirituall life and liberty in it; and so that freedome it hath, is in it by grace and not by nature. By nature we haue power to will naturall things, but till grace come there is no faculty to will heauenly things, concerning the sauing of our soule, or once to mind them. This is the first point, and the Papists denie it, saying, that will by Adams fall was not extinguished or lost outright, but onely maimed or weakened, and left destitute of that which guided it: and the grace of God approching doth onely heale it againe, or as it were waken it out of sleepe; and they liken it to [b] *a man wounded*, that still hath life in him, though physicke and cure bring perfect health. And [c] the Iesuites hold, that *before grace come, it is free to do good, but this freedome is as it were bound and stopped till God giue it power. As a man hauing the sight of his eyes, yet seeth not till some sensible forme come, which forme is not the cause he seeth, but what which perfects the sight.* And [d] they write, that all our naturals are as whole in vs as euer they were in Adam, and we onely want a supernaturall gift to guide them, which he had. To this purpose [e] they write, that *it exceeds not the faculties of mans nature to do the acts of charitie, which may euen merite at Gods hands:* and [f] that all *the workes of the very Gentiles are not sinne*: and [g] that *by doing what is in our owne power, euen by nature, without any grace, we may merite Gods grace of congruitie*; as I shal * shew hereafter. The which affertions of theirs, shew what they hold touching the nature of our will, namely, that euen by nature, afore any grace come it hath some freedome to good; but if God do but preuent it, then it is able to do much more. Wherein we refuse them, because the Scripture saith, [h] a naturall man is *dead*

IN THIS STATE OF CORRVPTIO.

b Andr. orth. l. 4 Salm. & Rhem. in Luc. 10. 30.

c Bell. de gra. & lib arb. l 6 c. 15. §. Dices quoin.

d Bell. de grat. primi hom. c 4 & 7. & de grat. & lib arb. l. 5. c 13 §. Decimus.

e Occhā 1. d. 17 q. 2. lit. c.

f Andrad. orth. l. 3.

g Gab. 2. d. 28.

* nu 62.

h Col. 2. 13.

in sinne, and [i] *perceiues not the things of Gods Spirit, neither can know them, for they are spiritually discerned.* i 2.Cor.2.14.

54 The second point touching the nature of freewill, is, that it stands not in freedome from all necessitie, but from all externall constraint. For I haue shewed before, that Gods will orders and determines all wils, from which determination no creature is free: but they all depend on God, and can do nothing but what he pleaseth: yet for so much as this will of God takes not away the iudgement of our owne reason, nor constraines vs, but so directeth vs, that we alway in chusing or refusing follow the direction also of our vnderstanding; our will hereby is left free; as if a man inuite me to a banket, he is indeede the first mouer of my will thereunto, and he leades me by the hand towards the place, and in a sort determines my will to that house rather then to any other; yet for so much as I allow of his motion, and finde reason in my selfe to go, I go freely, and with full libertie, thought his freedome is not from all necessitie, but from coaction onely. And so we describe freewill to be *the operation of the will in chusing or refusing whatsoeuer the full and perfect iudgement of our vnderstanding offereth:* which iudgement going before, is sufficient to make the will free, because where it is, there is no constraint. Others contrariwise dispute, our will to be free, not in this respect, but because it is subordinate to no necessitie. For man, say they, hath such a soueraigne dominion ouer his actions, that what he doth, he not onely doth vnconstrained, but he absolutely may & can do otherwise, * being no wayes restrained by Gods will. But such an absolute freedome there seemes not to be; for I haue shewed before, that Gods will is aboue ours; and flowes into it, and moues it, and determines it; whereupon it followes that our will of infallible necessitie must needs be moued and determined, for Gods will cannot be in vaine. And this is allowed by many of our aduersaries, though some others condemne it. For Alphonsus defining free will, saith, [k] *There is a libertie which is opposed against necessitie, or more truly against coaction, because some things are necessarie which are done freely though necessarily, but not of constraint*

NATVRE AND DEFINITION OF FREEWILL.

* Voluntas à Deo determinata, nõ libere sed necessariò agit. Bellar. de grat. & lib. arb. l. 4 c. 14. §. Deinde.

k Aduers. hæres l. 7. verbo Gratia.

ſtraint or violence: and of this libertie we call mans will free. And [l] others ſhewing how free will ſtands in libertie from neceſſitie, yet define that *neceſſitie to be* nothing elſe but *compulſiue and externall conſtraint:* whereby it is like they thinke, the will is no otherwiſe free but from compulſion. Againe, [m] they ſay, *God by his concourſe determineth the action of mans will:* whereupon the will cannot but worke, and yet is free, [n] becauſe it followes the iudgement of reaſon, which is the roote of freewill. And as often as the act of willing ariſeth from this roote of iudgement, it is alway free. And [o] Waldenſis writeth, that *great clearkes in his time did place this precedent neceſſitie, which is the cauſe that the thing is, in humane workes, and that it flowed from Gods will.* Which ſhewes, that they thought our will is not freed from neceſſity, but coaction onely. And finally thoſe ſpeeches of theirs, [p] *Our will is inclined, changed, determined by God—: he maketh that one inclination ſhall ſucceede another.*—[q] *Man cannot vſe the vertue of his owne will, but ſo farre forth as he workes in the power of Gods will.*—[r] And *as a man by deuice ſhould let birds flie, and yet cauſe them all to go to ſuch places as himſelfe would: ſo doth God rule the will,*—[ſ] *yea moue and apply it to that it willeth.* I ſay, theſe and ſuch like ſpeeches cannot be cleared ſo, but they ſubiect the will to neceſſity as much as we do.

l Altiſiod. l. 2. tract. 11. pag. 70 Anton. part. 3. tit. 4. c. §. 7.
m Almain, Mor pag. 2.
n Dom. Bann. part. 1. q. 19. art. 10.
o Tom. 1. lib. 1. art. 1, c. 25. p. 41.
p Anton. part. 1. tit. 4. c. 2.
q Tho. contra Gentil. l. 3. c. 89.
r Bellar. de grat & lib. arb. l. 3. c. 18.
ſ Ib. l. 4. c. 16.

THE POWER OF THE WIL IN HVMANE ACTIONS.

55 This being the nature of our will, the next point to be enquired, is touching the ſtrength thereof, which is not alike in all actions. For the things whereabout the will is occupied are of three ſorts, Naturall, Ciuill, and Spirituall: naturall & ciuill things concerne this life onely, but ſpirituall things touch the life to come; and therefore mans will hath not alike power in them all. By naturall things we meane ſuch as appertaine to all liuing creatures for their exerciſe, and preſeruation of their natures, as to eate, drinke, ſleepe, moue themſelues, and ſuch like. By ciuill things we meane all humane actions tending to ſocietie, and the outward gouernment of mans life, which the light of nature and vſe of reaſon leades vs to, as ſpeaking, buing, ſelling, going this or that way, the learning and practiſing of a trade or profeſſion; whereunto we alſo referre morall things, that is, the gouerning of our externall actions

ons & members, according to the rules of outward discipline, without the inclination or consent of the conscience renewed; as the exercise of all ciuill vertues, and many externall workes in their kind appertaining to Gods worship, to be temperate, bountifull, faithfull in word, chast, courteous, to speak & heare things good and honest, to go to Church: [t] in things of which kind, man hath naturall freewill, that he can voluntarily follow what his vnderstanding shewes him, and apply himselfe thereunto by chusing or refusing. And in this point we all agree, [u] as our aduersaries confesse. But we set downe their limitations: first, [x] that our will in all these things needeth Gods generall helpe to moue and apply it to the worke; without which helpe, the bare faculty of our mind can do nothing: for vnlesse he sustaine the power of my will, and apply and direct it, I cannot so much as put a morsell of bread to my mouth. Secondly, this generall concourse of Gods helpe being granted, [y] yet we can will none of these things perfectly, but in much weakenes, and are often hindered, by reason our nature through sinne is depraued; whereupon the mind is obscured with error, the iudgement corrupted with blindnes, the affections disturbed, the will distracted, and the reason hindered by Satan and vncertaine obiects. Thirdly, in the smallest things that are, and wherein our liberty is greatest, [z] yet the will of God going before, determines ours, that we can will no more then God pleaseth. These limitations are also consented to by [a] our aduersaries: and so in things naturall, ciuill, and pertaining to morall discipline, we haue freewill.

t Rom. 2. 14. Act. 23. 1. Phil. 3. 4. Psal. 56. 16. 2. Tim. 3. 5.

u Habere quidem hominem liberum arb. ad actiones ciuiles & externas, quæ spectant ad cõmunẽ conuictũ & societatem hominum, docuit Luther. Melanct. Chemnit. & alij passim. Valen. to. 1. pag. 1058. b.

x Math. 10. 29. Iac. 4. 15. Exod. 35. 31. Esa. 54. 16.

y Esa. 26. 12. Ier. 10 23.

z Mat. 10. 29. Num. 22. 18.

a Biel. 2. d. 28. lit. n. Bellar. de grat. & lib. arb. l. 4 c. 4. & 11. Ban. part. 1. q. 19. art. 10.

56 But in spirituall things, concerning the saluation of our soules, the case is otherwise: for the manifesting whereof, we must consider that there are two states or degres of our life. The first is called the state of sinne, containing that part of our life which is before regeneration and iustification: in which state all men are till God call them; and then they enter into the second degree, called the state of grace, because then the grace of God freeth them from the bondage of their former corruption. Now the question is, what power mans will hath in spirituall things, so long as he abideth in the

THE POWER OF THE WILL IN SPIRITVAL THINGS, AFORE REGENERATIO.

state of sinne? and whether by the strength of his owne will onely, without faith and the speciall helpe of God, he be able to yeeld obedience to Gods law, or to do any thing auaileable to the pleasing of God and the sauing of his soule. We answer negatiuely, that he is not: because [b] his vnderstanding and iudgement in such things is starke blind, and [c] the will by nature is turned from God, that it can follow nothing but that which is euill and repugnant to Gods will, [d] whose law being spirituall, cannot be obeyed by such as are carnall, liuing in the flesh; but [e] all that they do is sinne, till the grace of iustification come and renew them. And although God cal none thereunto but by meanes and secondary causes, yet these causes are the inward light of the Spirit, and the outward preaching of the Gospell; the will of man being meerly passiue in the first act of conuersion.

b 1. Cor. 2. 14. Eph. 4. 17.
c Gen. 6. 5. Rom. 8. 7.
d Rom. 7. 14 & 8. 8.
e Rom. 14. 23. Eph. 2. 5 Col. 2. 13 Gal. 3. 10. Deut. 6. 5.

57 But the Papists hold otherwise, whose seuerall assertions against this doctrine I will briefly collect, and set downe in order, that you may see what they ascribe to mans will in spirituall things in the state of vnregeneration, and view the differences betweene vs. But first I must put you in mind, that the warier sort of them, in words seeme to ioyne Gods grace with our will to helpe it, in all such actions as they hold it can do in this state; & require the aid thereof, as if without it they would grant it could do nothing. So [f] Bellarmine sayes, *Mans will in things appertaining to pietie and saluation, can will nothing without the assistance of Gods grace*, yea, [g] *the speciall assistance.* And sometime they reuile vs for charging them with the contrary: but this is but a fetch to deceiue the ignorant, & a dram of their wit to make their Pelagianisme go downe the easilier. For [h] many require no such assisting grace, as shall appeare; and some say, we need it not, as if freewil were absolutely vnable without it, but of Gods liberality it is infused into the will, being disposed before, to make it will the more easily: which was the very heresie of Pelagius. They define this grace to be no more but the generall helpe which we need in naturall things, and such as the very Pagans haue. They maintaine the merit of congruitie, wherein, of all hands, it is confessed, there is the influence of no spe-

f De grat. & lib. arb. l. 6. c. 4. in titulo.
g Ib. §. Nos tres
h Gabr. 2. d. 28. lit. l. & n. Occhā 2. d. 17. q. 3. ad 2. Altisiod. l. 2. pag 70.

speciall grace, it onely consisting in *doing that which is in our owne power*, and [i] *going before the infusion of all grace, at least in nature.* Yea the Iesuite himselfe, that seemes so religiously to ascribe the power of our will to Gods grace, [k] he censures certaine Schoolemen because they had writ, that *the generall influence of Gods grace being admitted, yet no man by his naturall freewill could do any good without his speciall helpe:* and contrary to that he said before, writeth expressly, [l] *Man, before all grace, hath freewill, not onely to things morall and naturall, but euen to the workes of piety, and to things supernaturall.* The which kinde of proceeding, how it can be reconciled with that they pretend touching the vniting of Gods speciall grace with our will, it passeth my vnderstanding to conceiue; for they are contrary. And this was necessary to be obserued in the dealing of our aduersaries, because this shew of words, that Gods grace must go with our will, is the veile whereby they hide their deceit, and the vizard that couers their Pelagian faces, that the ignorant should not know them; and carries so good semblance of reason, that, as Saint Austin said of the like words vsed by the Pelagians, *we would receiue them without scruple, but that they speake them, whose meaning is well enough knowne vnto vs.* Now I will set downe what they ascribe to freewill in the state of sinne.

i Actus ille tanquam dispositio præcedit gratiæ infusionē. Gabr vbi supra.

k Bell. de grat. & lib. arb. l. 5. c. 4. §. Intra hoc.

l Lib. 6. c. vlt.

58 First, that thereby a man may auoide sinne when he is tempted to it; which the word of God [m] ascribes to grace onely, Biel [n] saith, *Freewill by it owne nature, without the gift of grace, can eschew euery new mortall sinne: and the habits of grace, infused or attained, cooperate with the will, to helpe it to will* DELIGHTFVLLY, READILY *and* EASILY: and no otherwise. And that this is a common opinion among the Schoolemen, it appeares by Ariminensis, [o] who confutes it. And [p] the Iesuites say, that *for the ouercoming of tentations (so that no sinne be committed) they do not alwaies require Gods speciall helpe, properly so called; that is to say, internall illumination, and his supernaturall motion; but any helpe whatsoeuer.*

THE POWER OF WILL WITHOVT GRACE IN SPIRITVAL THINGS, AS THE PAPISTS TEACH.

m 1. Ioh. 5. 4: 1. Pet. 5. 9 Eph. 6. 11.

n 2. d 28. lit. k.

o 2. p. 26. pa 95.

p Bell. de grat. & lib. arb. l. 5. c. 7.

59 Secondly, they hold that a man by his owne naturall strength can know and do that which is morally good, accor-

ding to the morall law and precept of true reaſon, and wherein there is no ſinne. [q] One ſaith, *Some morall works of the eaſier ſort may thus be done, when no great tentation riſeth againſt vs.* But this is nothing. [r] Another ſaith, *Man in the ſtate of corrupted nature, hath freewill touching things morall:* and [ſ] *before any grace come to him, he hath a remote and vnperfect power to do the workes of godlineſſe: otherwiſe it cannot be conceiued how mans will ſhould actually concurre to the workes of godlineſſe.* And yet further they ſay, [t] *All the commandements that are naturall, may be obſerued throughout the whole life of man, without the helpe of Gods grace, onely by the ſtrength of nature; and all mortall ſins againſt them may be auoided.* [u] *The workes of mercy and charitie exceed not the whole faculty of mans nature, though it ſtand in Gods liberality to accept ſuch workes as meritorious:* ——*God of his grace may accept the good motion of our will, proceeding from our pure naturals, and ſo conſequently ſuch an act may be meritorious.* And that which goeth beyond all this, [x] they hold *the very Gentiles*, ſome of them *knew God, and did many things wherein was no ſinne, and this was ſufficient to* IVSTIFIE *and* SAVE *them*: an opinion ſo vile and prodigious, that [y] ſome of their owne ſide confute it.

60 Thirdly [z] they write, that in the ſtate of ſinne, without the ſpeciall aid of Gods grace, by freewill alone, we may loue God aboue all, and eaſily keepe his commandements. Andradius [a] ſaith, *Euen ſuch as are aliens from the true knowledge of Chriſt, may do workes that ſhall be polluted with no fault, but deſerue exceeding commendation.* And it ſhould ſeeme this opinion had many patrons in the Church of Rome: for Gregorius Ariminenſis, who miſlikes it, diſputing againſt it, ſaith [b] *It is yet more to be wondred, that any man ſhould abſolutely pronounce, that a man by his pure naturals alone, without the ſpeciall helpe of God, can will, and do well; when they that ſay thus, exclude thereby the neceſſitie of Gods helpe, which is by teaching and knowledge, and ſo giue leſſe to grace then Pelagius himſelfe.* Where reporting the opinion ſo vehemently, and charging ſome of his owne fellowes with it, he makes it plaine how currant it was. And the [c] Ieſuits cenſuring him for his labour, ſhew they alſo haue a moneths mind to the conceit.

61 Now

q Greg.de Val. to.2. pag.815.b. idem Bellar.l.5. c.4 & 9.
r Bella.l.5 c.14.
ſ Lib.6.c. 15.
t Scot.2.d.28. Dur.ib.q.4 Abulenſ. Mat.19. q.178.
u Occhã.1.d.17 q.2.lit.e.& c.
x Andrad.orth. explic l.3.pag. 277. & inde.
y Greg. Arim.2. d.26.q.1. Bayus de vir.imp.c.2.
z Refert Greg. Arim.2. d.29. art.2. in fin. Scot.2.d.28. Dur.2.d.28 q.4
a Orth.expl.l.3. pag.280.
b 2.d.26.p 99.
c Bell.l.5.c.4.de grat.& lib.arb.

61 Now if we reiect theſe opinions, and deny freewill in theſe caſes, we are to be excuſed. For the very Church of Rome it ſelfe neuer wanted ſome therein that denied it as well as we, and with great paſſion confuted it. Ariminenſis [d] anſwered a Doctor that held it againſt him, that *ſauing his reuerence it was Pelagianiſme.* And Dom. Bannes [e] ſaith, *he thinkes it falſe and worſe then falſe, that any man without the ſpeciall and ſupernaturall helpe of God, can be able to do a ſupernaturall act.* And [f] a late profeſſor at Louan: *Freewill without Gods helpe is of power to* NOTHING *but ſin, and it drawes towards iniquity* SO MVCH THE FASTER, *by how much the ſharpelier it is bent to action.* And [g] the Maiſter of Sentences: *Freewill, before grace repaire it, is preſſed and ouercome with concupiſcence: and hath weakeneſſe in euill, but no grace in good, and therefore may ſinne, and cannot but ſinne, euen* DAMNABLY. So that our miſlike of freewill in this caſe, is true doctrine euen by the iudgement of our aduerſaries.

d 2.d.29.art.2.

e 2.2.q.24.

f Bayus de virt. imp.c 8. *The words of Proſper*

g L.2.d.25.g.

62 But there are yet two other points which aduance the will of man, euen in the ſtate of ſinne, more then all this. The firſt is the merit of congruity, whereby they teach that a man doing what is in himſelfe by the onely power of his nature, ſo can diſpoſe and prepare himſelfe to his iuſtification. Antoninus [h] ſaith, *Albeit man by his freewill can merite grace whereby he may do workes meritorious, yet he may* DISPOSE HIMSELFE *to the obtaining of ſuch grace; which God will not denie him if he do that which is in himſelfe. And therefore it is* NOT ALTOGETHER WITHOVT THE COMPASSE OF OVR WILL TO DO WORKES MERITORIOVS. And Alexander Hales, [i] *It muſt be confeſſed, that if man do what is in himſelfe, God giues his grace* NECESSARILY, *that is, immutably, as the Sunne giueth his light to all that will receiue it, and as we ſay, it is of neceſſity that God be immortall.* And Altiſiodorenſis, [k] *The proportion betweene a corporall and ſpirituall blind man, holds not: becauſe the ſpirituall blind hath a power* PREPARATIVE *and* OPERATIVE *to his ſeeing, becauſe he can do* SOMTHING, *which being done he ſhall ſee: and when grace is powred into him bringing forth the act of ſeeing from the facultie of ſeeing, there is* NO NEW FACVLTY *beſtowed vpon him.* And [l] Durand, *All men grant, and good reaſon, that*

MERIT OF CONGRVITY.

h Part.1.tit.4.c.2.§.2.

i 3.part.q.69.m.5.art.3.p.249.

k Sum.l.2.p.71.

l 2.d.28.q.3.& 1.d.17.q.1.lit.n.

that a man without any new habituall grace infuſed from God, can PREPARE HIMSELFE *to grace.* He ſaith all men grant it, and ſo I think they do, becauſe I find the merit of congruity taught & maintained by[m] the greateſt clearks of the Church of Rome: which yet is the very hereſie of Pelagius. And it is no matter though the Ieſuites now begin to ſay, this kind of merit is now reiected. For themſelues and their peers, teach the very ſame diſpoſing of our ſelues to our owne iuſtification, that the Schoolemen meant by it. Hoſius[n] ſaith, *the Councell of Trent choſe rather to call good works going before iuſtification,* DISPOSITIONS *or* PREPARATIONS *to grace, then merits of any ſort.* They are content to lay by the name, he ſaith, but the thing they hold as faſt as euer any did. For Suar.[o] ſaith, *Our workes before we haue attained grace, diſpoſe and prepare vs to grace.* And[p] another very lately, *According to Scotus opinion which I neither defend* NOR DISALLOW, *the Gentiles, by their workes morally good, and by the common influence of nature, might merite of congruity, the effectuall grace of God, ſeeing his goodneſſe ſuffereth no man to periſh who doth that which is in himſelfe.* The like is holden by[q] others long after the Schoolemen: & yet it is the hereſie of Pelagius, by the confeſſion of their owne fellowes. *This,*[r] ſaith Victoria, *is a good part of Pelagius his error, if I haue any skill,* and the like ſay[ſ] others; though the Church of Rome ſtil embrace it. And ſo it is cleare, that our aduerſaries hold, that the firſt grace, whereby man is led forward to his iuſtification, may be, and neceſſarily is, attained by the power of his owne free will, which is the moſt preſumptuous conceit that euer entred the mind of men: ſeeing our Sauiour[t] ſaith, *Without me ye can do nothing.* & [u] the Apoſtle demandeth, *Who hath ſeparated thee? what haſt thou which thou haſt not receiued?* Whereunto, this opinion of freewil being true, I may anſwer, I haue ſeparated my ſelf by doing that which was in my ſelf to do, and ſo meriting of congruity, my iuſtification: which power I receiued from no grace of God, but had it by nature, in mine owne will. And finally, our very prayers and thankſgiuing to God, ſhew, we can do nothing of our ſelues. *For what is more fooliſh then to pray for that which I haue in my owne power?* [x] ſaith Saint Auſtin.

m Tom. 1 2.q. 1.14.art.3.& 6. Bonauen. compend. Theol. l. 5 c. 12. Biel. 2. d. 27.& 28. Scot. 2 d 18 & 4 d. 14 q. 2. art. 2 Mayr. 2. d. 28. Occh. 1. d. 17. q. 2. Turrecrem. 23. q. 4. Nabuchodon.

n Confeſſ. Petricou. c. 73.

o Homil. 2. in Apoc.

p Wind. de effic. mort Chriſti. p. 173.

q Euerard. Bill. defenſ. iudic. Colon. p. 267. & 269. Conrad. Cling. loc. l. 2. c. 8.

r Relect. 1. de poteſt. Eccl. ſect. 3. p. 16.

ſ Bann. 22. p. 390. Bellar. de grat. l. 6. c. 6.

t Ioh. 15. 5.

u 1a Cor. 4. 7.

x De nat. & grat. c. 18.

63 Thus hauing shewed what is to be thought of freewill in the state of sinne, let vt now come to the state of grace, and see what is to be attributed to it there. Wherin we must againe distinguish betweene the instant or beginning of regeneration called *our vprising*, and the time after, when our regeneration is accomplished and we stand iustified, and see what the freedom of the will is in these two. And touching the beginning of our regeneration, what time we rise vp from sinne, and enter into our first conuersion, we say, that our will could no way dispose it selfe, nor remoue the impediments, whereby it might be made capable of grace; [y] so when grace first enters, it is meerly passiue, till grace haue renewed it, and no more but the subiect wherein God worketh. The meaning whereof is, * that what time the Spirit of God, by meanes of the word preached, or otherwise, first layes hold, and sets vpon our will to conuert it, it findes nothing therein to helpe his grace in the conuersion; but in order of working, first, grace giues life and quality to the dead will, and then being renewed it wils the conuersion, and becometh a voluntarie instrument of God, both to apprehend his grace offered, & to worke forward with it. But, as I said, this it doth not by it owne naturall strength, but by vertue of the seed of grace, and new life that God hath put into it. And as my paper whereon I am writing, receiues the inke passiuely, and brings nothing of it owne to the writing, (for I could haue writ vpon another) but being written, it becometh an instrument with me of the writing; and as I write more and more, so it still cooperates with me, though in it selfe there be no naturall beginning of the writing: so is it in the will of man at his first conuersion. Whence it followes, that in those whom God effectually will renew, their will can make no resistance, as my paper cannot reiect my writing. [z] The will of man may refuse the outward calling of God, by reason such calling is not alway ioyned with the effectuall calling of his grace, and so the reprobate may haue it; but the efficacie of grace cannot be resisted: not because mans will of it selfe hath no propertie to refuse, but because effectuall grace takes away

THE POWER OF MANS WILL IN HIS VPRISING.

y Rom. 10. 20 Heb. 10. 16. 2. Cor 4. 6. 1 Cor. 4. 7 Phil. 2. 13. Ioh. 1. 13. Math 11. 36. Rom. 9. 16.

* Cum igitur Euangelium prædicatur, quidam credunt, quidam non credunt; sed qui credunt prædicatore foris sonante, intus a Patre audiunt atque discunt; qui autem non credunt, foris audiunt, intus non audiunt neque discunt; hoc est illis datur vt credant, illis non datur. —— Fides igitur, & inchoata & perfecta, donum Dei est: & hoc donum quibusdã dari, quibusdam non dari, omnino non dubitet, qui non vult manifestissimis sacris literis repugnare: —— cur autem istum potius quam illum liceret, inscrutabilia sunt iudicia eius, & inuestigabiles viæ eius. August. prædest. Sanct. cap. 8. & 9.

z Math 23. 37.

this

this property, and makes it vnable to resist: whence it followes againe, that no man is conuerted against his will, because grace in the instant of conuersion takes away vnwillingnesse, and makes vs willing.

WHAT GIVES EFFICACIE TO GODS GRACE IN OVR VPRISING FROM SINNE.

64 Against this our aduersaries hold, [a] that *humane will hath some power, which being breathed vpon by Gods Spirit, doth not a little worke, with working grace in his conuersion.* The manner how it workes, they say, is by concurring with Gods grace in our vprising. The efficacy of which grace depends on the free consent of our will. For first they compare our will to things defectiue, which yet haue in themselues an inward condition of their owne, whereby they can receiue perfection, whensoeuer any helpe cometh. They liken it [b] to the *eye, which though it see not in the darke, yet can see as soone as light cometh*, because *in it selfe it hath the faculty of seeing*: [c] And to a man *halfe dead*, who yet hath life in him, and thereby can recouer *when helpe comes to cure him:* And to a man in prison, that can come out if the doore be opened, and his fetters taken off. Next they say, *the efficacie of the grace whereby we vprise, lies in the cooperation of our will with it*; as if our will and Gods grace were two seuerall agents in the vprising, as for example, when two men carry a burden betweene them, which neither of them alone carieth. Thus Andradius [d] saith, *Gods grace and our freewill make* ONE CAVSE *of our application to iustice.* [e] And Thomas, *It is in the power of our freewill to* HINDER, *or not to hinder, the receiuing of diuine grace*; as if it had the office of a Porter in the soule of man, to let in, and shut out. [f] And Bellarmine, *Gods motion leaues man altogether free, to be conuerted or not. His will is truly free, and determines it selfe, though God moue and apply it to the worke, in that* GODS MOTION IS IN THE POWER THEREOF. [g] And Gregory of Valentia, *That man is conuerted and answereth Gods calling, this is to be ascribed to* HIS OWNE FREEWILL *and Gods grace.* And yet more fully [h] the Deane of Louan, with whom, though not in so full words, the two former Iesuites agree: *The helpe of God being giuen alike to both, yet one man is conuerted, and the other not. And if it be demanded, what the reason is, why this man is conuerted, and that man is not? it is not because he that is conuerted*

receiued

a Wind. de effic. mortis Chr. p. 174.

b Altisiod. Sum. l. 2. tract. 11. q. 4. art. 2. Alex. part 3 m. 1. art. 2. ad 1.

Andrad. orth. explic. l. 4. Rhē. in Luc. 10. 30.

d Vbi supra, p. 350.

e Contra Gent. l. 3. c. 159.

f De grat. l. 6. c. 15. & l. 4. c. 16.

g Tom. 2. disp. 8. q. 3. punct. 4. §. 2

h Ruard. art. 7. pro. 10. explic. art. Louan. quē refert D. Bann.

receiued greater helpe of God whereby he might effectually be conuerted: but the reaſon is to be aſſigned on the behalfe of his FREEWILL: *namely that being aſſiſted with equall helpe, the one would be conuerted, and the other* WOVLD NOT *be conuerted.* This is the very hereſie of Pelagius. And thus we ſee the moſt noble gift whereby we vpriſe from ſin, is not thought to be the ſuperabounding grace of God flowing from our election, which in a ſingular maner, more deepely and ſecretly, inlighteneth, inſpireth, perſwadeth, impelleth vs: but I know not what ſeruile motion that ſtands waiting at the doore of our heart for anſwer, whether freewill will let it in or no. An aſſertion ſo vnreaſonable, that ſome of their owne Doctors haue forſaken it, and embraced the doctrine of our Church. *Our owne ſtrength,* [i] ſaith a Biſhop of theirs, *is not ſufficient to bring vs backe from death. We cannot be conuerted and ſaued by our owne power. The exciting grace, which diſpoſeth thee to thy conuerſion, God worketh in thee, without thee; God ſowes it in vs without vs; but he reapeth it with vs: not that our cooperation is needfull, but that our conſent is required, when that, firſt ſtirring vs vp,* IS GONE BEFORE *our conſent.* Not the workes of our will therfore diſpoſe vs to iuſtification but the grace of God, which is againſt the merit of congruity: and the efficacy of that grace depends not on our conſent, but goes before it, and worketh conſent.

i Corn. Mus. concio. tom. 1. pag 252.

65 Touching the ſtate of regeneration, when a man is iuſtified and adopted, we thinke the will is ſet at libertie, and hath receiued a new condition, that it can will and cooperate with Gods Spirit all the dayes of our life: as an inſtrument of muſicke being ſet in tune, can afterward yeeld good muſicke which before it could not: and all the good that a man, eleuated into this ſtate, doth, are the workes of his renewed will, as things outwardly wrought by an artificer, are the works of his owne hands. Yet this muſt be expounded with three limitations, euery one whereof the Church of Rome denieth. [k] Firſt, that it ſtil needs the grace of God to protect it, as before adoption came it needed his power to create it. This protection ſtandes in ſhewing the minde what is good and euill, in directing and applying it to the actions, in gouerning and ſtrength-

HOW THE WILL IS FREE AFTER IVSTIFICATION.

k Pſal. 127. 1.

strengthning it that it faint not, and putting away temptations which else would hinder it, being mutable. Against this [l] our aduersaries hold; that *a man endued with the habite of charitie, needs no more but Gods generall helpe to the acts and exercises of his charitie.* And that which is worse, he may increase in charitie without any further helpe, yea that God by his prouidence preuenteth not the will to the doing of such an act, but it is the man himselfe that first deliberateth of it.

2. The second limitation is, that perseuerance in good beginneth not in the will, but in Gods protecting grace that vpholds the will from desisting: whence it followes,[m] that to euery new worke the will needs a new grace; as Organs giue sound no longer then while the bellowes are blowing. Against this [n] our aduersaries teach, that a iust man, when himselfe will, can practise any righteousnesse internall or externall, by doing good workes, and keeping Gods law. Neither needes he, ordinarily any new grace to excite him, but onely to helpe him. [o] And in case of falling into sinne, *When it is said the will cannot cooperate to rise againe, the meaning is, that it cannot do it* SO EASILY. There are, among the Papists, [p] that thinke this impious blasphemie, and sauouring of Pelagianisme. Alphonsus [q] saith, *When our will by Gods helpe, hath begun to do any good, it cannot without the* SAME SPECIALL HELPE, *prosecute the good begun, nor perseuere in it.* And Gregorius Ariminensis [r] writeth, that *euery man, in this present state is so weake and infirme to each good worke, falling vnder Gods law; that not onely to do it better and more easily, but euen* SIMPLY TO DO IT, *he needeth by reason of his infirmity, the* SPECIALL *aide of Gods grace: so farre forth that without aide he can do* NO GOOD.

3. 66 The third limitation is, that the will being freed, and vpholden by the grace of God, in manner aforesaid,[f] yet can it performe no PERFECT obedience to Gods commandements, nor do any thing that shall haue NO SIN in it: much lesse can it do works MERITORIOVS; but all that regenerate wil can do, is vnperfect, and needs forgiuenesse, as I haue shewed [t] before. And although [u] *Good workes be perfect* and vndefiled, which himselfe alone worketh out of vs, yet the things he worketh in vs

l Refert Bann. 22.q.24.art 6. concl.5.

m Mat 6.10. Psal 94.16.

n Bell. de grat. & lib. arb. lib 6. c.vlt.

o Anton.part.1 tit 4c.2.§.6.

p Bann. vbi supra.

q Aduer. hæres. l.7 verbo Gratia.

r 2.d.26 p. 95.

f Rom.7.14.& 23.& 8.18.

t Digress.35. 36.

u Deut. 32.4.

vs by his Spirit, in this life are vnperfect, because of our flesh, till the time of the next life come, when that which is vnperfect shall be done away. And some Papists seeme to be of this mind. Altisiodorensis [x] saith, *Libertie from sinne, is onely in good men, whom Gods grace hath set* FREE, NOT THAT THEY CANNOT SIN, *but that sin shall haue no dominion ouer them.* But the Church of Rome holds the contrary, [y] *That Gods grace so heales our nature, that we do not onely receiue thereby a condition to be able to auoid all mortall sins all our life long, but also by our workes merite the increase of grace and eternall life.* [z] The substance of which works proceedeth from our owne freewill, the grace of God doing no more, but adding to them a certaine CONDITION or RESPECT that makes them meritorious: because, as [a] they imagine, *although it exceed not the facultie of our nature to do a good worke, yet it is not in vs to make the same meritorious, vnlesse God of his bountie will accept it.*

x Sum. l. 2. tract. 11. p. 70.

y Greg. à Valet tom. 2. p. 993.

z Ib. 1061. & 1077.

a Occham. 1. d. 17. q. 2 Biel. 2. d. 27. dub. 2.

67 And hitherto I haue laid downe what is to be holden of freewill, and how the Papists differ from vs; wherein it is singularly to be obserued, that we haue in euery point the voice of one or other among themselues on our side: and that we haue not, as [b] they maliciously report vs, turned men into beasts or stones, by taking away freewill, but acknowledge it so far as to make all flesh vnexcusable before Gods iudgement seate. And truly had we ascribed somewhat too little to it, and taken from it, to giue the more to Gods grace, yet were our error on the better hand, and deserued not to be set vpon the stage with such outcries, as if al our Church were proued vnholy thereby; for a Saint of their owne, by [c] the testimony of Cassander (who was also of his mind) saith, *This is the part of godly minded men, to attribute nothing to themselues, but all to Gods grace. Whence it followes, that how much soeuer a man giue to grace, yet in so doing he* DEPARTETH NOT FROM PIETIE; *though to do it, he should detract something from the power of nature and freewill. But when any thing is taken from Gods grace, and giuen to nature, which belongs to grace, that cannot be without* EMINENT DANGER. But whatsoeuer we haue done in the point, this I am sure of, that our aduersaries haue gone too far, euen by their own confession.

b Bell. præfat. de lib. arb. Apolog.

c Consult. ad Maximil. art. de lib. arb. in fine.

d 22.390.

* Br 393.

fession. *There haue not bene wanting Diuines in our times,* [d] saith Dom. Bannes, *who haue giuen too much to freewill, and the power of nature: and while they thought to eschue the error of Lutherans, they fell into the proud heresie of Pelagians.* —— *And** *to make men free, they haue made them proud, & filled them with sacriledge.* This is the truth. For freewill hath of it selfe either some strength though small, or none at all. If any, then Christ said not true, *Without me ye can do nothing.* If none, then where is freewill, and the cooperation thereof with Gods grace? I will end the point with Saint Austines complaint, [e] *Unthankefull men to ascribe so much to weake and wounded nature: true it is, that man when he was made, had great strength of freewill, but by sinne he lost it.* But [f] our aduersaries thinke Saint Austin went too farre in this question attributing too little to mans will.

e De verb. Apost. ser. 2.

f Sixt. Senens. præfat. l. 5 Stapleton. de Iustif. l. 2. c. vlt.

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§. 41. In the Romane Church I confesse there be some bad and sinfull folke. For the Church is called *nigra & formosa, blacke and faire, Cant.* 1. because in it are mixed good and bad; as out of diuers parables of our Sauiour I proued before: but there are two differences betwixt the sinfull which are in the Romish Church, and among the Sectaries. And first of those that are among the Sectaries, there are none Holy, of which, as of the better or more worthy part, their Church may be denominated and termed Holy, as the Romane Church may be. It may perhaps be, that diuers of them abstaine from grosse sinnes, as swearing, backbiting, stealing, &c. and that they do sometimes many workes morally good, as giue almes, erect hospitals, liue (at least in outward shew) in modest and moderate sort: but alas these be not sufficient, or certaine signes of sanctitie: all this and perhaps much more may we find in the heathen Philosophers. These outward actions may proceed from naturall, and sometimes from vicious and sinfull motiues, and consequently may be very farre from true holinesse, which must proceed of true charitie; without the which charity, to distribute all that one hath to feed the poore, or to giue ones body to burne, doth nothing profite, 1. Cor. 13. The which charitie must proceed *de corde puro, & conscientia bona, & fide non ficta: from a pure heart, and good conscience, and faith vnfained,* 1. *Tim* 1. The which things being most inward, and consequently hidden and secret, cannot sufficiently be shewed to be present by those outward actions. Nay, they cannot be infallibly knowne of the partie himselfe, (for *Nemo scit vtrum amore an odio dignus sit: & quis potest dicere, mundum est cor meum? No man knowes whether he be worthy loue or hatred: and who can say, my heart is cleane? Pro.* 20.) but are reserued to him onely *qui scrutatur corda, who searches the heart,* to wit, Almighty God; and it cannot perfectly be knowne of

vs,

vs, who haue them truly; and conſequently who be true Saints, vnleſſe it pleaſe him to reueale it by miracle, or ſome other certaine way vnto vs.

The Anſwer.

1 To proue we are not the holy Church of God, the Ieſuite obiected our ſinfull liues, as if we had bene of worſe conuerſation then the profeſſors of the true faith could be. But for ſomuch as he wiſely foreſaw, that if he fell to comparing the liues of one another, his owne Church would receiue as much diſgrace thereby as ours; and his argument bent againſt vs, in the diſcharge would recoile vpon himſelfe, and roll in the fall vpon the heads of his owne people, becauſe they are as bad and ſinfull as their fellowes: therefore now he anſwers that difficulty, by aſſigning a difference betweene the people of his Church, and the people of ours in this point: and the difference, he ſaith, is this, that although in his Romane Church there be *ſome* bad and ſinfull, yet *all* are not ſo; whereas with vs there are none good, but all are wicked. A proud and ridiculous brag; but yet I anſwer it. True holineſſe conſiſteth in the concourſe of the righteouſneſſe of iuſtification and ſanctification. The former of iuſtification is whereſoeuer Chriſt with all his merits, is imputed, and apprehended by faith, for the pardon of our ſins, and accepting of vs againe to eternall life. [a]This is called the righteouſnes of faith, and they which haue it are truly holy thereby: and our Church teacheth it againſt the Church of Rome that hath renounced it, and ſo depriued her children of all true holineſſe. The ſecond of ſanctification, is when we bring forth fruites worthy of amendment of life, not walking after the fleſh, but after the ſpirit. And we affirme, that in our Church this alſo is ioyned with the former, though we all confeſſe it be in great weakeneſſe, and farre from that perfection which we deſire: and ſuch as walke in it [b] are proued thereby to be truly holy.

a Rom. 3. 24. & 4. 11.

b 1 Iohn 3. 7. Mat. 7. 16. & 12. 33. Rom 8. 9. Gal. 5. 22. Eph. 5. 9. 2. Pet. 1. 5.

2 Againſt this externall righteouſneſſe of our ſanctification, the Ieſuite obiects, that *though we abſtaine from groſſe ſinnes, and do many good morall workes, &c. yet this is no certaine ſigne we*

are holy: for this and much more may proceed from ſinfull motions, and be found among the very Gentiles. Whereto I anſwer, that this were a good argument againſt vs, if we had no righteouſneſſe among vs but ſuch as he hath herein deſcribed. For this *morall holineſſe* is no holineſſe indeed, neither do we thereby declare the holineſſe of our Church; but ſay, the good workes done among vs proceed from faith and loue, and are directed to the glory of God, according to the rules of ſanctification, and ſo are ſufficient to teſtifie for vs. And we grant, as the Ieſuit requires, that many great and plauſible workes of morality may proceed from *naturall, yea ſinfull motiues*, and that therefore there is *no true holineſſe vnleſſe it proceed from charitie, grounded on a pure heart, and a good conſcience, and faith vnfained:* but we adde withall, that the workes of our Church proceed from this charitie, and thence receiue their condition of holineſſe.

3 And how doth the Ieſuite know the contrary, becauſe he ſaith ſo confidently, the holineſſe found among vs ariſeth not from charitie? What is the ground whereupon he ſaith ſo? He anſwers, *true charitie, a good conſcience, and faith, be things inward and ſecret; and therefore cannot by our outward actions be ſhewed to be preſent:* nay, he ſaith, *the partie himſelfe, without reuelation or miracle, cannot be ſure he hath them.* The which if it be true, I deſire him to anſwer plainly, how he knowes his owne good workes to proceed from faith and charitie? and by what meanes he will demonſtrate it to me that doubt it? for reuelation and miracle he can ſhew none: becauſe the miracles of his Legend, which is all he can pleade, concerne not him that neuer had them; and yet he thinketh his holineſſe and the holineſſe of his people, is a good marke of the Catholicke Church. It is falſe therefore that he ſaith, *No man by his outward workes without miracle, can be certaine he hath faith or charitie.* For [c] Saint Iohn ſaith, *He that doth righteouſneſſe, is righteous, as God is righteous.* And Saint Iames, [d] *Shew me thy faith by thy workes, and I will ſhew thee my faith by my workes.* And our bleſſed Sauiour, [e] *By their fruites ye ſhall know them,* [f] *It is not a good tree that bringeth forth euill fruite, nor an euill tree that bringeth forth good fruite. For men gather not figs of thornes, nor grapes of thiſtles.*

c 1. Ioh. 3. 7.
d Iac. 2 18.
e Mat. 7. 16.
f Luc. 6. 43.

A good man, out of the good treasurie of his heart, bringeth forth good things: and an euill man, out of the euill treasure of his heart, bringeth forth euill. And if charitie cannot be proued to be present by our workes, because it is *a thing hidden secretly within vs*, then no cause can be proued or knowne by the effects, and no Physitian can know the inward state of the body by the outward signes which were absurd. And the word of God calling vpon vs [g] to *let our light so shine afore men, that they may see our good workes:* and [h] bidding vs thereby *to make our election sure*, and promising *an abundant entrance into Christs kingdome to all* that follow vertue, temperance, patience, &c. should deceiue vs, if when we had taken paines in so doing, we could not be assured that our workes arise from faith: without which faith no worke were good, nor could minister any argument of our saluation to vs.

g Mat. 5. 16.
h 2. Pet. 1. 10.

WHAT KIND OF WORKES ARE SIGNS OF TRVE HOLINES.

4 Our workes therefore being not founded on mens traditions, as Popish workes are; nor directed to a false end, but done according to the direction of the word, and for the glory of God, in the faith of Iesus Christ, without any opinion of perfection, either to iustifie vs, or to merite, or satisfie thereby, are good works, and infallibly secure the doers, that they haue true charitie, and are the true Saints of God, though they haue no miracles, nor other reuelation then this of Gods Spirit renewing them. For of such workes our aduersaries themselues say, [i] *They are the execution and manifestation of our righteousnesse.* Yea the Diuines of Colen affirme expresly against that which the Iesuite here saith, [k] that *we relie not principally vpon our inherent righteousnesse, because it is vnperfect: but thereby, as by* A CERTAIN INWARD EXPERIMENT, WE ARE CERTIFIED *of the remission of our sins (who feele and proue in our selues such a renouation of our spirit) and that the perfect iustice of Christ is imputed to vs: and that so Christ by faith dwels in vs.* In which words affirming the experiment and certificate that Gods children haue within them, & the feeling of their renouation, & Christ dwelling in them by faith, all which, they say, ariseth from their works; they make it plaine, how false and friuolous it is that the Iesuite affirmeth, that *no man without reuelation or miracles,*

i Tho. lect. 4. in Gal 3.
k Antididagm. Colon. pag. 30.

can infallibly know whether he haue true faith & loue, or not. And I will make it yet plainer in the Digreſſion following.

Digreſſion 43. *Prouing that Gods children without miracles or extraordinary reuelation, may be and are infallibly aſſured that they haue grace, and are in the ſtate of ſaluation.*

5 For to the place of Eccleſ. 9. 1. I anſwer, firſt the Ieſuite hath miſalledged it. For the Hebrew is thus, *No man knoweth loue or hatred, all things are before him.* And I care not though his Trent-vulgar-latine be as he alledges it: for the Hebrew is the onely authenticall text, and not the Latin, whereof themſelues haue a baſe conceit, though the Councell of Trent haue canonized it. For Dominicus Bannez[l] reporteth, that *ſince this decree, there are not wanting many great men in the Church of Rome, that takes vpon them to correct and cenſure it, and ſay, the interpreter miſſed it fouly in many things.* And himſelfe is of the ſame minde, and acknowledges, that *being at laſt conuinced by his owne experience, he iudges the Hebrew text vncorrupt.* What vanity therefore is it in our aduerſaries, to alledge a tranſlation which themſelues deſpiſe as corrupt and vicious? Secondly, to the words I anſwer, that Salomon doth not ſay, that No man can ſimply *Know* the loue or hatred of God to him; but in a compound ſence, that No man can know it *By the outward* euents of this life: the which hinders not but it may be knowne by the teſtimony of Gods Spirit renewing vs; as Catharinus himſelfe a Papiſt, expounds it: and this is it that we ſay, [m] *Gods loue is ſhed in our hearts, and made knowne to vs by the holy Ghoſt.*

l In 1. par. Tho. q. 1. art. 8. dub 4.

m Rom. 5. 5. Gal. 4. 6.

6 To the place of Prou. 20. 9. I ſay briefly, that it proues euidently againſt the Ieſuite, that no man can keepe Gods commandements, becauſe he cannot make his heart cleane from ſinne: but it touches not the aſſurance of grace, becauſe grace is, and infallibly knowne to be, where the heart *Beginnes* to be cleanſed, though yet (as it neuer ſhall be in this life) it be not *perfectly* cleane. For we are not aſſured that charity and faith

dwell

dwell in vs by this, that our hearts are *perfectly cleane*: for then the text had bene againſt vs: but by this, that they are *free from hypocriſie, and beginne to be cleanſed*, and daily increaſe therein.

THE MANER HOW WE MAY KNOW IF WE BE IN THE STATE OF GRACE.

7 The manner how we know we haue grace, and ſhall be ſaued, is by the meanes of the holy Ghoſt, whoſe worke it is to aſſure vs; the which he doth firſt by producing in vs the effects of ſauing grace and predeſtination, which is the conſtant reforming of our life within and without. Whereupon it followes, that he which giues himſelfe effectually and ſtedfaſtly to a godly life, may infallibly be ſecured thereby of his ſaluation, becauſe God, whoſe promiſes are infallible, [n] hath vowed ſaluation to all ſuch. Next by infuſing or inſpiring into vs the motion of aſſurance, and by inclining our heart to giue conſent to the promiſes of the Goſpell. The which inſpiration is a ſupernaturall worke of God, created in vs by the outward meanes of the word, and the inward operation of his Spirit, conſiſting in a certaine knowledge and feeling that we haue of Gods good pleaſure toward vs, when we once truly beleeue. And as the eye in ſeeeing hath a certaine propertie annexed, that it knowes it ſeeth: ſo faith and grace, in whoſoeuer it is, hath this condition, that it knowes it ſelfe to be ſuch; and it not onely worketh outwardly the things that are good, but by a reciprocall aſpect it ſees it ſelfe, and yeelds aſſurance to the ſubiect. In which ſence Saint Auſtin [o] ſaith, *Euery man, if he haue faith, ſees it in his heart, or ſees it not, if he haue none.* And againe, [p] *He that loues his brother, knowes the charitie wherewith he loueth him, better then he knoweth his brother whom he loueth.*

n Rom. 8. 13. Heb. 5. 9.

o De trinit. l. 13 c. 1.

p Lib. 8. c. 8.

8 This is proued by the ſaying of Saint Paul, [q] *We haue receiued not the ſpirit of bondage to feare any more, but the ſpirit of adoption, whereby we crie Abba, Father: and the ſame ſpirit beares witneſſe with our ſpirit, that we are the ſonnes of God.* Whereunto it is ridiculous to anſwer, that this teſtimonie which God giues vnto vs by his Spirit, is but *coniecturall*, that is to ſay, ſuch as ſtirreth vp our vnderſtanding, onely vpon *probable* coniectures, to beleeue, which yet are ſubiect to error. For ſo Gods Spirit ſhould manifeſtly deceiue vs, and the ſpirit of bondage

q Rom. 8. 15.

to feare ſhould remaine ſtill, and his Spirit ſhould teach vs to cry, Father, when we are not his children; and finally, in giuing teſtimonie, be ſubiect to the ſame fallibility that ours is. The ſame Apoſtle [r] ſaith, *Proue your ſelues whether you are in the faith: examine your ſelues: know ye not that Chriſt is in you, except ye be reprobates?* To what purpoſe ſhould men examine themſelues, if they can find no infallible certaintie? for they might reply againe, we haue tried our ſelues, and find Chriſt to be in vs by faith and charitie; but we are neuer the neare; we may be reprobates for all this, and thy preaching hath done vs no good: for the Papiſts tell vs, our knowledge is but coniecturall, and our examination cannot ſecure vs from *feare* or *error*: which were abſurd. Againe he ſaith, [ſ] *After ye receiued the Goſpel, ye were* SEALED *with the holy ſpirit of promiſe*: and S. Iohn, [t] *We* KNOW *that we are of the truth, and before him we ſhall make our hearts* CONFIDENT. [u] *Hereby we* KNOW *that we dwell in him, and he in vs, becauſe he hath giuen vs of his Spirit.* [x] *I haue written vnto, you that beleeue, that ye may* KNOW *ye haue eternall life.* This ſealing ſheweth, that the elect haue the very mark of God vpon them, whereby they are infallibly diſtinguiſhed from the world; and the knowledge thereof, which is attributed to them, declares that they ſee the ſeale, and ſo conſequently cannot be deceiued; as he that ſees his ſeale vpon his goods, thereby infallibly, and not by coniecture onely, knowes them to be his owne. But ſaying, *we Know we haue the truth, we Dwell in him, we Haue eternall life, we make our hearts Confident*; he ſhewes plainly how falſe it is, that faith and loue cannot be knowne to be preſent without reuelation. For all this, he ſaith, we know by that which is *written*: and if we knew it but morally and probably, without full aſſurance, then we ſhould be confident, euen by Gods owne appointment, in that which might deceiue vs. Againe, Stapleton [y] confeſſes, that *Saint Paul pronounceth the ſame certainty of other mens ſaluation, that he doth of his owne*: and therefore we may haue aſſurance of grace and perſeuerance as wel as he had; for [z] in diuers places he ſhewes, that he was aſſured of Gods Spirit, and grace, and eternall life.

r 2.Cor.13.5.

ſ Eph.1.13.
t 1.Ioh.3.19.

u 4.13.
x 5.13.

y De Iuſtificat. l.9.c.13.in marg

z 1.Cor.7.40. Rom.8.38. 2.Tim.4.8.

9 You ſhall heare what the ancient Fathers ſay touching this

this matter. [a] Macarius ſaith, *Although they are not as yet entred into the whole inheritance prepared for them in the world to come, yet through the earneſt which they now receiue, they are as* CERTAINE OF IT, AS IF THEY WERE ALREADY CROWNED AND REIGNING. *Neither do they thinke it ſtrange, that they ſhall thus reigne together with Chriſt, by reaſon of the abundance and* CONFIDENCE *of the ſpirit. And why ſo? Euen becauſe, being yet in the fleſh, they haue the* TAST *of the ſweetneſſe and the efficacie of the power thereof. The diuell couered the ſoule of man with a darke veile, but afterward comes grace and puts off that veile wholly, whereby hereafter the ſoule is purified, and made able with pureneſſe to behold the glory of true light, and the true Sunne of righteouſnes, as it were lightening in his heart.* Saint Auſtin [b] ſaith, *There is a kinde of glorying in the conſcience, when thou* KNOWEST *thy faith is ſincere, thy hope certaine, thy loue without diſſembling.* Saint Auſtine therefore tooke it for granted, that theſe things might be knowne. Hierome, not the ordinary Doctor of that name, but a Greeke writer, [c] ſaith, *That as a woman with child feeleth the ſpringing thereof in her wombe within her, ſo the baptized by the ioy, and comfort, and reioycing which is wrought in the heart,* KNOW THAT THE SPIRIT OF GOD DWELS IN THEM, *the which they receiued in their baptiſme.* Gregory the Biſhop of Rome [d] ſaith, *The mind filled with Gods ſpirit, hath her moſt euident ſignes, euen vertue and humilitie, the which if they perfectly meete in the mind, then it is plaine they giue teſtimonie that the holy Ghoſt is preſent.* Bernard [e] ſaith, *Who is iuſt, but he that returneth loue to God who hath loued him? The which is done, when the ſpirit by faith* REVEALETH *to a man the eternall purpoſe of God concerning his future ſaluation. Which reuelation is nothing elſe but the infuſion of ſpirituall grace, whereby the deeds of the fleſh are mortified, and the man prepared to the kingdome of heauen.* Let theſe ſpeeches of the ancient be well looked into, and it will appeare they containe all that I haue affirmed touching the certainty of grace and ſaluation.

a Hom. 17. pag. 148.

b In Pſal. 149. poſt med.

c De baptiſm. ἐν τῇ ἐγγινομένῃ χαρᾷ καὶ εὐφροσύνῃ καὶ ἀγαλλιάσει ἐν τῇ καρδίᾳ διὰ αὐτὴν γινωσκουσι. pag. 3.

d dial. l. 1. c. 1.

e Epiſt. 107.

10 And to what purpoſe do our Aduerſaries take ſuch paines, and deuiſe ſuch ſhifts to anſwer them? They ſay theſe and ſuch like places proues, there is *a certaintie on Gods behalfe, but not on ours*: as if God, reuealing his certainty to vs, did not

thereby create in vs the like; as when a man looketh his face in a glaſſe, he imprinteth in the glaſſe the ſame forme that is in his face. They ſay, we haue an *experimentall or morall knowledge*, but not an infallible certainty, not aſſurance of *faith*, and ſuch like. This they anſwer, and their friends ſit down contented with it: whereas notwithſtanding when they haue wrangled what they can, they ſay the very ſame that I haue laid downe, and if their words ſhew it not, I am content you beleeue me no more. For firſt, touching the diſcerning of our ſelues, whether we be in grace, [f] the eldeſt and beſt learned Schoolmen that I haue ſeen, affirme, *we may know it by our good deſire, comfort of mind, and good workes.* Scotus [g] ſaith, *As I beleeue God is three in perſon, and one in eſſence, ſo do I alſo beleeue my ſelfe to haue faith infuſed, whereby I beleeue this.* Dominicus Bannes [h] ſaith, *Euerie one that beleeues, ſees that he doth beleeue.* And [i] Medina, with whom he and [k] others conſent, ſaith, *A Chriſtian man, by the infallible certainty of faith which cannot be deceiued, certainly knowes himſelfe to haue ſupernaturall faith.* Vega [l] ſaith, *Some ſpirituall men may be ſo certaine that they are in grace, that thus their aſſurance ſhall be free from all feare and ſtaggering.* [m] Others hold, that *a man may attaine to that certainty of his owne grace, that he may without all doubting be as ſure thereof, as he is that there is a citie called Rome.* And ſome hold [n] the very *certainty of faith* as we teach and define it. Next touching the remiſſion of our ſinnes, and eternall life, they ſay, [o] *I would haue euery beleeuer* CERTAINLY *to hope he ſhall obtaine eternall life.* Doctor Stapleton [p] ſaith, *We leaue not a ſinner hanging in the middeſt of* WAVERING DOVBTFVLNES, *but we place him in* GOOD *and* FIRME *hope, when once his conſcience witneſſeth with him that he hath truly repented.* I grant indeed that ſome of theſe diſallow the certaintie of *faith* in this caſe, and admit a man onely to *Hope*; but this is but contention about words, and they had as good haue ſaid, Faith, confidence, or truſt, as hope, but for the preiudice of their ſtomacks. For [q] they confeſſe, *that the certainty of hope is not any* DOVBTFVLNES, WAVERING *one while to this ſide, another while to that, as a man thinketh himſelfe ſometime accepted of God, and ſometime not: but it is a* CERTAINTIE *in the will of him that hopeth, both* FIRME *and*

f Altiſiod. ſum. l. 3. pag. 165. Alexan. 3. part. pag. 254.
g . l. 23 p. g. 46
h In Tho. 22. p. 359. e.
i 12. q. 112. art. 5.
k Caiet. ib. Ban vbi ſupra.
l Refert Greg. de Valent. to. 2. pag 957.
m Dom. Soto. apol. c. 2.
n Catharin. aſſert. & apolog.
o Medin vbi ſupra. pag. 603.
p De iuſtific. pag 341.
q Stapl. l. 9. c. 11 de iuſtiſi. Dom. Kinn. 22. q. 18. art 4.

and ASSVRED, EXCLVDING *all* DOVBTFVLNES *touching remiſſion of ſins.* The which in effect is as much as we ſay, and full oppoſite to the Ieſuites aſſertion. Againe, ſeeing [r] themſelues grant, that *all concluſions are the concluſions of faith, which ariſe from one propoſition contained in the Scripture, and another by good conſequence added vnto it:* why ſhould they deny this to be a concluſion of faith, My ſinnes are forgiuen me? For the firſt propoſition is expreſſe Scripture: *He that repents is pardoned.* The next aſſumed to it, is euidently knowne in the conſcience, *But I repent.* The concluſion therefore is of faith, *Therefore I am forgiuen*, or ſuch like. For no man knowes he hath faith or any grace but by ſuch and the ſame diſcourſe that this is. The euidence of which reaſons haue driuen ſome Papiſts to allow vs the name alſo as well as the thing. For I haue ſhewed euen now, that Catharinus at the Councell of Trent defended our very aſſertion, that *the child of God, by the certaintie of* FAITH, *knowes himſelfe to be in the ſtate of grace.* The like is written by the [f] Diuines of Colen, *It is true, and required for a mans iuſtification, that he certainly* BELEEVE, *not onely in generall, that ſuch as are truly penitent ſhall obtaine forgiuenes by Chriſt, but alſo that* THE MAN HIMSELFE WHICH BELEEVETH *ſhall be forgiuen through* FAITH *in Chriſt.* And againe, *this is true, that no mans ſinnes are forgiuen him vnleſſe he* BELEEVE *that he hath obtained forgiuenes through Chriſt.* And a Frier in the time of the Councell of Trent, [t] preached thus before the Councell, *Let man* (ſaith he) *abhorring the vaine confidence of his owne worthineſſe, depend wholly on Gods mercie. Let him make account that God, as a moſt louing Father, is preſent with him, from whom let him alway expect things ioyfull and happie: and let him neuer ſuffer that* PERSWASION *to be ſtriken out of his minde: though the difficulties be infinite which the world, the fleſh, and the diuell procure: thereby to leade vs from the* CONFIDENCE *of God, and his moſt religious ſeruice. Wherefore they do not wander in the maze of* DOVBTFVLNESSE, *which through Chriſt haue obtained righteouſnes, but in the ſecuritie of their minde, and peace of their conſcience, and ioy of their heart, being taught by the Spirit, which teſtifieth with them that they are the ſonnes of God, they crie Abba, Father.* Ianſenius ſaith, [u] *The peculiar reward of faith*

[r] Medin p. 627.

[f] Enchirid. Chriſtian. inſtit. in Concil. Colon. pag. 139.

[t] Refert Innocent. Gentill. exam. Concil. Trident.

[u] Concord. cap. 32.

faith is to obtaine that which it beleeues and hopes —— :and that faith whereunto ſaluation is promiſed, comprehends both credulitie, or beleeuing, in the mind, and, in the will, confidence of obtaining ſaluation.

11 Why ſtriue they then ſo bitterly againſt vs in this title? and why do they racke and torment the conſciences of men, by telling them, that without *miracle* it cannot be known who ſtands in grace, when vanquiſht by the truth, they are forced, in the end, to eate their owne words, and confeſſe it may be knowne by the teſtimonie of Gods Spirit within vs? You ſhall ſee the peeuiſhneſſe that is among them: *I will,* [x] ſaith one of them, *allow euery faithfull man to* HOPE CERTENLY *that he ſhall obtaine eternall life, but to be confident therein with the* LVTHERAN CONFIDENCE, *I vtterly forbid him.* Marke the vanity and ſtomacke of our aduerſaries: they will allow vs to be *certaine* and *confident*, and we require no more; but not with the *Lutheran confidence:* they will communicate with the doctrine vpon a little parly, but they will firſt giue it a new name to make it Roman-Catholicke. Luther belike did them ſome ſhrewd turne, that they would endure his termes no longer in the Church. They ſeeme to be in the ſame taking with him, that the man [y] in Suidas was toward *his Cat, for eating vp of his Partridge*: he loued his bird well, as the Pope did his Crowne, and therefore the Cat that deuoured it, muſt looke to dwell no longer in his houſe, but be packing.

x Bart. Medina. vbi ſupra. pag. 630.

y Οἰκτεγένης αἰλλεφος ἐμὴν πέρδικα φαγέσα, Ζώειν ἡμετέρης ἔλπεται ἐν μεγάρης.

§. 42. But hitherto it was neuer heard that almightie God did by miracle, or any ſuch certaine way, giue teſtimonie, that either Luther, or Caluin, or any of their fellowes had this true holineſſe, or that they were Saints. Whereas it hath pleaſed him to giue teſtimony, by miracles, of the holineſſe of diuerſe that profeſſed the Romane faith, as of S. Benedict, S. Anthonie, S. Greg. Thaumaturgus, S. Bernard, S. Francis, and diuers others: who all profeſſed the Romane faith, and diuers of them were religious men, and founders of religious orders, which Proteſtants reiect and ſeeke by all meanes to diſgrace.

The Anſwer.

1 The firſt part of this is anſwered before, ſect. 39 num. 1. where

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[c] Plin. l. 5. c. 17. Solyn. Polyhiſt. c. 38.

Digreſſion 44. *Anſwering that which the Papiſts obiect touching the miracles of their Church, and the Saints therein.*

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4 We denie not but the gift of miracles was in the Church at the first reuealing of the Gospell and long after, very commonly; whose proper end was to reuoke the minds of men to the marking of the doctrine that accompanied them, that by marking it, (which they would not so easily haue done, had not the fame of the preachers miraculous works allured them) the efficacie thereof might lay hold vpon them, and conuert them, which it did. Whereby it appeares, that all their strength arose from the doctrine confirmed by them; in as much as it distinguished them from delusions, and such like wonders as may be done by naturall causes, and the conueiance of Sathan; and assured the beholders: and their concurrence with so pure and holy teaching, shewed thē to be of God. For [d] our aduersaries confesse, that *No miracle can certainly be knowne to be so afore the Church approue it: and vnlesse the will, by some meanes be inclined to beleeue it*. Whereby it appeares concerning the purest miracles that euer were, that although as a signe they inuited men to come and see, yet the men being come, were assured by the efficacie of the doctrine, that what they saw was a true miracle; and whē God withheld this efficacie, that it inclined not the mind, then the men beleeued not, but said, they were delusions, as appeares in the vnbeleeuing Iewes.

d Bell. de not. eccl. c. 14. & de grat. & lib. arb. l. 6. c. 1.

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faith is to obtaine that which it beleeues and hopes —— *:and that faith whereunto ſaluation is promiſed, comprehends both credulitie, or beleeuing, in the mind, and, in the will, confidence of obtaining ſaluation.*

11 Why ſtriue they then ſo bitterly againſt vs in this title? and why do they racke and torment the conſciences of men, by telling them, that without *miracle* it cannot be known who ſtands in grace, when vanquiſht by the truth, they are forced, in the end, to eate their owne words, and confeſſe it may be knowne by the teſtimonie of Gods Spirit within vs? You ſhall ſee the peeuiſhneſſe that is among them: *I will,* [x] ſaith one of them, *allow euery faithfull man to* HOPE CERTENLY *that he ſhall obtaine eternall life, but to be confident therein with the* LVTHERAN CONFIDENCE, *I vtterly forbid him.* Marke the vanity and ſtomacke of our aduerſaries: they will allow vs to be *certaine* and *confident*, and we require no more; but not with the *Lutheran confidence:* they will communicate with the doctrine vpon a little parly, but they will firſt giue it a new name to make it Roman-Catholicke. Luther belike did them ſome ſhrewd turne, that they would endure his termes no longer in the Church. They ſeeme to be in the ſame taking with him, that the man [y] in Suidas was toward *his Cat, for eating vp of his Partridge*: he loued his bird well, as the Pope did his Crowne, and therefore the Cat that deuoured it, muſt looke to dwell no longer in his houſe, but be packing.

x Bart. Medina. vbi ſupra. pag. 630.

y Οἰκογενὴς αἰλουρος ἐμὴν πέρδικα φαγὲσα, Ζωειν ἠμετέρης ἔλπεται ἐν μεγάροις.

§. 42. But hitherto it was neuer heard that almightie God did by miracle, or any ſuch certaine way, giue teſtimonie, that either Luther, or Caluin, or any of their fellowes had this true holineſſe, or that they were Saints. Whereas it hath pleaſed him to giue teſtimony, by miracles, of the holineſſe of diuerſe that profeſſed the Romane faith, as of S. Benedict, S. Anthonie, S Greg. Thaumaturgus, S. Bernard, S. Francis, and diuers others: who all profeſſed the Romane faith, and diuers of them were religious men, and founders of religious orders, which Proteſtants reiect and ſeeke by all meanes to diſgrace.

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will deny, then the triall muſt be made by the Scripture, and he muſt no longer ſay, we haue the true faith, becauſe it was confirmed by miracles in the Primitiue Church; but he muſt proue the faith of the Primitiue, and his preſent Romane Church all one, that afterward he may boaſt of the miracles. This I ſay touching all thoſe miracles that are true, and were done indeed in the Primitiue Church.

6 The things therefore whereupon, with moſt probabilitie, they can ſtand, and wherein indeed they put moſt confidence, are the miracles of their Legend Saints, Antony, Benet, Francis, Dominick, and ſuch like; which thicke and threefold they vſe to alledge againſt vs. But we except two things againſt them. Firſt, that ſuppoſing much thereof were true, yet the Romane faith is not neceſſarily proued thereby to be the truth; for heretickes, yea Pagans, may do wonderfull things to confirme their error. D. Stapleton [f] ſaith, that *for the more triall of the godly, not onely Antichriſt himſelfe, and his forerunners, but all heretickes alſo, may do true miracles, by the permiſſion of God, as the ſorcerers of Pharaoh did.* The which is proued to be true by all ſtories diuine and humane. That which Pharaohs ſorcerers, and Simon Magus did, is well knowne. [g] The ſtories adde touching Simon, that *he made images to walke, and would lye in the fire without hurt, and flie in the aire, and make bread of ſtones. He could open doores faſt ſhut, and vnlooſe bands of iron, and had many ſhadowes following him, as it had bene men, &c.* [h] The Emperour Veſpaſian, at Alexandria, reſtored a blind man to his ſight. [i] Empedocles the Philoſopher, raiſed vp a dead woman to life. [k] The like did Apollonius Tyaneus, of whom [l] Philoſtratus and [m] Cedrenus report great things: that *he could deliuer cities from ſcorpions and ſerpents, and earthquakes: and that being dead many miracles were wrought at his graue.* And Cedrenus addes, that *the ſame time there was one Manetho*, which in theſe workes went beyond him, and by his very words could do what he liſted. Theſe things I grant, as the ſame author affirmeth, were done *by the efficacie of Satan, God permitting him, for the triall of mens faith*, and puniſhing of their ſinnes; yet do they well proue that the falſe Church may haue

[f] Promptuar. moral. part. æſtiu. pag 627.

[g] Baro. An. 68. nn 2.

[h] Tacit. l. 4.

[i] Heſych. in vit. Philoſoph.

[k] Philoſtr. l. 4.

[l] Lib. 4. & 5.

[m] Compend. pag. 202.

as

as ſtrange miracles in it, as the Church of Rome hath; and therfore ſuch things are but a weake argument to proue the truth by, vnleſſe the euidence of the Scripture go before.

7 Secondly, we thinke the Legends that report theſe miracles, to be lies, & the meere deuices of mens idle wits; the which is proued by this, that I cannot remember one writer of that ſort, whom the Papiſts themſelues do not challenge for a lier. And though at the firſt my ſpeech may ſeeme hard, yet let the reaſons be looked into whereupon I ſay it, and it will proue it ſelfe againe to be the truth. Claudius Eſpencæus [n] ſaith, *No ſtable is ſo full of dung, as the Legends are full of fables; —— yea very fictions are contained in their porteſſes.* [o] Canus hath a whole diſcourſe of this matter, and among other things he writes as followeth: *The Pagan Hiſtoriographers write more truly then Chriſtians haue done the liues of Saints: and Suetonius, with farre leſſe corruption ſet forth the liues of the Emperours, then Catholickes haue done the facts of Martyrs, Virgins and confeſſors: * they either follow their affections ſo, or of ſet purpoſe deuiſe ſo many fictions, that it not onely ſhameth me, but irketh me to ſee them. It is certaine alſo, that all their narration is deuiſed either for gaine or error: and it is a iuſt complaint of Ludouicus Viues, touching certaine hiſtories deuiſed in the Church: who wiſely and grauely reproueth ſuch, who thought it a great part of pietie to coine lies for religion, and following ouermuch their affection, to write things, not as the truth but as their fancie told them; they preſent vs now and then with ſuch Saints, as the Saints themſelues, if they might, would not be. The Church of God therefore is greatly hurt by theſe men, who thinke they cannot ſufficiently ſet forth the liues of Saints, vnleſſe they decke them vp with fained miracles and reuelations. Wherein their impudencie hath ſpared neither the bleſſed Virgine, nor our Lord himſelfe.* TO THIS DAY I COVLD NEVER YET SEE ONE STORIE THAT I COVLD ALLOW; *neither do I ſift the author of that ſtorie which is called the Golden Legend, for in him you may reade monſters of miracles rather then true miracles: he that writ this was* A MAN OF A BRAZEN FACE, AND A LEADEN HEART. Let it be noted well what this man ſaith of all the Saint-ſtories, without exception, and then ſee

n 2. Tim. 4. digr. 21.

o Loc. l. 11 c. 6.

* Yet the Papiſts at this day legendize as faſt and as fondly as euer did theſe, Surius and Baron in his annals. Turſellin in his Legend of Lauretto. Benedict in his booke of the miracles of the B. virgin, Lipſius in his Virg. Hall & Zachem —— compare their ſtories with this cenſure of Canus

GOLDEN LEGEND.

ſee vpon what goodly grounds the reuelations of Francis and the reſt are built, that they ſhould be ſuch an infallible teſtimonie of the Church of Rome. And let any Papiſt ſhew, if he be able, that their miracles are written in any better authoritie then this that Canus charges with lying and falſhood. Would our aduerſaries haue vs ſuch fooles as to beleeue what themſelues beleeue not? For I make this offer to the Ieſuite freely, that if he can proue his Saint-miracle by ſuch an author as the learned of his owne ſide giueth credit to in all things, and refuſeth in nothing, the ſaid miracle ſhall be admitted, and all the conſequences thereof: but if himſelfe thinke his author faultie in ſome things, I may by the ſame libertie refuſe him in the report of his miracles.

8 And I adde further, that there is nothing more common with our aduerſaries, then at home among themſelues to reiect theſe very miracles, which abroad in the Faire of fooles they ſet out to ſale ſo buſily. P Caietan ſaith, *It cannot be knowne infallibly, that the miracles whereupon the Church groundeth the canonization of Saints, be true, by reaſon the credit thereof depends on the report of men, who may deceiue others, and be deceiued themſelues.* And I haue ſhewed before, that a viſion of Bernard, and another of Briget, being obiected in the queſtion of the virgin Maries conception, q Antoninus the Archbiſhop of Florence anſwereth, *They are fantaſticke viſions, and mens dreames.* And marke what Canus r ſaith of Gregories Dialogues, and Bedes hiſtory, reputed to be of the beſt ſorts of ſtories that they haue: *The ſame* (ſaith he) *may I ſay of Gregorie and Bede truly and rightly, they miſſe it now and then, &c. who writ miracles, talked of and beleeued among the vulgar: which the cenſours of this age will thinke to be vntrue. For mine owne part, I could better allow thoſe ſtories, if the authors, with ſeueritie of iudgement, had ioyned more care in choiſe.* This cenſure touching Gregory and Bede, may well be inlarged to many things written of Anthony, * and others of elder time, though the men that writ them (if the bookes be theirs whoſe titles they beare) were godly men. For is it likely to be true, that ſ Ierome writes, *how Anthonie trauelling in the wilderneſſe to ſeeke out Paul*

p Opuſ. de concept. Virg. c. 1.

q Part. 1. tit. 8. c. 2.

r Loc. l. 11. c. 6.

* *As that which Gregory Nyſſen writeth touching Thaumaturgus, how the virgin Marie & Saint Iohn came down from heauen to him, and taught him his Creed.* Nyſſen orat. de vit. Greg. Thau.

ſ Vit. Paul.

Paul the hermite, met with a Centaure (halfe a man and halfe a horſe) who ſpake to him, and ſhewed him the way.—— And by and by when the Centaure was gone, meeteth with another monſter (like a Satyre) with a hooked noſe, and hornes on his head, the lower part of his body like a Goate, offering him a branch of palme: whom Anthonie asking who he was, he anſwered, I am a mortall creature, an inhabitant of the wilderneſſe, ſuch a one as the Gentiles deluded with error, call Satyres: and I come as an Embaſſadour from my flocke, to beſeech you to pray to God for vs, whom we know to be come for the ſaluation of the world, whoſe ſound is gone throughout the earth. If the Ieſuite thinke it reaſon we beleeue this (for it is a part of Saint Anthonies miracles) and that ſuch monſters of beaſts ſhould be, and beleeue in Chriſt, let vs play the good fellowes, and beleeue all the reſt too: [t] that *the virgine Marie came from heauen te viſit S. Fulbert when he was ſicke, and gaue him her breaſts to ſucke:* [u] and that *ſhe viſited Bernard likewiſe in his ſickneſſe, being attended with Saint Laurence and Benedict.* And that Saint Francis [x] had the fiue wounds of Chriſt, made in his fleſh by an Angell, with the nailes ſticking therein, and continually bleeding till his dying day. That he vſed to ride in the aire in a fierie chariot, talking with Chriſt, and Marie, and Iohn, and accompanied with innumerable Angels. That the Image of the crucifix vſed to ſpeake to him, *Francis, go repaire my houſe.* [y] That he had *a cade Lambe which vſed to go to Maſſe, and would daily kneele downe and adore at the eleuation.* [z] That he vſed to *preach* to birds, and inſtruct them, which heard him with great deuotion. [a] And that a little afore Frier Dominicke was borne, there were found two images in a Church at Venice, the one of Dominicke, the other of S. Paul on *Pauls image was written, By this man you may come to Chriſt: on Dominickes, But by this man you may do it eaſilier: becauſe Paules doctrine led but to faith and the obſeruation of the commandements, but Dominicke taught the obſeruing of counſels, which is the eaſier way.* [b] That Antony of Padua conuerted an heretick, by making *his horſe adore the hoaſt.* [c] And that a certain deuout woman, to cure her Bees of the murren, and to make them fruitfull, put a conſecrated hoaſt into the hiue; and when after a time ſhe took it vp,

t Baron. an. 1028. n. 5.

u Vit. Bern. l. 1. c. 13.

x Lib. confor. pag. 308. Anton 3. part. tit. 24. c. 2. §. 8. Boz. de ſign. l. 15. c. 3.

y Boz de ſign. l. 14. c. 3.

z Gold. Leg.

a Anton. par. 3. tit. 23. c. 1. §. 1.

b Boz. vbi ſupr. Bellarm.

c Boz. ib. p. 129.

ſhe not only found a miraculous increaſe, but ſaw alſo that the bees had built a chappel in the hiue, with an altar, & windowes, and doores, and a ſteeple with bels; and that the Bees had laid the hoaſt vpon the altar, and with a heauenly noiſe flew about it, and ſung their Canonical houres, and kept watch by night, as Monkes vſe to do in their cloiſters. Theſe, and others of the ſame ſtraine, are part of the miracles whereby the holineſſe of the Romane Saints is teſtified; and it wil not ſerue the turne to anſwer, that theſe are the baſeſt part, and are now put out of the ſtories, or that the Church allowes them not, or that there is better ſtuffe then this: for this, as vile as it is, hath the ſame authors that the other hath, and in the dayes of Popery was read and preached publickly to the people, & at this day is alledged by our aduerſaries in their books againſt vs, and remaines in the ſtories as before. And no doubt they poſſeſſe the minds of the vulgar among them as much as euer they did, which poſſible is of the ſame mind that Canus[d] ſayes he knew *a Prieſt* of, *who was fully perſwaded that nothing could be falſe that was printed.* Yea they ſhame not to write, (and our countrymen beleeue it, becauſe it is printed) that theſe very miracles of Thomas Aquinas, Thomas Becket, Bernard, Francis, Dominick, and the reſt, cannot be checked (though Canus checked them afore Briſto was hatched) *No man being able to put any difference betweene the miracles of Chriſt with his Apoſtles, and of theſe men.* Polybius a heathen author,[f] mentioning in his ſtorie ſome ſuch like wonders as theſe Legend miracles are, which the Gentiles beleeued, ſaith, *they ſeemed vnto him altogether childiſh, abſurd, and impoſſible: yet notwithſtanding* (ſaith he) *as long as they nouriſh in the vulgar, pietie toward the gods, the writers muſt be pardoned though they ſpeake monſters.* This then is the policie of the Church of Rome, to coine lies for religion, as I noted out of Canus, and to beare with monſters of miracles for pieties ſake.

d Loc. pag. 336.

e Briſt. mot. 6.

f Hiſt. l. 16.

9 But leauing them to do with their owne what they will, let the diſcreet Reader now remember where the cauſe ſticks, namely at the certainty and credit of the Legend miracles: and theſe are grounded on ſuch authoritie, as not onely ſhames it ſelfe, but alſo is diſcredited by the learnedſt among themſelues.

And

And ſo ſtill, for any thing our aduerſaries can alledge, the Proteſtants faith is better proued by the conſent thereof with the Scriptures, then their aduerſaries is by the miracles of Antonie and Francis.

Digreſſ. 45. *Touching Monkes and religious orders holden among the Papiſts, and which, they ſay, we haue reiected and forſaken.*

10 Firſt, our aduerſaries are bound to proue that the *Law* of God and *Courſe* of true religion bindes vs to follow theſe profeſſions: for if ſome priuate men in the Primitiue Church began ſuch a thing without commandement, onely vpon their owne voluntary liberty; it is lawfull for vs by the ſame liberty to leaue it againe. Next, let them ſhew if they can, that *Pouertie, Chaſtitie,* and *Obedience,* as they define them, are counſels of ſuch perfection, that they cannot be fulfilled, as much as God requires, but by going to a Cloiſter, and turning Frier: or that a man vnder the pretence of following ſuch counſels, may lawfully forſake his parents, and calling wherein God hath placed him, to liue in an Abbey, profeſſing a rule deuiſed by men. The which things God hath tied no man to, neither by word nor example in all the Scripture. Thirdly, the *diſgracing of religious orders*, as this Ieſuite ſpeaketh, began not in the Proteſtants, but themſelues, as I will ſhew preſently; and the firſt that moued and effected the plucking downe of Abbeyes in England, was not the Proteſtants, but Cardinall wolſey, g *the ſcum and ſcandall of mankinde:* and what the Proteſtants afterwards did, the vncleanneſſe of the Monkes deſerued.

g Onuphr. vit. Pont. Sand de ſchiſm. Angl.

11 And though we grant, that Antonie and Benet, and others of that time, practiſed a certaine kind of Monachiſme, & liued ſolitarily; yet were they Monks of another kind, as far from theſe of the Church of Rome, as the time is diſtant wherin they liued. Their religion was not the ſame, their maners were better, their conuerſation euery way was of another ſort. And the religious orders among the Papiſts haue nothing of theirs but the names onely, whereby, as the Aſſe with the Lions skin

on his backe, they gull the ignorant, that thinke euery thing is the ſame that hath the ſame name. For thoſe ancient Monkes betooke themſelues to ſolitude at the firſt, not with any opinion of *perfection*, but [h] to eſcape perſecution, and to hide themſelues. And when they found by experience that the life fitted their auſteritie, and rid them of many worldly cares, they increaſed it the more, and followed certaine *Rules*, for ſtudie, and behauiour, and religious exerciſes, much like as is vſed this day in Colledges. In which courſe of life [i] ſome were *lay men*, not medling with Eccleſiaſticall matters: [k] ſome were *maried*, and liued in that ſtate: [l] they bound themſelues with no *vowes*, [m] nor made any diſtinction of *meates*: [n] they *laboured* with their hands, [o] and liued not in cities, but *alone* and remote from men: with many other cuſtomes which the Monkes of this time obſerue not, whereby they proue themſelues to be as far from Antonie and Benet as we are. Yea diuers among themſelues complaine, [p] that *it is incredible to ſpeake how much they are degenerated*. And [q] *though they haue the likeneſſe of the Apoſtles, yet they are remoued farre from their life. Let the Church lament her Monkes, and ſay, Where be my ancient Monkes which founded the Church, and held the holy life of the Primitiue Church?* This ſhewes * the religious men of the Romane Church are of another cut then in the time of Antony and Benet they were; and therfore diſgracing them, we touch not the old Monkes of that time, but birds of another feather.

12 And if we haue thought and ſpoken hardly of them touching their conuerſation, and ſo *diſgraced* them; what marueil? when the very ſauour of their cloiſters bewrayed them, and the ſtinke of their hypocriſie was ſuch, that all the world was annoyed with it, and their owne writers chronicled it? Muſt the holineſſe of Monkes and Nuns be a ſigne of the true Church, and laid in as an argument againſt vs; and muſt we be condemned for ſuppreſſing them, and yet may we not be allowed to looke a little into it, and ſee if it were ſo indeed, or otherwiſe? I ſee no reaſon but we may lawfully, and without any ſuſpition of malice, examine that holineſſe, that vpon theſe

h φασὶν αἰτίαν ταύτην παρέχει, ὅτι καιρὸν τὴν θρησκείαν συμβαίνειν διώγμους. &c. Soz. l. 1. c. 12. Nicep. l. 8. c. 39.

i Antidida. Colon. pag. 131. Dion. eccl. hier. c. 6.

k Athan. ep. ad Dracont.

l Eraſm vit. Ierō.

m Aug. de mor. eccl. l. 1. c. 33. Niceph. l. 9 c. 14

n Vitas patrum part. 2 §. 51. Niceph vbi ſupra.

o Sozo. l. 1. c. 12. Ieron. ep. 13. ad Paulin.

p Polyd. hiſt. Angl. l. 6.

q Alua. Pelag. planct. pag. 130.

* Liber pater præponitur libro patrum. Calcibus epotandis, non codicibus emendandis indulget hodiè ſtudium monachorum: quibus laſciuam muſicam Timothei, pudicis moribus æmulam, non verentur adiungere: ſicque cantus ludentis non planctus lugentis officium efficitur monachale. Greges & vellera, fruges & horrea, porri & olera, potus & patera, lectiones ſunt hodiè, & ſtudia monachorum. Rich. Dunelm. Philobibl. c. 5.

termes

termes is put vpon vs, & see whether it be so or no; and let the shame be theirs that are guiltie, and the fault vpon them that first told the tales. For we, for our parts, are confident, that in all their Church they could haue found no holinesse which they might worse haue stood vpon, then this of their cloisters: of whom their owne [r] Polydore saith, *It were behouefull that these dregs of men were cut off and burnt, that with their filth they should no longer defile Gods seruice.* And Aluarus Pelagius [f] writeth of such things done in them, as are not meete to be named, and I thinke shall neuer be heard againe, but in hell or in another cloister.

[r] Innent. l. 7. c. 5.

[f] De plan. ct. l. 2. ar. 2. & 73. & 83

13 I would haue stirred this dunghill no further, but that as I was writing these things, there came to my hands [t] a little book, made by a Papist, such as our country is full of, to seduce the vulgar, vnder pretence of exercising them in deuotion: wherein teaching his Catholickes how to bring vp their children, *I must* (saith the booke) *tell them often of the Abbeys, and the vertue of the old Monks, and Friers, and Priests, and the religious mē and women: and of the truth and honestie of that time, and the iniquitie of ours.* And therefore accordingly our children shal be told a little more of this matter, and none shall tell it but Papists themselues, that the children may beleeue them. Clemangis a Doctor of Paris that liued 200 yeares ago, when the old time was, [x] saith: *Concerning Monks and Abbeys, what can I report that is commendable? being so slipperie, indisciplinated, dissolute, vnquiet, running vp and downe into common and dishonest places, hating nothing so much as their cels and cloisters, their reading and praying, their rule and religion. Monks they are in externall habit, but in life and workes far from their professed perfection.* This of Monks. And touching Friers he saith, [*] *They are worse then the Pharisies, rauening wolues in sheepes clothing, who in words pretend the forsaking of the world, and in deeds, with all possible fraud, deceit and lying hunt after it: making semblance in outward shew of austeritie, chastitie, humilitie, holy simplicity; but secretly, in exquisite delicates and varietie of pleasures, going beyond the luxuriousnesse of all worldly men, and like Bels Priests deuouring the oblations of the people, and though not with their wines, yet with their brats, filling them.*

[t] *Rule of good life.*

[u] Cap. 9. pag. 74.

[x] De stat. eccl. pag. 47. & inde.

[*] pag. 53.

themſelues greedily with wine and good cheare, and polluting euery thing with luſt, whoſe heate burnes them. And of Nunnes he ſaith,

* Pag. 56. * *Shame forbiddeth me to ſpeake of them, leſt I ſhould mention, not a company of virgins dedicated to God, but ſtewed, deceitfull, impudent whores, with their fornications and inceſtuous workes. For what I pray you, are Nunneries now adayes, but the execrable brothel houſes of Venus? the harbors of wanton yong men, where they ſatisfie their luſt? that now the veiling of a Nunne, is all one, as if you proſtituted her openly to be a whore.* This is ſome part of the vertue of Abbeyes, and honeſtie of the old time, from which the iniquity of our new time is declined. But this is not all, let the children

y De vanit. c. 62 be told what Cornelius Agrippa ſaith alſo: *There be* (y ſaith he) *in the Church, Monkes, Friers and Anchorites of diuers ſorts, which* THE CHVRCH HAD NOT WHEN IT WAS BEST. *They which at this day take vpon them the name of religious men, profeſſe indeed hard rules, and holy duties of life, bearing the names of Baſil, Benet, Bernard, Auſtine, and Francis: but few among them are good, the company of thoſe which are naught being exceeding great. For hither, into this profeſſion, as it were into a ſanctuarie of all miſchiefs, come flocking ſuch as being terrified with the conſcience of their villanies, can no where elſe eſcape the vengeance of law, which haue committed crimes needfull to be purged by puniſhment: whoſe filthy life hath brought them to infamie: which hauing ſpent their ſubſtance vpon whores, and dice, and ſurfetting, through debt and needineſſe are conſtrained to beg. This crew hath diſſembled holineſſe, and a hooded habite, and ſtrong beggerie ioyned together. From hence ſtart out ſo many Stoicall apes,* * *ſuch inſolent mony-beggers, patched rogues, cowled monſters, buſh beards, rope bearers, halter cariers, twil wearers, wrylegs, wooden legs, bare legs: duskie, ſooty, collied, peckled, changeable, linſie, net wearing, cloked, mantled, iacketing, ſwart, girt, breeched ſtage players: who hauing no credit left in things humane yet for their monſtrous habit ſake, are put in truſt with the things of God. Whoſe life being moſt leud, and filled with all villanie, is yet left vnpuniſhed through pretence of religion. Theſe peoples vanities and errors if I ſhould ſet downe with my pen, all the skins in Madian would not containe them. Their cowle outwardly profeſſeth holineſſe, but inwardly they carrie deteſtable manners: and yet*

Deſperatio facit Monachum.

* Inſolentiſſima poſcinummia, palliata mendicabula, cucullata monſtra, barbigeri, funigeri, reſtigeri, ſaccogeruli, loripedes, lignipedes, nudipedes, atrati, nigriæ, griſones, verſicolores, linoſtolij, multipelles, retiarij, palliati, clamydati, paludati, pullati, præcincti, bracchati, &c.

their

their cowle, as it were a buckler, keepes off all the darts of Fortune and danger. In idleneſſe and beggery they liue vpon other mens labours, and going outwardly in courſe apparell like clownes, tied with cords like theeues, their head notted like fooles, their cowle hanging like a naturals cockscombe about their eares, with other markes of ignominy, which they pretend to beare for Chriſt, yet ambition ouercometh them, and all things are referred to moſt arrogant titles, &c.
This you ſee is the vertue that was in Monkes and Friers, and religious men and women, and the truth and honeſtie of the *old time*, as it is reported by our Aduerſaries owne mouthes, who beſt knew it. So that, in my iudgement, the Catholickes, of our country were as good tell their children ſomewhat elſe, as it, vnleſſe they will teach them vertue, as the [y] Lacedæmonians taught their children ſobrietie, that is, by ſhewing them the vileſt drunkenneſſe that can be, and making their religious houſes the ſamplar. But you ſhall heare a witnes or two more, ſpeake what they obſerued in the midſt of Italy touching this matter: whoſe verſes becauſe they are Poets, I haue followed to helpe the *childrens* memory, whom the booke mentioned would haue ſo often *put in mind* of this matter. Thus writes Palingenius:

y Plut. Lycurg.

[z] *But chiefly ſee no Monke or Frier approch within thy dore,* z Leo.
Auoid them well; no greater plague, I warne thee this before:
The ſcum of mankind, follies ſpring, the ſinke of euery ſin,
Wolues clad in ſheepes skin: ſeruing God, their gaine thereby to win.
The vulgar ſort, with ſhew of good, they coſen and delude,
And vnder ſhew of pietie, their villanies obtrude.
Thus do they ſhroud a thouſand ſins, and thouſand things forbidden,
Thus luſt is cloaked, and thus their rapes and Sodomies are hidden.
Chaſe far away then from thy houſe theſe coſening foxes well,
The very ſlaues of glut and luſt, for which the heauens they ſell,
[a] *Inſtead of vowed chaſtitie, with harlots they indent,* a Virg.
In virgins, boyes, in matrons luſt; thus night and day is ſpent.
[b] *O ſhame! how can the Church endure ſuch two legd ſwine as theſe?* b Sagitt.
Whom nought but ſleepe and bellycheare, and Venus tricks can pleaſe.

And Arioſto expreſſing how an Angell vpon occaſion viſited a religious houſe, tels, according to the manner of Italy belike,

what vertues he found there, that the Catholickes might tell their children, & encourage them to the like. Thus he [c] writes.

[c] Orland Fur. cant. 14. stan. 89.

Wherefore into an Abbey he doth go,
Making no question Silence there to find,
And Peace, and Charitie, and Loue also,
And Lowly thoughts, and Well contented minds;
But soone he was aware it was not so:
All contrary their humours were inclind.
Silence in that same Abbey did not host,
Onely his name was written on a post.
Nor quietnesse, nor Holinesse, nor Peace,
Nor Charitie, nor Godly loue was there;
They were sometimes, but now those times did cease.
Now Couetize, and Ease, and Belly cheare,
Pride, Enuie, Sloth and Anger so increase:
Silence is banished, and comes not neare:
And wondering much the Angell them doth view,
And findeth discord in this cursed crew.

The which things being thus reported * by themselues, one of another, let any man iudge who hath most disgraced religious orders; and if we had not iust cause to reiect and reforme such abuses. And our Aduersaries are too childish to thinke their confident words and deuout perswasions to the simple, can abolish the memorie of them. The bloud of so many thousand infants as haue bene murdered in Cloisters, & their bones buried in priuies and fish pooles, will cry vengeance against them and disclose their hypocrisie while the world endureth, let the Priests and their fauorers smooth vp the matter how they can. And here in England, [d] the commission sitten about the dissolution of Abbeys, for the examination of the liues of the Votaries because the rumor was loud concerning them; tainted so many in euery Cloister, and discouered such iniquitie, that it cannot be forgotten: saue that the things proued and confessed, were so foule and abhominable, that they had bene fit to haue lyen still in darknesse, and to haue bene couered with an eternall night. Yet nothing will stay our aduersaries from boa-

* *Let them remember this, that vpon the reading herof, haue charged me with malice and vncharitablenesse. For I haue onely, and that barely reported what Papists haue left written; no one word of that which grites the being mine; I am but the translator, and must be hated because as I passed through their booke, it was my hard hap to see these abuses. I desire all men to remember that the messenger is blameles.*

[d] See Bale in his epistle before his booke de vitis Pont. *where he sets downe some part of the confessions for an example.*

sting

ſling of their Monkes for all this, but their holineſſe at euery turne muſt be caſt into the Proteſtants teeth. So[c] they haue a ſolemne brag that the only order of Benet hath yeelded them twenty kings and Emperours, aboue a hundred great Princes, eighteene Popes. 200. Cardinals, 1600. Archbiſhops, 4000. Biſhops, 15700. Abbots, 15600. canonized Saints: ſuch arrogant brags as this, haue giuen vs occaſion to enquire after the manners of Votaries more then elſe we would haue done. And our good hap is, that what we ſay that way, is *verbatim* the report of their owne writers, and the experience of all among vs that liued when Abbeys ſtood.

[c] Trithem. in Bened. Apolog. epiſt. pag. 83.

§. 45. The ſecond difference is, that the doctrine it ſelfe, which the Proteſtants teach, induceth men to libertie, and conſequently to leud life. Whereas the doctrine of the Romane Church, both expreſly forbiddeth all vice, and preſcribeth lawes and rules, contrary to libertie and looſeneſſe of life; and laſtly containeth moſt ſoueraigne meanes to incite a man to all perfect vertue and holineſſe of life. As for example, it teacheth, that notwithſtanding the preſcience or predeſtination of God, man hath free will, wherewith, being aided by Gods grace, which is ready for all that with humble, deuout, and perſeuerant prayer will aske for it, he may auoide ſinne, and embrace vertue. And it teacheth, that Gods commandements be neither impoſſible nor hard, but the yoke of Chriſt is ſweete, and his burthen (with the helpe of his grace) light. It teacheth, that as a man may, by grace auoid ſinne if he will, and eaſily keepe Gods commandements, and by doing good workes liue well: ſo theſe good workes are pleaſant and acceptable vnto God, and ſuch for which God will giue, to all that do perſeuerantly do them, exceeding grace and euerlaſting reward in heauen. And contrarie, that for neglecting good deeds, or which is worſe, doing ſinfull deeds, God hath prepared intollerable and endleſſe paines in hell. It preſcribeth men to faſt and pray, and to vſe other meanes to keepe the fleſh ſubiect to the ſpirit, and the ſpirit to God. It maintaineth confeſſion of ſinnes to a Prieſt, as commanded by our Sauiour in the Goſpell: which both is a great bridle to withdraw men from vice, as experience teacheth, and a ſpeciall meanes whereby the Paſtors of the Church, knowing the inward conſcience of their flockes, may better apply fit remedies to their ſpirituall diſeaſes, and preſcribe to euery one fit exerciſes for their practiſe and progreſſe in vertue. Finally, the profeſſion of this Church is ſuch, that euen ſimple Proteſtants, when they ſee a Catholicke do any thing amiſſe, will ordinarily ſay, You ſhould not do thus. So that theſe that ſinne in this Church cannot any way aſcribe their ſinnes to any defect or peruerſitie of the doctrine of the Church: but muſt needs acknowledge them to proceed

themselues greedily with wine and good cheare, and polluting euery thing with lust, whose heate burnes them. And of Nunnes he saith,

* Pag. 56. * *Shame forbiddeth me to speake of them; lest I should mention, not a company of virgins dedicated to God, but stewed, deceitfull, impudent whores, with their fornications and incestuous workes. For what I pray you, are Nunneries now adayes, but the execrable brothel houses of Venus? the harbors of wanton yong men, where they satisfie their lust? that now the veiling of a Nunne, is all one, as if you prostituted her openly to be a whore.* This is some part of the vertue of Abbeyes, and honestie of the old time, from which the iniquity of our new time is declined. But this is not all, let the children

y De vanit. c. 62 be told what Cornelius Agrippa saith also: *There be* (y saith he) *in the Church, Monkes, Friers and Anchorites of diuers sorts, which* THE CHVRCH HAD NOT WHEN IT WAS BEST. *They which at this day take vpon them the name of religious men, professe indeed hard rules, and holy duties of life, bearing the names of Basil, Benet, Bernard, Austine, and Francis: but few among them are good, the company of those which are naught being exceeding great. For hither, into this profession, as it were into a sanctuarie of all mischiefe, come flocking such as being terrified with the conscience of their villanies, can no where else escape the vengeance of law, which haue committed crimes needfull to be purged by punishment: whose filthy life hath brought them to infamie: which hauing spent their substance vpon whores, and dice, and surfetting, through debt and needinesse are constrained to beg. This crew hath dissembled holinesse, and a hooded habite, and strong beggerie ioyned together. From hence start out so many Stoicall apes,* * *such insolent mony-beggers, patched rogues, cowled monsters, bush beards, rope bearers, halter cariers, twil wearers, wrylegs, wooden legs, bare legs: duskie, sooty, collied, peckled, changeable, linsie, net wearing, cloked, mantled, iacketing, swart, girt, breeched stage players: who hauing no credit left in things humane, yet for their monstrous habit sake, are put in trust with the things of God. Whose life being most leud, and filled with all villanie, is yet left vnpunished through pretence of religion. These peoples vanities and errors if I should set downe with my pen, all the skins in Madian would not containe them. Their cowle outwardly professeth holinesse, but inwardly they carrie detestable manners: and yet*

Desperatio facit Monachum.

* Insolentissima poscinummia, palliata mendicabula, cucullata monstra, barbigeri, funigeri, restigeri, saccogeruli, loripedes, lignipedes, nudipedes, attrati, nigriæ, grisones, versicolores, lino stolij, multipelles, retiarij, palliati, clamydati, paludati, pullati, præcincti, bracchati, &c.

their

their cowle, as it were a buckler, keepes off all the darts of Fortune and danger. In idlenesse and beggery they liue vpon other mens labours, and going outwardly in course apparell like clownes, tied with cords like theeues, their head notted like fooles, their cowle hanging like a naturals cockscombe about their eares, with other markes of ignominy, which they pretend to beare for Christ, yet ambition ouercometh them, and all things are referred to most arrogant titles, &c.

This you see is the vertue that was in Monkes and Friers, and religious men and women, and the truth and honestie of the *old time*, as it is reported by our Aduersaries owne mouthes, who best knew it. So that, in my iudgement, the Catholickes, of our country were as good tell their children somewhat else, as it, vnlesse they will teach them vertue, as the [y] Lacedæmonians taught their children sobrietie, that is, by shewing them the vilest drunkennesse that can be, and making their religious houses the samplar. But you shall heare a witnes or two more, speake what they obserued in the midst of Italy touching this matter: whose verses because they are Poets, I haue followed to helpe the *childrens* memory, whom the booke mentioned would haue so often *put in mind* of this matter. Thus writes Palingenius:

y Plut. Lycurg.

[z] *But chiefly see no Monke or Frier approch within thy dore,* z Leo.
Auoid them well; no greater plague, I warne thee this before:
The scum of mankind, follies spring, the sinke of euery sin,
Wolues clad in sheepes skin: seruing God, their gaine thereby to win.
The vulgar sort, with shew of good, they cosen and delude,
And vnder shew of pietie, their villanies obtrude.
Thus do they shroud a thousand sins, and thousand things forbidden,
Thus lust is cloaked, and thus their rapes and Sodomies are hidden.
Chase far away then from thy house these cosening foxes well,
The very slaues of glut and lust, for which the heauens they sell,
[a] *Instead of vowed chastitie, with harlots they indent,* a Virg.
In virgins, boyes, in matrons lust; thus night and day is spent.
[b] *O shame! how can the Church endure such two legd swine as these?* b Sagitt.
Whom nought but sleepe and bellycheare, and Venus tricks can please.

And Arioste expressing how an Angell vpon occasion visited a religious house, tels, according to the manner of Italy belike,

what vertues he found there, that the Catholickes might tell their children, & encourage them to the like. Thus he [c] writes.

[c] Orland. Fur. cant. 14. stan. 89.

Wherefore into an Abbey he doth go,
Making no question Silence there to find,
And Peace, and Charitie, and Loue also,
And Lowly thoughts, and Well contented minds;
But soone he was aware it was not so:
All contrary their humours were inclind.
Silence in that same Abbey did not host,
Onely his name was written on a poste.
Nor quietnesse, nor Holinesse, nor Peace,
Nor Charitie, nor Godly loue was there;
They were sometimes, but now those times did cease.
Now Couetize, and Ease, and Belly cheare,
Pride, Enuie, Sloth and Anger so increase:
Silence is banished, and comes not neare:
And wondering much the Angell them doth view,
And findeth discord in this cursed crew.

The which things being thus reported * by themselues, one of another, let any man iudge who hath most disgraced religious orders; and if we had not iust cause to reiect and reforme such abuses. And our Aduersaries are too childish to thinke their confident words and deuout persuasions to the simple, can abolish the memorie of them. The bloud of so many thousand infants as haue bene murdered in Cloisters, & their bones buried in priuies and fish pooles, will cry vengeance against them and disclose their hypocrisie while the world endureth, let the Priests and their fauorers smooth vp the matter how they can. And here in England, [d] the commission sitten about the dissolution of Abbeys, for the examination of the liues of the Votaries because the rumor was loud concerning them; tainted so many in euery Cloister, and discouered such iniquitie, that it cannot be forgotten: saue that the things proued and confessed, were so foule and abhominable, that they had bene fit to haue lyen still in darknesse, and to haue bene couered with an eternall night. Yet nothing will stay our aduersaries from boa-

* *Let them remember this, that vpon the reading herof, haue charged me with malice and vncharitablenesse. For I haue onely, and that barely reported what Papists haue left written; no one word of that which grites the being mine; I am but the translatour, and must be hated because as I passed through their bookes, it was my hard hap to see these abuses. I desire all men to remember that the messenger is blameles.*

[d] *See Bale in his epistle before his booke* de vitis Pont. *where he sets downe some part of the confessions for an example.*

sting

ſling of their Monkes for all this, but their holineſſe at euery turne muſt be caſt into the Proteſtants teeth. So[e] they haue a ſolemne brag that the only order of Benet hath yeelded them twenty kings and Emperours, aboue a hundred great Princes, eighteene Popes, 200. Cardinals, 1600. Archbiſhops, 4000. Biſhops, 15700. Abbots, 15600. canonized Saints: ſuch arrogant brags as this, haue giuen vs occaſion to enquire after the manners of Votaries more then elſe we would haue done. And our good hap is, that what we ſay that way, is *verbatim* the report of their owne writers, and the experience of all among vs that liued when Abbeys ſtood.

[e] Trithem. in Bened. Apolog. epiſt. pag. 83.

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ceed from their owne frailtie or malice, contrary to the teaching of the Church; and ſometime euen againſt their owne conſcience and actuall knowledge, Wherefore notwithſtanding that there be ſome ſinfull perſons in the Romane Church, yet it may be called Holy, both becauſe the doctrine and profeſſion thereof leadeth of it ſelfe to Holineſſe, and conſequently is Holy; and alſo becauſe there be many holy perſons, or Saints, in it, of which, as of the better, and worthie and principall part, it may well, and is termed Holy: as a tree which hauing ſome branches that haue life, though others be dead, yet of thoſe, as of the better & more reſpected part, is abſolutely ſaid to be aliue: which if we could not outwardly perceiue to haue any branches aliue, we would abſolutely affirme to be dead, and not aliue.

The Anſwer.

1 Here you ſee this Ieſuite preferres the holineſſe of his Church before ours, becauſe it flowes from the doctrine; which ours, he ſaith, doth not. Wherein I blame his memory, that [a] hauing before denied the *doctrine* to be a marke of the Church, yet now he cannot proue his owne marke, but by the doctrine. Wherein he forgets himſelfe much: for if he cannot proue his holineſſe, nor diſtinguiſh it from the holineſſe of a falſe Church, as he conceits ours to be, but by the doctrine; then the doctrine is better knowne and more apparent, and conſequently, a better marke, by [b] his owne rules. The like error he commits in his three other markes, *vnitie*, *antiquitie*, and *ſucceſſion*, or elſe let vs ſee how he will ſhift himſelfe.

a §. 24.

b §. 26.

2 Next, he forgets himſelfe againe where he ſayes, the Proteſtants doctrine induceth men to *libertie* and *lewdneſſe*. For I haue ſhewed before that our aduerſaries confeſſe, we abſolutely bind men to a godly life. Stapletons [c] words are theſe: *Euen the Proteſtants themſelues, albeit they diſtinguiſh ſanctification and new obedience from our formall righteouſneſſe whereby we are iuſtified, that it ſhould be no eſſentiall part thereof, yet they teach that it muſt certainly and infallibly be preſent to all Gods children, as an inſeparable companion of iuſtifying faith, and as the proper note of Gods children.* Let the Ieſuite looke vpon this, and bridle the libertie of his tongue. For can the teaching of ſancti-

c De iuſtific. pag. 334.

sanctification and obedience induce men to libertie and leudnesse? yea when it is required to be present certainly and infallibly to all that will be counted the children of God? And whereas notwithstanding they reply, that the consequence of our doctrine leadeth men to libertie: I demand, how can the consequence of this point do it, which Stapleton acknowledges we teach concerning sanctification? for it bindes them in all their life to auoide sinne vpon paine of condemnation. Whence it followes, that neither can the consequence of any other point we teach, do it, or intend it of it owne nature, because the force and reason of this flowes into them all. But if any man will peruert that we teach, as [d] our blessed Sauiour and his [e] Apostles teaching was peruerted in the like case, and receiue with the left hand what we offer with the right, [f] *Let him that is filthy be more filthy*, and let such libertines and our peruerse aduersaries go together: for Gods truth must not be shaped, as the Church of Rome hath shaped it, to qualifie such humors. It is sufficient that our doctrine in it selfe, and the preaching thereof, containe obedience, and debarre the contrarie, which it doth; as I haue demonstrated in * all the points that this Iesuite excepted against, and yet further will do.

d Mat. 5. 17.
e Rom. 6. 1 & 15.
f Apoc. 22. 11.
* §. 40.

3 For it is vntrue that this Iesuite sayes, The doctrine of his Romane Church is against all vice, and that no mans sinnes can be ascribed to it: for euen the points which he reckons vp, *Freewill*, *Ableneſſe to keepe the law*, the *Merite* of mens workes, *Fasting*, *Praying*, and *Shriuing*, as the Church of Rome teaches them, are so many heresies, and directly leade men to sinne, inspiring them with pride of their owne workes, and filling them with hypocrisie, idolatry, and sensualitie: as I haue shewed particularly in them all, in the Digressions vnder the 40 Section: whereas being rightly vnderstood and practised, they are the doctrine of our Church also, as I haue shewed. And for *Confession*, we thinke it lawfull for any man (excluding the opinion of necessity) to reueale his secret sin to his Pastor, that so, he may receiue particular instruction, when his conscience is troubled therewith; so the same be done wisely and discreetly.

And

And that which he addeth touching the saying of Protestants, whē they see a Papist do amisse, *You should not do thus*, is a weake proofe, that we thinke Popery directs them to no euill. For we speake to them, either as to hypocrits, or as to ignorant persons transgressing Gods law. And our words with this relation, are so far from shewing that we thinke they do against their religion, that they proue, we thinke the contrary. For saying You should not do thus, we shew them their hypocrisie in taking vpon them a profession that hath no power in it to reforme their liues, and therefore aduise them to embrace the truth, that may direct them better. I would not haue mentioned this obiection, it is so contemptible, but that I perceiue they are enamored of it. For Campian, in an g epistle to the Generall of the Iesuites, sends it, with other newes out of England, to giue hope of good successe to the Catholicke religion.

g Concertat. Eccl. cathol. in Angl. pag. 24.

4 The conclusion therefore, that the Romane Church is the holy Church, because the doctrine thereof is holy, and leades to holinesse, and the holy Saints are in it, &c. is denied, because the reasons whereupon it is grounded are false, and haue failed in the triall. Yet it sounds, you see, sweet in his eare, like his sacring bell, for he repeates it often.

Digress. 46. *Naming certaine points of the Popish religion, which directly tend to the maintenance of open sinne, and liberty of life.*

5 But yet in this I commend the Iesuites wit, that declaring the holinesse of his doctrine, he mentioneth onely certaine of the plausiblest points thereof, *Freewill*, *Keeping the law*, *Merite*, *fasting*, *Praying*, *Shriuing*, and conceales the rest. For they which commend Moyles, neuer mention the Asse that begat them, who yet is the one halfe of their pedegree, but talke all of the Mares that bare them. So play our aduersaries in this point; for some parts of their doctrine are so foule and profane, euen at the first sight without any discourse, that they may not (I thinke for shame) offer them as patternes of their holy doctrine. I meane these for example that follow. The h depriuing

h Azor. Instit. mor. tom. 1. p. 663 Aquipontan. de Antich. pag. 72.

priuing of kings, and [i] abſoluing ſubiects from their obedience, yea [k] the murthering of them whenſoeuer it ſhall be the Popes pleaſure. Which doctrine hath filled all parts of the world with treaſon, & allowed any man to be a traitor againſt his ſoueraigne, whenſoeuer the Pope wil. The worſhip of images, whereby the people are eaſily to be drawne into idolatrie, as [l] ſome of themſelues deny not, and [m] their owne experience hath ſhewed them. The doctrine of pardons, [n] whereby they hold any ſinne may be forgiuen without ſatisfaction. This imboldened certaine [o] Germans to rob the Popes pardoner, becauſe he had giuen them a pardon to remit the next ſinne they ſhould commit, though it were neuer ſo great a ſinne. And it is not likely, but in the abundance of pardons, ſome will take courage to ſin, if it be but to taſte their bountie. [p] The Colliars faith, to beleeue as the Church beleeues, induced the world to brutiſh ignorance. Their doctrine touching the Sacrament, [q] that *a dog or a ſwine eating the conſecrated hoaſt, eateth the very fleſh of our Sauiour*, of it ſelfe is blaſphemie and atheiſme. [r] Some teach that ſoules damned long ſince in hell, may be deliuered and returne into the bodie againe, and do penance, and be ſaued, as diuerſe haue bene. This giueth hope to the worſt liuers that be, and in part confirmes the error of Origen. [s] They ſay *the ſtewes* are for a commonwealth. This maintaines open whoredome. Yea the Pope allowes the Curtiſans in Rome, and other places, vpon a rent, to profeſſe bawdry. They forbid the mariage of Prieſts: which directly leades many of them to hell. For Panormitan [t] ſaith, *It were for the good and ſaluation of their ſoules who cannot containe, if they were ſuffered to marrie. For experience ſhewes, that the law of continencie hath produced contrary effects, in that men liue not therein chaſtly, but grieuouſly ſinne by whoredome, whereas it were chaſtitie, if they had to do with their owne wiues.* [u] They hold that all hereticks ſtand *depriued of the right of dominion*, both naturall, œconomicall, and ciuill. This teaches all inhumanity, and ouerthrowes ciuil ſociety. For firſt, [x] no father hath any longer command ouer his child, nor maiſter ouer his ſeruant, if once the Church of Rome repute him for an hereticke. Secondly, Princes loſe their kingdomes, as

i Turrecr. Sum. de eccleſ. l. 2. c. 114. prop 5.
k Baron. ann. 1089. 11.
l Durand. ratio. p. 13 Polyd Inuent. l. 6. c. 13.
m Concil. Mogunt. to. 3 conc. pag. 938.
n Tho. ſupplem. q. 25. art. 1.
o Chemnit. exam. de pœnit.
p Staphyl. p. 53.
q Suar. tom. 3. pag. 783.
r Altiſiod. l. 1. p. 27. Worril. 1. d. 43. & 4. d 21. & 26. Durand. 4. p. 462.
s Haid. confut. apol. pag. 161. Graff part. 1 l. 2. c. 75. nu. 3. Tho. Bergom. tabr. v. meretrix
t Part. 3. cum olim de clericis coniugat.
u Fr. Ouand. 4. d. 13. pag. 347.
x Ouand. ib.

I ſaid before. Thirdly, all Catholickes, as Papiſts cal themſelues, are diſcharged of all bond towards them: [y] ſo that no *promiſe or oath*, bindeth them any longer: neither are they bound to pay them any *debts*. [z] For *he that is bound by oath, or otherwiſe, to make payment at a certaine day, if he failes he ſinnes not, becauſe the other mans hereſie hath diſcharged him. Debtors may excuſe themſelues by excepting againſt their creditors, that they are hereticks.* This is coſenage. Fourthly, [a] it is lawfull to equiuocate, by reſeruing another meaning to himſelfe of his words then he that heareth him ſhall conceiue: [b] Yea to ſpeake contrary to his oath, if it be to detect a Prieſt. Finally, no * promiſe or oath is to be kept with any whom Rome counts heretickes. This is lying and periury,

y Concil. Conſtant. pag 528. edit. Crab.

z Ouand. ibid. Sum. Angel. p. 101. n. 15.

a Tolet. Sum. pag. 700.

b Rhem. art 23. 12.

* Iacob Simāc. inſtit. Cathol. c. 46. n. 52.

6 Againe, their doctrine not onely inferres, but expreſly allowes moſt palpable wickednesſe, directly tending to the deſolation of publicke gouernement, and priuate honeſtie. [c] As that *priſoners may breake the iayle*, and vſe what meanes they can to eſcape, though they be lawfully committed. A point well practiſed by Prieſts in England. That [d] children may *marrie without conſent of parents*. [e] That parents *curſing* or *banning* their owne children, ſinne but venially, as long as they do it without deliberation. [f] That women, or ſeruants, *ſcolding*, or *railing* one at another, ſinne not. [g] That it is lawfull on the Sabboth day to follow ſuites, trauell, hunt, dance, keepe faires, and ſuch like. This is it that hath made Papiſts the moſt notorious Sabboth breakers that liue. Infinite other doctrines of this ſort may be added: but I will end with that which a [h] Papiſt himſelfe ſayes of Shrift, becauſe the Ieſuite ſtands ſo confidently for the holineſſe of it, and offers it for ſo ſoueraigne a medicine: *I could*, ſaith he, *by many examples freſh in memorie, ſhew how fit this ſhriuing is for baudry; for Prieſts, Monkes, and Nunnes, haue this ſpeciall prerogatiue, that vnder pretence of religion, they may go vp and downe, when and whither they will, and vnder colour of confeſſion, talke with any woman, whom they oftentimes entertaine but homely. And thus cloſely they go to the Stewes, rauiſh virgins and widowes; yea many times, which my ſelfe haue ſeene and knowne, runne away with mens wiues, and carrie them to their*

c Caiet. 22. p. 144. Tolet. Sum p. 700. Graff. part. 1 p 349.

d Tolet. Sum. pag. 548.

e Greg. à Val. tom. 3. p. 1090.

f Tolet. p. 540.

g Tolet p. 540.

h Cornel. Agripp. de van. c. 64.

their fellowes. And thus whose soules they should winne to God, their bodies they sacrifise to the diuell.

7 By this you may see what doctrine lies in the Church of Rome, veiled with the title of the Catholicke faith, whereby their hypocrisie is noted that so blasphemously haue charged the truth of Christ, which we professe, with libertie. And whosoeuer shall attentiuely consider the whole course of Papistry, I meane the doctrine and gouernment both, in the Church of Rome, with the rising and progresse thereof, and the manner of aduancing it forward; shall find it to be nothing else but a very ieast wittily deuised to delude the world, and in euery point prouiding for the satisfying of the ambition, couetousnesse, and sensualitie of such as should haue the greatest stroke in that Church. And let any man make the triall, and compare one part of the religion with the other, marking the coherence, and how one point issues out of another, and the policies whereby the world is inuited to listen to it, and they shall easily perceiue it driues all at this, to make the Pope and his Clergie absolute Lords of all the greatnesse and pleasures of the world. For the effecting whereof, it was an easie matter for them to set learned men aworke; and with faire rewards to make them shew their wit in perswading men; which they haue done in all ages accordingly, but neuer better then now of late by the Iesuites. Hence it is, that in the course of Poperie, you see the Pope himselfe Lord of all, his Clergie aboue the Temporalitie, his Bishops the peeres of Princes, his treasurie richer then any in the world beside; the consciences of men at his deuotion, their substance, obedience, and very lookes at his command; and to effect this, first he slides into the consciences of men vnder the faire pretence of being Saint Peters successour; then he blindes their eyes by taking away the Scriptures, and preaching; and stoppes their eares by disswading them from hearing any but himselfe. Then he plots them a religion fitting mens carnall affection euery way, the greatest part whereof standeth in easing them from taking any paines in spirituall things, which of all other are most burthensome to flesh and bloud. They must indeede serue God (if

[i] *See* Palmer, Floren. Chron. ann. 1334. *touching the wealth of* Iohn 22.

(if they ſhould ſay otherwiſe, no man would beleeue them) but there be wayes to diſpence, and to turne the ſpirituall ſeruice into corporal, which is eaſier. And ſinners muſt haue Gods pardon, or they cannot be ſaued; but the diſpenſation thereof is committed, with the keyes, to Chriſts Vicar, who hath power to releaſe them, by the ſacraments of the Altar and Penance. Nothing in all their religion, but it ſtandeth them in good ſtead. Their *Latine ſeruice*, and prayers, to blindfold men for ſeeing the fraud. The *Maſſing* pompe, and Church muſicke, to delight the ſenſes; the *Images* and *Relickes*, and *Pilgrimages*, to bring in their offerings; the *Shrift* to diſcouer the ſecret inclinations of people, which would ſerue them for a thouſand purpoſes, whereof this was one, that thereby the Pope knew the counſels of Kings, and ſecrets of euery State, and wrought vpon them. Their *Faſting dayes*, and prohibition of *Mariage* to ſome perſons, to draw money for diſpenſations. Their *Merites*, to make men franke towards religious houſes; their *Purgatory*, to ſupply the Popes kitchin. Their *Holydayes* to pleaſe youth, and renew their offerings; their *Pardons* to deliuer men from the feare of ſinne, and to draw money when they would. And the ſtir they keepe with *Writing* and *diſputing*, in their ſchooles and abroade, about religion, is, leſt the world ſhould thinke they haue no religion.

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§. 44. Thirdly, the Proteſtants Church is not Catholicke, that is to ſay, vniuerſall: neither in Time, nor Place: for it came vp of late, and is but in few places of Chriſtendome. Neither in points of doctrine: for it conſiſteth chiefly of Negatiues, that is to ſay, in denying of diuers points of doctrine, which haue bene held for truth in all former ages, by the ancient Fathers; as appeareth by the Chronicles made by the Magdeburgenſes, the Proteſtants owne Doctors, who confeſſe in their Centuries, that the Fathers held this and that, which they denie.

The Anſwer.

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1 That our Church came vp *of late*, the Ieſuite ſayes, but *ſhewes* not: as the Iewes [a] ſaid to Chriſt, *Thou art not yet fiftie yeares*

a Ioh. 8. 57.

yeares old, and hast thou seene Abraham? And [b] the Gentiles to the Christians, that *Now after I know not how many thousand yeares, their religion was sprung vp.* But against this speech I reply two things. First, that our faith is in all points the same that is contained in the Scripture, and so consequently of the same antiquity; and therefore all they that say, it came vp but of late, should first proue it contrary to the word of God, or else hold their peace. Secondly, as it agrees with the Scriptures, so hath it had in all ages those which haue professed it, as I haue shewed [c] already, and more distinctly will shew in the fiftieth section. In the meane time let it suffice for this place which our aduersaries themselues vnawares haue written. The first is Bristo, who [d] saith, *The truth is, that some there haue bene in many ages, in some points of the Protestants opinion: insomuch that scarce any peece or article there is of our whole faith, but by one or other, first or last, it hath bene called in question, and that with such liking for the time, that they haue all in a manner drawne after them great heards of followers.* I know Bristo meanes they were hereticks that in all ages did this, but that he can neuer proue: yet in the meane time belike he saw some that were of the Protestants faith before of late. The second is Reynerius, that liued three hundred yeares ago, who discoursing of the Waldenses, a people for substance of the Protestants religion, [e] saith, *They are in all the cities of Lombardie and Prouince, and other countries and kingdomes. They haue many followers, and dispute publickely; we haue numbred fortie Churches of theirs, and ten schooles in Parish. No sect hath continued so long: some say it hath bene since the time of Sylvester, some since the Apostles; and there is almost no country wherein it spreadeth not. They haue great shew of pietie, liuing vprightly before men, and beleeuing all things aright concerning God, and all the articles in the Creed: onely they hate and blaspheme the Church of Rome, &c.* In this testimony of Reynerius, you may see our Church was Catholick both in place, and persons, and time, and doctrine: and that the Church of Rome was resisted and the religion thereof refused afore Luther. The true cause why it was not so frequent and publicke as now it is, either in place or persons, was the persecution of the Pope, and the ge-

b Nunc dogma nobis Christianum nascitur, Post euolutos mille demum consules. Prud. Peristep. hym. 10.

c Sect. 17. digr. 17.

d Mot. pref. & mot. 45.

e Refert Illyric catal. tom. 2. p. p. 543.

nerall corruption of the Papacie, which as a leproſie infected, and as a miſt obſcured wellnigh all places and perſons, that ſometimes not the true beleeuers themſelues (ſuch I meane as are come to our knowledge) were voide of errour in euery point, though they firmely held the foundation, as theſe Waldenſes did. And if it pleaſed God in proceſſe of time to giue more libertie to the perſons, and more puritie to the doctrine, what iuſt occaſion is this to ſay, we are not all in one Church, when the true faith of Chriſt is not alwaies alike viſibly and purely profeſſed? Minutius Felix [f] ſaith, *Why are we vnthankfull? and why enuie we, if the truth of God hath growne ripe in our age? let vs enioy our good, and let ſuperſtition be bridled, and wickedneſſe expiated, and true religion maintained.*

f Octau. p. 401.

2 The next point, that our Church is but in few places of Chriſtendome, is both falſe and impertinent. Firſt impertinent: for if it were ſo, yet were it no hindrance to the note of vniuerſalitie. For Gods Church vnder the law, was ſhut vp within the narrow bounds of Iudæa; and [g] the Papiſts ſay, theirs (in the daies of their ſuppoſed Antichriſt) ſhall be *openly ſeene but in few places:* and [h] confeſſe, *it is not required to the vniuerſalitie of the Church, that of neceſſitie there be at all times in euery countrey ſome beleeuers: it ſufficeth if there be, ſucceſſiuely. Whence it followes, that if onely one prouince did retaine the true faith, yet ſhould it truly and properly be called the Catholicke Church, as long as it might be ſhewed that it were the ſame which it was at other times in other places of the world:* the which we can ſhew of our Church, how ſmall ſoeuer the compaſſe thereof may fall out to be at ſome time. Next it is falſe: for there is no place in Chriſtendome, but there are ſome of our religion therein, as not onely experience, but our aduerſaries owne reports beare witneſſe; wherein they [i] complaine how our *hereſie* (ſo *Heretickes* ſtyle it) poſſeſſeth many and large prouinces, England, Scotland, Denmark, Norwey, Sweden, Germanie, Pole, Boheme, Hungarie, Pruſſia, Lituania, Liuonia; whereto they may adde France and the Low countries, yea Italy and Spaine it ſelfe, where the barbarous Inquiſition daily finds the profeſſion of our religion euen at their doores.

g Digr. 17 nu. 3.

h Dried. dogm. eccl. l. 4. c. 2. par 2. Bellar. not. Eccl. c. 7.

i Boz. ſign. eccl. l. 19. c. 1. Bell. de Rom. Pont. præfat. & lib. 3. c. 11. item de verb. Dei, præfat. habit. in Gymn. Rom.

3 The

3 The third point, that our Church is not Catholick in doctrine neither, is as ill proued as the former. For *Negatiue* doctrine, ſo farre as it is euill, ſtands not in denying ſome points which the Fathers held, but in *denying* that which they held according to the *Scriptures*, and which they taught and maintained to be *Certaine* & *Neceſſary* matter of *Faith* deliuered in the Scriptures: wherein neither we nor the Centuries euer refuſed them. Neither haue we denied any one point which they held in al ages for the truth, as our aduerſaries haue. For* though the Centuries reiect this and that, which the Fathers held, yet they denie neither this nor that, which was holden for the truth in *All ages*, as appeares by their hiſtorie; wherein they ſhew the ſucceſſion of our faith in all ages, and note how it was many times corrupted and miſtaken, euen by ſome of the ancient Fathers; which is all for ſubſtance, that the Magdeburgenſes can be charged with: wherein they haue neither denied the doctrine of the Catholicke Church, nor offered the Fathers any wrong, to ſay, they had ſome errors, as all men haue, and themſelues confeſſe, which gaue occaſion to others to erre likewiſe: which errors the Centuries ſometimes more then was cauſe, noting, they did not thereby accuſe the whole Church of error, becauſe euery thing was not the Churches doctrine that ſome particular men therin held: and what they noted of ſome particular Fathers, muſt not be ſtretched to be meant againſt them all; as their cenſuring ſometimes ouermuch of many together, for ſome things written againſt the truth, muſt not be expounded to be the deniall of all they held beſide: for if it be, and the Centuries be thus cenſured, let the Ieſuite ſay directly without ſhrinking, why doth [k] the Church of Rome hold the virgine Marie was conceiued without ſinne, [l] which all the Fathers with one conſent denie? Let them looke my demand in the face, that thinke it hereſie to denie the Fathers, yea all Fathers conſenting in one.

* Audi, dicit, Dominus; non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambroſius, aut Auguſtinus, ſed dicit Dominus. Aug. ep. 48. parùm ante mèd. Ου τωι ἐξ ἀνθρώπων ἀναμένομεν μαρτυρίαν, ἀλλα τῆ τοῦ κυρίου φωνῆ πιστέυομεν τὸ ζητούμενον. ἢ πασῶν ἀποδείξεων ἐχεγγυωτέρα, μᾶλλον δὲ, ἡ μόνη ἀποδειξις ἅπασι τυγχάνει. Clem. Alex. ſtrom. pag. 322.

k Cathar. tract. de concept. virg Sua to. 2. diſp. 3. ſect 6.

l Capreol. 3. d. 3 Ban. par. 1. p. 75. Paul. Corte. in 2. ſent. d. 4. p. 65.

Digreſſion 47. *Of the authoritie of the ancient Fathers in matters of our faith and religion. Wherein it is ſhewed what we aſcribe*

to them, and how farre forth we depend vpon them. And the practise of our aduersaries in contemning, eluding and refusing both them and their owne writers, is plainly discouered.

4 But this is a point that must be further looked into, and not suffered to passe away thus. Our aduersaries neuer make an end of boasting of the Fathers, and by that their impudencie more then by any other deuice, they haue seduced the world.

m Greg. à Val. to. pag. 291. d.

m One of them saith, *The Protestants in the question of faith, should enquire on what side the Fathers stand, that it being knowne, immediatly without any other examination, they might embrace that doctrine which the Fathers of old iudged to be true.* Let vs therefore see who they be that most sticke to the Fathers.

5 But first it is to be noted, that of all hands it is agreed, the Fathers were not of infallible iudgement, but had their errors: so they say themselues. Austin n saith, *I cannot deny but there are many things in my workes, as there are in the writings of my ancestors, which iustly and with good discretion may be blamed.* And thus they all confesse: yea Anselme o writes, that *in their bookes, which the Church readeth, many times are found things corrupt and hereticall: yet neither the bookes nor the authors are condemned for this. Let the wise Reader peruse their bookes, and he shall find this true that I say.* Thus p Hilary denied that Christ in his sufferings had any sorrow. q Clemens Alexandrinus saith, that Christ did not eate and drinke of any necessity, but onely to shew he had a true body: and that he and his Apostles after their death, preached to the damned in hell, and conuerted many. r Origen taught many things against the faith, and wrong expounded the most things in Scripture. s Cyprian held rebaptization, and t Tertullian, Montanisme. u Athenagoras condemned second mariage. And none is free.

n D 9. Negaret.

o Comment. in 2. Cor.

p Refert Bella. de Chr l 4. c. 8.

q Strom. l. 3. & 6

r Epiph de Not

s Ep. ad Iubaiā.

t Aduers Prax.

u Legat.

6 Yea many Fathers haue erred together with one consent: as appeares in generall Councels, x which haue erred and may erre, by our aduersaries owne confession. y With Cyprian in his error of rebaptization tooke part *many great Councels.* z Iustine, Irenæus, Papias, Tertullian, Victorinus, Lactantius, Seuerus, Apollinaris, Nepos, and many more held the error of the Mille-

x Terrect. sum. l. 3. c. 58. concl. 2. Panor. de elect. & elect. por. c. Signif.

y Euseb. l. 7. c. 5.

z Refert Bellar.

Millenarians. And [a] our aduerſaries grant, that *the more part of Doctors, if ſome few be againſt them, make no infallible argument in matters of faith; but in things not concerning faith, the conſent of all together makes but probabilitie, and no certaintie.* Which aſſumes it for true, that many Fathers may erre together with one conſent. Hence it followes, that euery thing is not vndoubtedly true which a Father or many Fathers haue written, but may with good diſcretion be examined by the Scripture, and if it agree not therewith, it may be reiected, Yea this ought to be ſo, without any preiudice to their faith that do it. For though [b] God *ſend them for the teaching of his Church,* yet that ſending was no otherwiſe, nor with any greater authority then he ſends the preſent Paſtors now liuing, who haue the ſame authoritie to teach, and freedome from error that they had, and differ nothing from them but in antiquitie, which time may bring to them as well as it did to the Fathers: and yet who doubteth but they may erre in their teaching, and without iniury to the faith, be examined in that they ſay?

a Barn. part 1. pag. 75.

b Eph. 4 11.

7 Vpon this ground it is, that the Proteſtants thinke, they are not abſolutely tied to euery thing that the Fathers haue written. We reuerence the Fathers, and ſtudy their writings, and thereby attaine to great knowledge in things concerning our faith, & account their books as moſt excellent monuments of antiquitie; but we allow the Scripture onely to be iudge, whereby we trie both the Fathers and our ſelues. And we think it moſt abſurd which the Papiſts, to gull the world with, haue written, that [c] *the writings of the Fathers muſt be obſerued at anailes breadth. The writings of Auſtine and of the other Doctors, muſt be holden to the vttermoſt tittle.* [d] *It is raſh and fooliſh, and terrible raſhneſſe to go againſt a ſence giuen by the Fathers for the vnderſtanding of the Scriptures:* I ſay, we thinke ſuch ſpeeches as theſe groſſe and abſurd, and we contemne them. For [e] when one told Ageſilaus, he would bring him where he ſhould heare a man whiſtle for all the world like the ſinging of a Nightingale, he anſwerd, *It ſhould not need, for he had heard the Nightingale her ſelfe.* So we haue heard the Scripture it ſelfe, more liuely, and leſſe ſubiect to error then the pu-

c Noli meis. d. 9 gloſ. §. In iſti 3.

d Onuph. prim. Pag. part. 1. c. 6.

e Plut. in Ageſil

reſt writings of the Doctors. Wherein we are content our aduerſaries themſelues be iudges. For Andradius[f] ſaith, *There can nothing be deuiſed more ſuperſtitious, then to count thoſe things for diuine oracles, which the Fathers deliuered onely as probable.* And he addeth, that *God hath reuealed many things to vs, that they neuer ſaw, &c.* And whereas it is ſometime buſily obiected againſt vs, that the Doctors liuing ſo neare the Apoſtles times, were likely to ſee more then we that liue ſo farre off: Dominicus Bannes a Doctor of their owne, denies this. *It is not* (g ſaith he) *neceſſary, that by how much the more the Church is remote from the Apoſtles times, by ſo much there ſhould be the leſſe perfect knowledge of the myſteries of faith therein: becauſe after the Apoſtles time there were* NOT THE MOST LEARNED *men in the Church, which had dexteritie in vnderſtanding and expounding the matters of faith. We are not therefore inuolued in the more darkneſſe, by how much the more, in reſpect of the time, we are diſtant from Chriſt, but rather the Doctors of thoſe latter times being godly, and inſiſting in the ſteps of the ancient Fathers, haue attained* MORE *expreſſe vnderſtanding in ſome things then they had. For they are like children ſtanding on the ſhoulders of giants, who being lifted vp by the talneſſe of the giants, no maruell if they ſee further then they themſelues.* Thus you ſee that our aduerſaries, notwithſtanding their cauilling at vs, yet take the ſame liberty in reading the Fathers that we do, and thinke it reaſon ſometimes to preferre their owne iudgement afore theirs.

f Def. Trid. l. 2.

g 22. pag. 58. & 59.

8 Neither were it ſo hainous a matter for vs to deny things written by the Fathers, if preiudice and malice, one at another, were ſet aſide. For [h] the Fathers themſelues denied what ſome had holden before them; and I know few Papiſts but allow it, becauſe the Fathers haue their errors, and take it for granted, that they held may things againſt the Scriptures. Marſilius[i] ſaith, he *will receiue whatſoeuer they bring conſonant to the Scripture: but what they bring diſſonant from it, he will reiect with reuerence, vpon the authoritie of the Scripture, whereto he will leane.* Turrecremata[k] ſaith, *The writings of the Doctors are to be receiued with reuerence, yet they binde vs not to beleeue them in all their opinions, but we may lawfully contradict them, where by good reaſon*

h Auguſ. contra Creſcō. l. 2. c. 32 & contra Maximian. l. 3. c. 14.

i defenſ. p. 413.

k In c. Sancta Romana. d. 15. n. 12.

reaſon it appeares they ſpeake againſt the Scripture or the truth. l *And euen at this day there may ſome things be found in the Doctors worthy of reproofe, and deſeruing no credite, &c.* And m Canus, *Euery one of the Saints, except the writers of the Scriptures, ſpake with a humane ſpirit, and erred ſometime in things which afterward haue appeared to appertaine to the faith.* And n Poſſeuine, *Some things in the Fathers, wherein vnwittingly they diſſent from the Church, are iudged and reiected.* Whereby we ſee, not onely that the Fathers haue their errors, but alſo that by the Scripture we may diſcerne and iudge of them; and many times, though vnwittingly, they diſſented from the doctrine of the Church; that it is no ſuch perillous matter if the Centuries denied ſometime what they held. The Fathers themſelues allowed this libertie. Dionyſius Alexandrinus o ſaith, *Let it be commended, and without enuie aſſented to, which is rightly ſpoken; but if any thing be vnſoundly written, let that be looked into and corrected.* And p Chryſoſtome, *I pray and beſeech you all, that leauing this and that mans opinio, you will ſearch all theſe things out of the Scripture.* And Saint Auſtine, q *I will not haue you follow my authoritie, to thinke it neceſſarie you beleeue any thing therefore, becauſe I ſay it.* And put the ſtate of this queſtion as the Ieſuits themſelues do, and this will anſwer it. Gregory of Valenza r ſaith, *The queſtion is, whether at this day, in the controuerſies of faith, the Chriſtian people ſhould aſſent to Saint Cyprian for example, or to Saint Auſtine, iudging their opinion to be agreeable with the Scriptures; or to Luther and Caluin, and the ſectaries, thinking the ſame of their opinion? notwithſtanding that as well Luther and Caluin, as Cyprian and Auſtine, might erre, and ſometime in other things did erre? In this caſe we pronounce, that we muſt rather aſſent to Cyprian and Auſtine.* Wherein he ſpeakes abſurdly, and againſt that which not onely Auſtine and Cyprian, but his owne Doctors alſo permit. For you ſee it is agreed, firſt, that the Fathers may erre; then, that many of them may erre together; thirdly, that the learned of this preſent time in many things haue more vnderſtanding then they had; and laſtly, that therefore with reuerence they may in ſome things be refuſed. Which ſhewes manifeſtly, that Luther, or Caluine, or the Centuries are

l D. 9. Nolimeis nu. 4.
m Loc. l. 7. c. 3.
n Biblio. ſelect. l. 12. c. 23.
o Apud Euſeb. hiſt. l. 7 c. 24.
p Hom. 13 in 2. Cor.
q Ep. 112.
r Tom. 3. p. 291.

ſometime to be beleeued rather then Cyprian and Auſtine. The reaſon is, becauſe ſomtime theſe latter haue better meanes to ſee the truth then they had: the which if it be denied, then all libertie and poſſibilitie of diſcerning humane iudgements by the Scripture, is taken away, euen from our aduerſaries and all. For if the Papiſts in expounding the text or determining a queſtion, require ſomtime to be beleeued before a Father, yea many Fathers, yea all the Fathers, (which they very ordinarily do, as I will plainely demonſtrate by and by) why may not we take the ſame libertie?

9 This being our iudgement touching the Fathers, now let vs proceed to ſee what our aduerſaries aſcribe vnto them: and indeed it cannot be denied, that they profeſſe much ſubiection to them.[f] They crie, *What they beleeued, I beleeue; what they held, I hold; what they taught, I teach; what they preached, I preach.* But let vs enquire how they performe this. Wherein the firſt point you haue to obſerue, is, who they meane by the Fathers? And[t] the Ieſuites anſwer, *not onely the aneient Doctors that liued in the Primitiue Church, but ſuch alſo as euery age hath yeelded for the time preſent*, who are preſumed neuer to haue ſwarued from the common conſent of the ancient Fathers. And thus *the Schoole-men* are alſo to be put in the number. And ſo to begin with, you haue *the Friers and Schoole men.* Thomas, Scot, Biel, Durand, and ſuch like, that liued but yeſterday, and were parties, canonized for Saints by our aduerſaries, and made of the ſame companie with the ancient Fathers; that following their late conceits, they ſhall yet be ſaid to follow the Fathers. And indeede[u] they ſay, Thomas of Aquine is *the fifth Doctor of the Latine Church*, and *the light of all the world*, who yet liued not foure hundred yeares ſince: and ſhame not to ſay,[x] *the Schocle Doctors are the maiſters of the Church in things of faith:* and *it is error, in matters concerning faith or manners, to contradict their ſayings:* yea *the matters wherein all of them agree; may be defined as points of faith.* This is more then ridiculous, firſt, to talke ſo grauely of the ancient Fathers, and then to clap ſuch Nouices into the definition.

f Briſt.mot.14.

t Greg.à Val. tom,3.pag.292

u Henriq. ſummor.prcœm.

x Ban.part. 1. pag.79.

10 Next,

10 Next, you shall obserue what they meane when they say, *All* the doctors, or Fathers, *consenting in One*. For[y] the meaning is not that they know the iudgment at any time, vnlesse it be very rare, of all: but this is it, *They are to be counted all the Doctors, whose authoritie is such, that the circumstance of their learning, pietie, and multitude considered, they alone may* IVSTLY BE REGARDED, *and the rest neglected as no bodie, if they be compared with these. And thus one or more Doctors erring, may be pressed with the authoritie of the rest.* Thus you see another deuice, that although they brag of *All* the Fathers, and say they wil refuse nothing wherein they *All consent*, yet when it comes to scanning, they haue no hope so much as to finde this *consent of All*, but referre it to their own discretion, wisely to iudge by circumstances who are *All*, & what the *consent* is: that so when the streame of Doctors runnes against them, they may turne it aside by this deuice,

y Greg. à Val. vbi supr p.293.

11 Thirdly, you shall obserue, that hauing defined their Doctors who they be, then in the next place they giue soueraigne authority to the Pope ouer them, to explane their meaning, to allow them, disallow them, purge them, and fit them to their purpose; and by his good permission, euery Catholicke man may frame a fit exposition to that they say. [z] One saith, *We are to stand to the Popes iudgement alone, rather then to the iudgement of all the world besides.* [a] Another, that *when the question cannot be fitly decided by the opinion of the Doctors, then it is free for the Pope to interpose his authoritie.* [b] Another, that *the Pope is aboue all Councels, and the vniuersall Church, and acknowledgeth no iudge vpon earth ouer him.* [c] Another, that *he hath a heauenly iudgement, and makes that to be the meaning which is not.* [d] Another, that *the authoritie of the vniuersall Church, and of a Councell, and of the Pope, is reputed to be all one.* Whereby you may see, that whatsoeuer the Fathers say, or howsoeuer they consent, yet it is in the Popes power to assigne the meaning. And as if all this were too little, [e] they openly professe, that *in the ancient Catholicke writers they tollerate many errors, they extenuate and excuse them, and oftentimes denie them, by deuising a shift, and faining some handsome sence to giue them, when in disputations*

z Alua. Pelag. planct. l. 1. art. 6

a Greg. à Val. to. 3. p. 293.

b Turrecrem. Sum. l. 3. c. 44. Bell. de conc. l. 2. c. 17.

c Quanto. de transl. Episc. in Gloss.

d Caiet. 22. q. 1. art. 9.

e Index. expurgat. Belg. p. 12.

tions they are opposed against them, and in conflicts with their aduersaries. What needed all this, if they followed the Fathers as they pretend? and why vse they this *Excusing, Shifting, Denying, Eluding* them? & why are they fain to call in the Pope to charm them, if they thinke they haue their vniuersall consent, as they pretend? Nay let them say *bona fide*, why haue they purged, and razed, and changed the writings of their owne Schoolemen, & later Diuines, and Fathers too, and in later impressions changed them in infinite places from that which the authors writ; but that their conscience tels them, they are shrunke from that which the Church of Rome held euen in their daies.

12 But all this will not serue their turne neither, though men not acquainted with the practise of hereticks, would haue little looked for it at their hands that professe such kindnesse to the Fathers. You shall now see, in that which followes, that they openly reiect them also, and deny their doctrine as ordinarily as euer any did. And iudge therby, if it were possible the *Centuries* should be more *Negatiue* then themselues. In the question touching the cause of Predestination, [f] one of them hauing reckoned vp eleuen Fathers, charges them that they held the prescience of merits: *The which opinion*, saith he, *was condemned in Pelagius.* [g] Another saith, that Hierome, Austin, Ambrose, Sedulius, Primasius, Chrysostome, Theodoret, Oecumenius, & Theophylact, which are the chiefest of the Fathers, in the question concerning the difference betweene a Priest and a Bishop, held *the same opinion that Aërius, the Waldenses, and Wickliffe did*, whom he counteth for hereticks, and charges those Fathers with the same heresie. In the matter touching the baptisme of Constantine the Great, [h] they reiect Eusebius, Ambrose, Hierome, Theodoret, Socrates, Sozomen, and the whole Councell of Ariminum, and say, *They deserue no credite*, becaus they haue written the truth, that he was baptized by Eusebius the Bishop of Nicomedia. In the question about the conception of the virgin Marie, [i] they hold she had no original sinne, and that it is *a point of our faith* so to beleeue, and that it is *impietie to thinke otherwise*: and yet [k] they acknowledge, that all the Fathers with one consent held the contrary. [l] Baronius censures

[f] Sixt. Sen. bibl. l. 6. annot. 251.

[g] Mich. Medin. Orig. sacr. hom l. 1. c. 5.

[h] Baro. an. 324. n. 43. & 50. & inde.

[i] Alm. in. pote. Eccl. c. 16. Clictou. super Damascen. l. 3. c. 2. Fra. Titl. Ioh. 2.

[k] Ban. part 1. pag. 75.

[l] An. 395. n. 42.

censures all the Historiographers of the fourth age, both humane and diuine. He saith, *Though there were abundance of them, yet some were too obscure, some too short, some wanted order, some diligence, some pietie and truth, and some for priuate affection writ lies.* Thus they encounter whole troupes of Fathers together.

13 Now you shall see how they entertaine them at single hand, one by one, or a few together, as they meet them. [m] AVSTINE *went beyond all good measure in this dispute with the Pelagians:* [n] *he attributeth sometime too little to mans will.* [o] *I will beleeue Anacletus* (a notable counterfet) *better then either* IEROME *or* AVSEINE. *No maruell if* IEROME *were deceiued, when good Homer sometime is taken napping.* [p] *Though* CHRYSOSTOME, *and* AVSTIN, *and some other Fathers say,* Iudas receiued the Sacrament, *yet the constitution of Clement* ([q] another egregious counterfet) *is rather to be beleeued.* [r] *Certaine moderne Diuines haue forsaken Saint* AVSTINE *and* THOMAS *in a matter of great weight, and haue followed their owne false imaginations.* [s] *I do not in this point allow the doctrine of* AVSTINE, AMBROSE, CHRYSOSTOME, THEODORET, *and* PHOTIVS. [t] *Let the Reader beware, that when he readeth* CHRYSOSTOME *vpon this place, he fall not into Pelagianisme.* [u] *An euill spirit so carried* TERTVLLIAN, *that of euill being made worse, and most filthy, he spued out most horrible blasphemies.* [x] *Little credite is to be giuen* TERTVLLIAN *in this matter, for he was a Montanist.* And yet, [y] *I would not deny Saint* IEROMES *authoritie, but that Tertullian saith otherwise.* [z] CYPRIAN *and* IEROME *writ erronious and hereticall opinions, which we do not reade they euer retracted.* [a] *It is plaine that* IEROMES *doctrine was erronious in some part, and that in things pertaining to the faith, and teaching of the Apostles.* [b] *Pope* GREGORIE *and* BEDE, *the one in his dialogues, the other in his English historie, misse it now and then.* [c] *They are deceiued which thinke* CASSIAN *was, in euery part a Catholicke.* And GENNADIVS *was a Pelagian* as well as he. [d] ORIGEN *was seene in hell, burning with Arius and Nestorius.* [e] *I wonder certaine new writers dare still put forth apologies for him.* [f] EVSEBIVS *was an Arian in all his works, and a man of a double minde.* [g] *He lied in many things, he was full of Arianisme.* [h] NO REMEDIE BVTWE MVST NEEDS SAY,

m Stapl. iustif. lib. 2. c. vlt.
n Sixt. Sen. bipl lib. 5. præf.
o Alphons. adu. hær. verb. Episcopus.
p Turrian. schol Græc. in const. p. 172.
q Balsam. resp. apud ius Græcorum tom. 1. p. 363.
r Ban. 22. p. 630
s Tolet. Rom. 9. p. 421.
t Maldonat. Ioh. 6.
u Baron. an. 216 n. 16.
x Bellar. Rom. Pont. l. 4. c. 8.
y Baron. an. 201 n. 7.
z Errores articulat. à Parhisiens. p. 139.
a Ibid.
b Can. loc. l. 11. c. 6.
c Baron. an. 433 n. 30.
d Bellar. purg. l. 2. c. 8.
e Baron. an. 256. n. 40.
f Possevin. bibl sel. lib. 1. c. 25.
g Baron. annal. tom. 1. præfat.
h Baron. an. 324. n. 48.

EV-

i Baro. an. 365. n. 41. & an. 400. n. 42.

EVSEBIVS LIED FALSLY.[i] RVFFIN *runnes ouer all things idly, and in many things he sayes not truly. He puts on the guise of heretickes; he persists ioyning sottishnesse with his furie, which is peculiar to all heretickes.*

k Bell. cleric. c. 20.

[k] SOCRATES, *to omit the rest, in the* 21 *chapter of his fift booke, makes three notable lies. Both he and* SOZOMEN *were heretickes.*

l Bell. ib. & de pœnit. 3 c. 14.

[l] SOZOMENS *storie is full of lies, therefore S. Gregory reiecteth it.*

m Baro. an. 56 n. 26.

[m] *There is as much credite to be giuen* SOCRATES, *reporting the fact of Nectarius putting downe penance, as all other heretickes deserue when they handle their owne opinion. And because it is certaine that* SOZOMEN *also maintained the same matter with the Nouatians, it is easie to shew how manifestly both of them doted.*

n Baron. ann. 325. n. 6.

[n] NICEPHORVS *heapeth greater lies then these together.*

o Baron. ann. 774. u. 10, 12, 13.

[o] SIGEBERT *is to be called to account as touching a point of great weight: and, Reader, when thou heares it, it will constraine thee tragically to crie out,* Ô VILLANIE, Ô FRAVD Ô COVSENAGE: HE LIELH TOO SHAMEFVLLY. *The things he writeth are forgeries, deseruing to be blowne away and execrated with their author.*

p Bell. de Pont. Rom. l. 2. c. 5.

[p] *We contemne* FASCICVLVS *temporum, and the* PASSIONALL, (two of their owne stories) *specially seeing Fasciculus followeth* MARIANVS, *who manifestly contradicteth both himselfe and the truth.*

q Baron. ann. 996. nu. 54.

[q] AVENTINE *a beast infected with the scab of heresie, whom Onuphrius a Catholicke, most vnworthily clawes with an iuory combe, when he calleth him an eloquent man.*

r Index expurgator. Toletan. pag. 121.

[r] *Let this commendation of* AVENTINE (Iohn Auentine a man famous in the knowledge of things, and a diligent writer, &c.) *be wiped out of Cuspinian.*

s Possein. bibl. l. 12. c. 16.

[s] PHOTIVS, *and* BALSAMON, *and the imperiall* CONSTITVTIONS *must be read warily.*

t Baron. an. 853 n. 16.

[t] TVRPIN *is a shop of fables.*

u Bellar. Pont. Rom. l. 4. c. 7.

[u] BENNO *the Cardinals booke is full of impudent lies, there is no credite to be giuen to him.*

x Baron. ann. 1048. n. 1.

[x] *His lies are more then his words. He is not a Historiographer, but a Satyrist, weauing falshoods, and patching fables together. He taketh libertie to himselfe to lie, carpe, detract, and faine monstrous things of godly men.*

y Baron. ann. 77 n. 13.

[y] GRATIAN, *by his leaue, was too credulous, and improuidently writ out in so many words,* SIGEBERTS *imposture; and as if it had bene some firme decree or canon, writ it into his booke of Decrees, when it deserued rather with the author to haue bene execrated.*

z Erro. artic. Parrhis. p. 140.

[z] GRATIANS *worke*

in

in some part thereof is erroneus, and so is the MASTER OF SENTENCES, *and* ANSELME, *and* HVGO. [a] *Would ye well knew, we make no more account of the* GLOSSE *vpon the canon Law, then the Caluinists of Heidelberg do of Brentius Catechisme.* [b] GERSON *was an enemie to the Popes authoritie, and infected many with his poyson. His opinion differeth but little from schisme.* I will easily grant, that sometimes these authors, whom you see cast off so contumeliously, giue cause indeede to be refused; but why do not our aduersaries deale plainly then, and beare with vs if we do the like? and why do [c] they muster vp the catalogues of all the authors they can find, and when they haue done, fall out with them about some thing or other that they haue written, and giue them this entertainment? For they should boast of no more then they haue to stand vpon, neither should they vse that as an argument against vs, that they are guiltie of themselues.

a Aquipontan. de antich. p.72.

b Victo relect. 4.p.138.

c Camp.rat.9. & 7.

14 And as they vse the Fathers, and the ancient histories, and their owne elder authors, so you shall see they vse one another to this day. I said before, how greatly, in words, they magnifie their Thomas; and Posseuine the Iesuit [d] saith, *His doctrine is embraced in all their vniuersities:* yet when he fitteth not their turne, they cast him off as lightly as another. [e] The vniuersitie of Paris saith, *It cannot be proued that* THOMAS *his doctrine is allowed in all things: the Church hath not allowed it so that we are bound to beleeue there is no erroneous or hereticall matter in it. For there is some doctrine more approued then his, which yet is erroneous and hereticall in points of fauth. It must not be thought strange, or any rashnesse if yonger Doctors reprehend him, when they shew he erreth in matters of faith.* PETER LOMBARD, GRATIAN, ANSELME, HVGO, *and others are more authenticall then he. And therefore* (thus the Doctors of Paris conclude) *it is presumption to extoll his doctrine, so as if we might not auerre, that he erred in faith as well as others did. And his canonization, which some pretend for a great colour, hinders not this, &c.* Haue ye seene a Saint of their owne making thus entertained? but it is ordinary with all the learned men they haue. Turrecremata * saies, that *almost all the Schoolemen hold, the virgin Mary had originall sinne*, yet that

d Biblio. select. l.1.c.10.

e Erro. articul. vbi prius. c. 3.

* De consecrat. d.4. Firmissimè nu.11.p.101.

it

it is *the common opinion among the famouſeſt of them, and he hath collected a* 100. *of that mind*; and yet now the Ieſuites hold the contrarie: who cenſure all that liued before them, and * are daily cenſured themſelues by others. SCOT, DVRAND, *and* GABRIEL, [e] ſaith Bellarmine, three of the chiefeſt Schoolemen, *diſpute more freely for mans will then were fit*; *and* ARIMINENSIS, CAPREOLVS, *and* MARSILIVS, *three more, aſcribe too little to it:* [f] *the Diuines of the inquiſition commanded ſomthings to be wiped out of* ANDREAS MASIVS *his commentaries vpon Ioſua, that ſauoured of hereſie.* [g] *Some things in* IANSENIVS *vpon the Goſpels, are not approued of by learned men.* [h] *It is to be noted that* CARRANZA *erred.* [i] VALLA *was but a Grammarian, altogether vnskilfull in the matters of the Church; a dead flie that muſt be blowne away.* Thus contemptibly they ſpeake one of another, to quit that which they obiect againſt vs, touching the diſſention betweene the Lutherans and the Caluiniſts, and ſome haſtie words that haue paſſed betweene them. *Alas* [k] ſaith Victoria, *the Gloſers of the Canon Law flattered the Pope, becauſe they were poore, both in learning and ſubſtance.* And the haire of our head is ſcarce growne ſince Baronius and Bellarmine themſelues were confuted by [l] the Diuines of Venice in the maine point of the Popes ſupremacy; and [m] one of the confuters telleth Bellarmine, that he *brings againſt him no other doctrine, but the ſame which the Apoſtles and holy Doctors taught in all ages ſucceſſiuely.* Which if it be true, then the doctrine of the Cardinall was againſt the Doctors.

* Confutatur opinio Bellar. Saith Carer. por. Pon. l. 2. c. 5.

e De grat. & lib. arb. l. 5. c. 4

f Poſſeuin. bib. l. 2 c. 8.

g Poſſe. ib. c. 18.

h Bell. de imag l. 2. c. 8.

i Baron. ann. 432. n. 36.

k Relect. 1. p. 39.

l Defenſ. Ioan. Marſil. Reſpon. docto. Theolo. Apolo. P. Pauli.

m Apol. P. Pauli. p. 479.

15 But if you would ſee them in their kind, yet a litle better, looke into the hiſtory of HONORIVS, concerning his falling into the hereſie of the Monothelites, and you ſhal ſee them without all ſhame and reſpect, caſt off moſt violently whatſoeuer is brought to proue it, only becauſe they will not be ſaid to haue yeelded: Councels, Fathers, hiſtories, their owne writers are no bodie with them, but like a hunted Bore they breake through with one anſwer, *they are all forged or deceiued.* Firſt, we obiect the ſixt generall Councell. Turrecremata [n] anſwers, *They condemned him through falſe information that deceiued them.* But [o] others ſay, that *part of the Councell, which containes his condemnation,*

n Sum. de eccl. l. 2. c. 93. §. Tertia via.

o Pigh. diatrib. de act. 6 Synod Bell Pon. Rom. l. 4 c. 11. Baron. an. 681. nu. 13.

nation, is forged by the Greekes. Then we obiect the second Councell of Nice. And [p] they answer as before, either that the Councell *is forged*, or that it *condemned him erroneously*. Thirdly we alledge the eight generall Councell. But they reply, that it was *deceiued* by the false copies of the sixt Synode. Fourthly, we alledge two Epistles of Honorius, which containe the heresie wherewith he is charged. Bellarmine saith, *Possible those Epistles were deuised by heretickes against him* Fiftly, we alledge an Epistle of Leo, wherein he writeth to the Emperour Constantinus Pogonatus, the same that we say; and [q] they answer, that Epistle is *forged*. Sixtly, we alledge diuers authenticke stories that say it: [r] to all which they answer in a word, by denying their authoritie, and saying, that *Honorius name was so foisted in* among others whom the stories had registred. Lastly, we alledge some of their owne writers that acknowledge it, as Canus for example; but Baronius reiects him, and * descanting vpon his name, wishes he had had *more wit, then to be so headlong in giuing his verdit vpon so great a matter.* By this one example, if there were no more, you may see what reckoning they make of antiquitie, if it runne against them neuer so little. And that notwithstanding their bigge pretences of the ancient Fathers, they reiect them at euery turne, and fall into the same inconuenience wherewith the Iesuite chargeth the Centuries. And therefore sometime they sticke not plainly to giue it out, that the controuersies are to be determined by the present Church at Rome. Allen [s] saith, *the Apostolicke sea, with the Rulers and Councels of* OVR TIME, *must be reputed for our iudges, to whose power and iurisdiction all Christian people at this day are subiect.* Which shewes that the Fathers are not the maine thing whereupon they relie, but the Popes will, whereby they can qualifie the Fathers when they will: the which libertie so to do, being allowed them, they may boldly crie out, [t] *The Catholickes, in the questions this day controuerted, haue on their side the iudgement of the Fathers, yea the common iudgement of all the Fathers consenting in one.* I say, they may be the more confident in bragging thus, if this libertie to correct

p Pigh. & Bell. vbi supra.

q Baron. ann. 683. n. 5 Bell. vbi supra.

r Bell ib & *note the words of Possevin:* Cæterum corrigendi sunt quicunque authores, tũ Græci, tum Latini, qui Honorio Pont. Max. notam inurere hæreseos alicuius ausi sunt, ex Synodi actionibus à Theodoro depravatis. Apparat. tom. 2. ver. Melc. Canus.

* Quem voluissem sensibus potius canum quàm nomine. an. 681. nu. 31.

s Apol. pro Iesuit. pag. 99 & Bell. de effect. Sacr. c. 25. Testimonium Concilij Trid etiãsi nullum haberemus aliud, deberet sufficere. Nam si tollamus authoritatem præsentis Ecclesiæ, & præsentis Concilij, in dubium reuocari poterunt omnium

aliorum Conciliorum decreta, & tota fides Christiana. t Greg. à Valent. tom. 3. pag. 299.

and

and vſher them, be allowed them, as in euery queſtion they are driuen to vſe it.

§. 45. And all the learned of them will confeſſe, that they cannot aſſigne a viſible companie of men, profeſſing the ſame faith that they do, euer ſince Chriſts time without interruption, till now: and conſequently, will they, nill they, they muſt confeſſe that theirs is not vniuerſall, and therefore not the Catholicke Church. For the true Catholicke Church of Chriſt, muſt (as I haue proued before out of the Scripture) be continually from Chriſts time, all the dayes, vntill the end of the world; and being, muſt needs alwayes viſibly profeſſe that faith which it doth hold. Now theirs not being thus vniuerſally and viſibly in all times, it cannot be that Church which Chriſt our Sauiour in Scripture deſcribed and aſſigned for his. The Proteſtants Church therefore is not Catholicke.

The Anſwer.

1 In the affirmatiue, that is, in matters of faith and godly life neceſſary to ſaluation, we hold the very ſame that alway was held: but in the negatiue, which denieth many points as falſe and ſuperſtitious, or not certaine of diuine faith, and neceſſary to ſaluation, we confeſſe we cannot ſhew a perpetual continuance. And the reaſon is, becauſe the things that we deny came in by degrees in later times one after another; and were not held anciently as matters of faith needfull to ſaluation, but were either wholy vnknowne, or at the moſt, the Fathers deliuered them onely as probable opinions and humane coniectures. The which diſtinction being laid, my mind is, that it be vnderſtood in all my anſwers to this obiection throughout this booke. And thus the learned among vs confeſſe and proue againſt all that contradict it, that euer ſince Chriſts time, without interruptiõ, there haue bin a company of them, viſibly profeſſing the ſame faith that we do; though the Church of Rome degenerating into the ſeate of Antichriſt, perſecuted them, and ſo, many times, draue them out of the ſight of the world, that to it they were not viſible, but only as the perſecutors of euery age light vpon them, and ſuppreſſed them; by reaſon whereof, when

when they were ſeene, the world, which cannot diſcerne the children of light, knew them not to be the Church of God. * And this we proue by the conſent of our doctrine in euery point with the Scriptures (for ſuch doctrine muſt needes be granted to haue alwaies bene without interruption) and in euery ſubſtantiall point with the doctrine of ſome that are knowne to haue liued in euery age. Other viſibilitie then this the Church is not alwaies bound vnto, as I haue ſhewed [a] in place, where all that the Ieſuite here ſaith is anſwered.

* *That Church whoſe doctrine conſents with the Scripture, hath alway bin without interruption, and begins not now. But the Proteſtants is a Church, whoſe doctrine conſents with the Scripture. Ergo the Proteſtants Church hath alway bin without interruption, and begins not now.*

Digreſſion 48. *Containing a briefe and direct anſwer to our aduerſaries, when they ſay, we cannot aſſigne a viſible companie, profeſſing the ſame faith, in euery point, that we do, euer ſince Chriſt, till now, without interruption.*

2 Gregory of Valenza, teaching that it is one property of the Church to be alway viſible, [b] ſaith, *this troubleth* vs *exceedingly*; in as much as *we are not able to ſhew any company of people, which in time paſt was knowne in the world to hold that forme of doctrine and religion, that now we haue brought in.* And I haue obſerued in all my acquaintance with perſons affected to Popery, in this country where I dwell, that they obiect nothing againſt vs more willingly then this. And therefore I will anſwer it fully and directly. And touching the time immediately after Chriſt, and ſo forward till 800. years were ended, I name the primitiue Church, and the other Churches throughout the world profeſſing the faith of Chriſt, and affirme that they were of our religion, though ſome corruptions eſpecially laterward, came in withall. And if our aduerſaries deny this, we offer to make the triall by the new Teſtament, & writings of all the ſaid ages ſucceſſiuely; out of which we will ſhew, that our faith is the ſame which the Apoſtles preached, and the Fathers, for all that time beleeued: and whatſoeuer came in beſide, was reſiſted and diſallowed; all the difficultie is touching the ages following, till Luthers time. And we ſay that all that time alſo, in euery age ſucceſſiuely, there was a Church of our religiō. Our aduerſaries

a §. 17. & inde *M.D Field in his third booke of the Church, hath handled the matter of this Digr. at large & fully See the 12. firſt chapters. That booke wil richly recompence any mans labour that will diligently reade it.*

b Tom. 3. pag. 142.

bid vs ſhew it and name the place & perſons; wherto I anſwer two things: That touching the place, the church of Rome it ſelf was it, in theſe Weſterne parts. For in euery part thereof, there were ſome that held our faith, and that which was called the Church of Rome, was but a contagion outwardly cleauing to it, & by reaſon of the multitude preuailing againſt it, in a ſort, and obſcuring it. Concerning the perſons and particular companies, we lay downe two things: firſt, it muſt needs be granted, that ſuch there were, becauſe the names of ſome are extant; as for example, the Waldenſes, Wickliffe, and the Bohemians, which agreed with vs in the ſubſtance of our religion. Next, we are not bound to ſhew an exact catalogue from time to time preciſely, of euery ſuch perſon and company, ſo that vnleſſe we do it, we loſe our cauſe: for firſt, it was the time of Antichriſt, wherein the Church muſt be perſecuted, and by that perſecution be diminiſhed and obſcured; which is the cauſe why the profeſſors could not ordinarily poſſeſſe whole cities and countries, wherein they might profeſſe their faith openly, but in all places they liued oppreſſed with the tyrannie, and obſcured with the greatneſſe of Rome, that their names and places, with other circumſtances, wherby their memory ſhould haue bene preſerued, could not ſo eaſily come vnto vs. Next, it is certaine, that the Church may be in places where none can ſee it, as [c] in Elias his time there were ſeuen thouſand in Iſrael, and yet he ſaw neuer a one of them. Whence it followes, that they argue but weakly againſt vs, that ſay, our religion was not, becauſe we can ſhew no profeſſors; for Elias could ſhew none, and yet there were ſeuen thouſand. Thirdly, the want of hiſtories is an hinderance. For things paſt, can be ſhewed by no other meanes; and the moſt of theſe times were exceeding barren of good writers. Baronius [d] noteth ſuch want of writers in the nine hundredth yeare, that therfore it is called *the obſcure age*. So that many things might appeare at thoſe preſent times, which for want of ſtories could neuer come to our knowledge. And the conſideration of this one point, may iuſtly ſtay the diſcreete from being too confident againſt vs, when they ſhall ſee many things to be done, that are not written to the po-

[c] 3 Reg. 19. 18.

[d] An 900. n. 1.

posteritie, but lie forgotten. And more then this we assure our selues, that the Church of Rome would in al those ages do her best to deface the memorie of any thing that might witnesse for vs; whereby it came to passe that so litle was written of the men of our religion. For what they writ themselues, it was easy for their enemies to suppresse; and what their enemies wrote of them, is of as much credite as that which the Iesuites write this day of vs. This that I say is more then probable. For if at this day our aduersaries [e] wipe our very names out of bookes, and command that no man shall *name vs but in contempt*, and charge vs with horrible opinions that we hold not, as that we make *God the author of sinne*, deny *fasting*, *praying*, and *good workes, &c*, we may with good discretion assure our selues, their ancestors haue done the like in former ages to the men of our religion. Hence it comes to passe, that their memorie is very scant in Popish stories, as the matters of the Iewes are rarely mentioned in the writings of the Gentiles, though they were famous: and where they are remembred, it is with contempt and slander; and hence it is that Wickliffe and the Waldenses are charged with such vile opinions. For if the Iesuites thus charge and belie vs at this day, why might not their forefathers belie them in like manner, and deface their memorie? The man that reades but Wickliffes own bookes, & compares them with that which Frier Walden and Widford most impudently charge him with, shall finde this to be true which I say. And euery body knowes what monsters are written touching Ierom of Prage by his aduersaries: and yet Poggius, the Popes owne Secretarie, that was an eye-witnesse of his death, and triall, at the Councell of Constance, saith, [f] *he was a man worthy eternall memorie, there was no iust cause of death in him, he spake nothing in all his triall vnworthy a good man:* and he makes a question, whether the things obiected against him *were true or no.* So then the practise of the Papists this day with vs, defacing our names, belying our opinions, burying our memorie, corrupting our bookes, suppressing the truth of things, purging and razing all manner of euidence, makes vs assure our selues, that in the same manner our ancestors were vsed: and this is

e Azor. instit. tom. 1. l. 8. c. 16. Posseu biblioth sclect. p. 130. 2.

f Epist. ad Leonard. Aretin. inter epist. Pij. 2 ep. 425. Et in fascicul. rerum expetend. & fugiend.

a principall reason why we yeeld not so perfect a catalogue, as else we might do.

3 That which is more to be said touching this point, shall be handled below, sect.50.

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§. 46. But the Romane Church is: for it hath bene continually without interruption since Christ and his Apostles time, still visible, professing the same faith without change, which now it hath: and therefore is Catholicke or vniuersall in Time. It hath had, and hath at this day, at least some of euery countrey where there are any Christians, which is almost if not absolutely, euerie where, that communicateth and agreeth in profession of faith with it; therefore it is Catholicke and vniuersall in Place. It teacheth a most ample and vniuersall doctrine of God, of Angels of all other creatures, and specially of man: of his first framing, of his finall end, and of all things pertaining to his nature: of his fall by sinne, of his reparation by grace: of lawes prescribed vnto him, of vertues which he ought to embrace, of vices which he ought to eschue, of Christ our redeemer, his incarnation, life and passion, and his coming to iudgement, of the Sacraments, and all other points that any way pertaine to Christian religion.

The Answer.

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1 That the Iesuits Romane Church hath continually held the present faith it now professeth, is false, and confuted[a] already. And I wonder he might for shame say it. For is any so mad as to beleeue his Popes supremacie, his Latine seruice, his reall presence, hath alwaies bene visible from the beginning, when there is not so much as any mention of them in antiquitie? All that religion therefore which the Romane Church maintaines against vs, came in by peece-meale, through the faction & conueyance of certaine persons which in all ages corrupted the truth, and increased the corruptions by degrees till at length they obtained the name of the Romane faith.

[a] Sect.35.Digr. 22.& 23.

2 Next, whereas he saies, it is proued Catholicke *in place* by this, that *it hath, and alway had, some in euery coast that communicate in profession with it*: we must distinguish the times. For in the Primitiue Church, and long after, the Christian world indeede *communicated* with the faith professed in the

the Romane Church, but then it was not the same it is now, and so the present church of Rome is not iustified by this communion, but condemned rather. Afterward the nations of the world ioyned in profession with it likewise, as it degenerated and grew vp in corruption: but marke how. One part being the smaller and obscurer, liued in the middest thereof, and communicated with no more then was the truth, excepting some small errors, like [b] *hay or stubble builded on the foundation*: and this is not properly any communion with the Papacie, but with the true Church, whereto the Papacie in the Church of Rome grew as a scab or as a disease. Another part communicated with it in the errors also as they grew, and embraced the Papacie; [c] but this was the seduced world, which the whore of Babylon made *drunke with the wine of her fornication, and deceiued with strong delusions*. And yet this communion was not so great, but that many famous Churches in the world refused it, and departed from it as soone as the alteration into the faith that it now holdeth, began visibly to appeare; as the Churches of Greece and Armenia for example, which to this day would neuer communicate with it. Maginus [d] saith, *The Greekes long since departed from the Church of Rome, and appointed themselues Patriarkes, whom they acknowledge to be their heads: and not onely the Greekes obey them, but all the Prouinces also that follow the Greekes religion, Circassia, Walachia, Bulgaria, Moscouia, Russia, the more part of Pole, Mingrelia, Brosina, Albania, Illyricum, part of Tartary, Seruia, Croatia, and all the Prouinces lying vpon the Euxin sea.* Whereby it is plaine, that many famous countries, and infinite people neuer allowed of the Romane faith, but haue kept possession against it to this day: though many receiued it, as in times past, many communicated with Arius and Mahomet, and yet they are not proued Catholicke thereby.

b 1. Cor. 3. 12.

c Apo. 17. 2. 4. 15. & 13 14. & 18 9. 2. Thess. 2. 11.

d Geogr. descr. p. 166.

3 To the last point, concerning the vniuersall *doctrine* taught in the Romane Church, I answer, that it is not the holding of certaine heads and articles of religion which makes a Church Catholicke, but the holding them truly according to the Scripture. Which truth being remoued, the more is hol-

den, the worse and lesse Catholicke is the Church that holds them. For as much therfore as the Romane Church, by adding and detracting, hath corrupted the vniuersall doctrine of Christian religion, and especially the points mentioned by the Iesuite, and patched thereunto innumerable abuses, errors and superstitions, to the certaine damnation of all that beleeue them; it is not proued Catholick by teaching these points, but manifestly Antichristiã, because it teaches euery point vntruly.

§. 47. Neither doth it at this day deny any one point of doctrine, which in former times was vniuersally receiued for veritie of the Catholicke Church. The which if any will take vpon him to denie, let him shew and proue first, what point of doctrine the Catholicke Romane Church doth denie, or hold contrary to that which by the Church hath bin vniuersally held, as we can shew the Protestants do.

The Answer.

1 The Iesuit needed not to haue bidden vs shew the points holden in his Church against that which the Church of Christ vniuersally held in former ages: for we name and shew euery point of his faith, wherein he dissenteth from vs, and proue that it came in cõtrary to the doctrine of the Church, through the conueyance of some therein, being neuer vniuersally receiued of all, but maintained and aduanced by the power and contention of some against the rest, which either resisted it, or receiued it doubtfully. And I VNDERTAKE TO SHEW THIS IN ANY QVESTION OF HIS RELIGION THAT HE WILL NAME VNTO ME, BY PROVING THE SAME TO BE AGAINST THE SCRIPTVRE FIRST, AND THEN CONTRARY TO THE PRIMITIVE CHVRCH, AND FINALLY TAVGHT BY THE SCHOOLMEN AND OTHERS IN THE ROMANE CHVRCH IT SELFE, OTHERWISE THEN NOW THE IESVITS AND TRENT COVNCELL DELIVER IT. This is enough to answer the present challenge, and I haue performed it in euery question handled in this booke, and namely Digress. 32. to. 42.

Digression

Digreſſion 49. *Obiecting eight points for example, wherein the Church of Rome holdeth contrary to that which formerly was holden: The conception of the virgin Mary, Latine Seruice, Reading the Scriptures, Prieſts mariage, Images, Supremacy, Communion in one kinde, Tranſubſtantiation.*

1 Firſt, touching the *conception of the virgin Marie:* which all the ancient Fathers beleeued to be in originall ſinne, & the elder Schoolemen vniuerſally, as I ſhewed vpon another occaſion out of Dominicus [a] Bannes, and [b] Turrecremata, contrary to [c] the preſent beleefe of the Church of Rome.

2 Next, touching *Latin ſeruice*, which is vſed in the Church of Rome againſt all antiquitie, and the iudgement of many. [d] The Apoſtle ſaith, *If an inſtrument of muſicke make no diſtinction in the ſound, how ſhall it be knowne what is piped? So likewiſe you, except by the language you vtter words that haue ſignification, how ſhall it be vnderſtood what is ſpoken? For you ſhall ſpeake in the ayre. I will pray and ſing with the ſpirit, and I will pray and ſing with the vnderſtanding alſo.* And Origen [e] ſaith, *Let euery man make his prayer to God in his natiue mother tongue.* And many learned Papiſts confeſſe, [f] that *in the Primitiue Church, and long after, the praiers and Seruice were done in the mother tongue:* and that it were *better for the Churches edification to haue it ſo ſtil.* Caſſander, a great Papiſt, [g] ſheweth this at large, and addes, that *diuers nations to this day retaine the ancient cuſtome ſtill*, and neuer vſed any ſtrange language in their prayers. See Iuſtinian Nouel.* 123.

3 Thirdly, touching the forbidding of lay people to reade the Scriptures, and to haue them in the mother tongue. For [h] Chriſt bad the people *ſearch the Scriptures*, and [i] the Chriſtians of Theſſalonica *ſearched them dayly*, and [k] Moſes commanded all houſholders to *rehearſe them continually* to their family, and [l] Timothy of *a child* was trained vp in them. And [m] the Councell of Nice decreed, that *no Chriſtian ſhould be without a Bible.* And Chryſoſtome [n] biddeth the people *take the Bible into their hand, and reade it:* and [o] ſaith, *the reading thereof is more needfull to them then to the Monkes.* And Ierome [p] commendeth

a Part.1.in Tho.q.1.art.8. dub.5.
b De conſecr. d.4.Firmiſſime nu 11.
c Sixt.4.c.Cum præexcelſa, & Graue nimis. in Extrau commun.Concil. Trid.Seſſ.5. §. Declarat tamé hæc.Galatin. Arcan.l.3. pag. 490.
d 1.Cor. 14.
e Cont.Celſ.l.8
f Lyra. & Tho. & Caiet.vpon 1.Cor.14. Eraſ. declar.ad Cenſ pag.153.
g Liturgic.c.28 & penult.
* Græc. Holoandr.pag 181.
h Ioh.5. 39.
i Act.17.11.
k Deut. 6.7.
l 2.Tim.3.15.
m Corn.Agrip. vanit.c.100.
n Homil.3.in Laz.
o Homil.2.in Mat.
p Epitaph Pau.

mendeth it in women of his time, that *it was not lawfull for them to be ignorant in the Pſalmes, or to paſſe ouer any day without learning ſomething out of the holy Scriptures.* The which things the Church of Rome at this day will not follow.

4 Fourthly, touching the mariage of Miniſters. For in [q] the old law, Prieſts and Prophets had wiues, and [r] the doctrine of Saint Paule is, that mariage is honourable *among all* [s] *men*, [t] who alſo giueth order concerning the *wiues*, & *children* of Biſhops, which were needleſſe if they might haue none. And that they were ordinarily maried in the Primitiue Church, appeares by many examples. Mantuan [u] ſaith, Hilarie a French Biſhop, was maried, and that in his time it was lawfull. Nazianzen [x] reporteth of Baſils father, who was a Biſhop, that *in the ſtate of mariage he held the life and order of a Biſhop.* And Syneſius the Biſhop of Ptolemais [y] writes thus of himſelfe: *The ſacred hand of Theophilus hath giuen me a wife, and hereupon I teſtifie to all men that I will neither forſake her, nor yet primly as an adulterer keepe her companie, but I will pray God to ſend me by her many and good children.* Athanaſius [z] reports, that Biſhops and Monkes liued maried, and had children. And the Eccleſiaſticall hiſtories [a] ſay expreſly, that in the Eaſterne Churches it was counted *a yoke too heauie to be layed on the Church-men, to binde them from mariage*: and therefore *they might, if it pleaſed themſelues, auoid the companie of their wiues,* * *but no law conſtrained them. And therefore many executing the place of Biſhops, euen in the houſes where Biſhops vſed to dwell, begat many children of the wiues which before time they had lawfully maried: and at this preſent day no Biſhop ſleeping with his wife, is counted vnchaſte.* Finally, our aduerſaries themſelues confeſſe, that [b] *in the moſt ancient times of the Church, and after the Apoſtles death, they had their wiues*: [c] that they are forbidden mariage by *no diuine law, but onely by a humane conſtitution*: [d] that this conſtitution may be *diſpenſed with, by releaſing the vow.* [e] That *excluding the Church lawes* (made by

q Leuit. 21. 7. 2. Reg 4. 1. Eze. 24. 18 Luc. 1. 13
r Heb. 13. 4.
s Paphnut. apud Sozom. l. 1. c. 22 Theophyl. in Heb. 13. 4.
t 1. Tim. 3. 2. Tit 1. 6. Chryſ. hom. 2 in Tit.
u Faſt l. 1.
x Monod.
y Epiſt. ad Europt & Niceph. l. 14 c. 55
z Epiſt. ad Dracont.
a Euſe. l. 4 c. 23. Socrat. l. 5. c. 22. Nicep. l. 12. c. 34

* ΚΩΛΥΕΙ ΤΟΙΝΥΝ ΤΟΥΣ ΕΠΙΣΚΟΠΟΥΣ ΤΗΝ ΠΡΟΣ ΤΑΣ ΓΥΝΑΙΚΑΣ ΝΟΜΟΝ ΣΥΖΥΓΙΑΝ. Zonar. in Apoſt. Can. 5. pag. 5 See Can. Ap. 40. b Scot. 4. d 37 Polyd. inuent. l. 5. c. 4. Antidid. Colon. pag. 128. Coſter. Enchir. pag. 517. Greg. à Valen. tom. 4. diſp. 9. q. 5. punct 5. § 1. c 26. q. 2 Sors. d Ouand. 4. d. 25. prò 9. Bellar. cleric. c. 18. e Caiet quodlib. 1. q. 12. pag. 236. in fine comment. in 3. part. Thom.

the

the Pope) *and standing onely to that which we haue from Christ, and his Apostles, it cannot be proued by any reason or authoritie, that speaking absolutely, a Priest sinneth in marying; but reason rather leadeth to the contrary, in that holy orders, neither as they are orders, nor as they are holy, can hinder mariage.* [f] That it is *better for a Priest to marrie then to burne, though he haue vowed not to marrie.* [g] That there be *many reasons to forbid Priests mariage, but more to allow it.*

f Pius 2. epist. 324.
g Pius 2. apud Platin. in eius vita. Erasm. declarat. ad Censur. Paris. pag. 200.

5 Fiftly, touching Images. For the Church of Rome [h] not onely *worships* them, but commands also to do it [i] with *diuine honour*, (some of them) the very same that is due to God himselfe: contrary to the commandement which saith, [k] *Thou shalt make to thy selfe no image, nor the likenesse of any thing; thou shalt not bow downe to it, nor worship it.* And Saint Paul [l] reproues such as *changed the glorie of God into the similitude of men, and beasts, and fowles.* And [m] the Apostle was rebuked for offering to haue *worshipped the Angel.* The Councell of Eliberis [n] decreed that *no picture should be made in the Church, lest that which is worshipped or adored be painted on walles.* [o] And Epiphanius finding an Image painted on a cloth, hanging in a Church, rent it downe, and said, *It was against the authoritie of the Scripture that any image should be in the Church.* And Origen [p] saith of his time, *We worship no Images*: [q] and the ancient Christians of the Primitiue Church had none, Yea eight hundred yeares after Christ, when [r] the second Nicene Councell had set vp Images, [s] a generall Councell holden at Frankford, [t] where the Popes Legates also were, abrogated the decree thereof, and by [u] a booke purposely written, confuted it. In that booke it is said, * *the Catholicke Church professeth, that mortall men are to worship God, not by images and Angels, but by Christ the Lord.* Epiphanius [x] saith, *the virgin Mary was a virgin and honorable, but not giuen for vs to worship, but her selfe worshipped him that tooke flesh of her.* Finally, many learned Papists are on our side in this point. For [y] some condemne all diuine adoration giuen vnto them. [z] Some condemne all worship whatsoeuer, euen the bowing before them. [a] Some acknowledge, that all the ancient Fathers condemned

h Conc. Nicen. 2. act. 7. Concil. Trid. sess. 25.
i Conc. Trid. ib. Suar. to. 1. d. 54. s. 4. Tho. 3 q. 25. art. 3. & 4.
k Exod. 20 4.
l Rom. 1. 23.
m Apoc. 19. 10. & 21. 8.
n Can. 36.
o Ep. ad Ioan.
p Contra Cels. l. 7.
q Clem. Alexand. hort. ad Gent. pag. 14. græc. Minut. Felix. & au. Athenag. Legat.
r Zon. Cedren. & alij.
s Ouand. 4 d. 2. pro. 8. Baron. an. 794. n. 1.
t Abb. Vrsperg. an. 793. Rhegin. ann. 794.
u Opus illust. Caroli Mag. contra Synod.
* Pag 468.
x L. 3. aduersus hæret.
y Peres. de trad part 3.
z Gers. compend. Theol. præcept. 1. Holk. in Sap. lect. 157 b.
a Polyd. inuent. lib. 6. cap. 13.

them

them.[b] Some thinke their vse to be dangerous. And they which haue gone furtheſt in defending them, yet confeſſe,[c] that *they which teach they may be worſhipped with diuine honour, are conſtrained to vſe ſuch nice diſtinctions, as neither themſelues nor the people vnderſtand; and if they conceiue them, yet they cannot but erre in doing it.*

6 Sixthly touching the Supremacy. For[d] the Councell of Nice appointed bounds and limits, as well for the Popes iuriſdiction: as for other Biſhops; and the Councels[e] of Chalcedon and[f] Conſtantinople make the B. of Conſtantinople *equall in all things, that concerne authoritie and iuriſdiction*, with the Biſhop of Rome. And[g] ſome Papiſts do not deny, but the Popes Primacy is much larger then it was in the Primitiue Church; wherein they ſay the truth. For the Councels of[h] Chalcedon, [i] Affricke, [k] Mileui, and [l] Conſtantinople, forbid all *appeales* to him from forren places: yea that of Affrick reiected his claime, and writ vnto him, that he ſhould forbeare the taking vpon him any ſuch preheminence, *Leſt*, ſay they, *the ſmokie pompe of the world be brought into Chriſts Church:* and Gregory, who himſelfe was Pope of Rome[m] writeth, that he *dares confidently ſay, he is the forerunner of Antichriſt, in his pride, whoſoeuer he be that calleth himſelfe the vniuerſall Biſhop, or deſireth ſo to be called; becauſe he putteth himſelfe before others.* For at that time,[n] the name of vniuerſall was forbidden all the Patriarkes, as it ſignified the chiefe aboue the reſt. And 1000. yeares after Chriſt, it was thought,[o] that *although the Biſhop of the Romane Church, for the dignitie of the Apoſtolicke ſea, were more reuerenced then the reſt, yet it was not lawfull for him in any thing to go beyond the tenour of the Canons. For as euery Biſhop in his owne ſea vniformly beareth the image of our Sauiour; ſo generally it befitteth none buſily to do any thing in anothers dioceſſe.* And when the Pope, but 500. yeares ſince practiſed againſt the Emperour, as now he doth againſt kings,[p] the ſtories noted it as *noueltie and hereſie*, that Prieſts ſhould teach the people to yeeld no ſubiection to ciuill Princes; and ſhould abſolue them from ſinne and periury that practiſed againſt them; whereas now[q] the authoritie to depoſe and moleſt Princes, and abſolue ſubiects from their obe-

b Duran. ration l. 1. c. 3. n. 4. Cathar. tract. de cult. imag. Polyd. ibid.

c Peref. vbi ſupra. Bell. de imag. c. 22.

d Can. 6. Nilus primat.

e Act 16.

f Sext. Synod in Trull can. 36.

g Cuſan. conco l. 2 c. 12 Marſil. defen. pac. part 2. c. 18. Duaren. de benefic. l. 3. c. 2.

h Cap. 9.

i Cap. 105.

k Can. 22.

l Synod. 8. can. 26.

m L. 6. ep. 30.

n Harmenop. epit. ſacr. cano. tit. 7. de Synod.

o Glab. Rodolf quem refert, & taxat Baro. an. 996. n. 24.

p Sigeb. chron. p. 219. ann. 1088.

q Decretal. Greg. 9. de Major. & obed. c. Solitæ. Extrauag. Commun. c. Vnam-ſanctã de maior. & obed.

obedience, is made one of the principall parts of the Supremacie. And [r] touching his temporalties which he now possesseth, the stories haue obserued, how by fraud and treason he cousened secular Princes of them, from time to time, as occasion serued. And so his whole Primacy gat in by steps into the church, and yet they would make vs beleeue, the deniall thereof were heresie.

[r] *Note the words of Widford, in his boke against Ioh. Wickl.* Non legitur de Ecclesia Romana, quòd habuit prædia ante tempora Vrbani Papæ 1. art. 12. pag. 115

7 In the seuenth place I name *the communion in one kinde.* For the Church of Rome vses and defends it, contrary to [s] all antiquitie, and the very forme of their owne Liturgies. For the most ancient Liturgies that they haue, shew how the people receiued the wine as well as bread. And Caietan [t] saith, *This custome endured long in the Church*; and that they had *ministring cups for the nonce to serue the people with wine.* And I thinke no Papist will denie this. And some [u] say, *It were better if this custome were renewed againe.*

[s] Cyril. catech. mystag. 5. Liturg Marc. pag. 62. Constitut. Clement. pag. 145. græc. ordo Rom pag. 23.

[t] 3. part. Thom. qu. 80. art. 12. q. 3.

[u] Quand. 4 p. 221.

8 Lastly, I name Transubstantiation. For [x] our aduersaries say, *The true Church hath alway taught, that as soone as the Priest hath pronounced the words of consecration, the former substance of bread and wine is changed into the body and bloud of Christ, so that no other substance remaines but onely Christs body and bloud, the accidents, by a supernaturall power, abiding without a subiect.* The which how false it is, appeareth by the word of God, [y] calling it *bread*, and the *fruite of the vine*, after the blessing; and [z] saying of the *cup*, in the same forme of words that is vsed of the bread, *This cup is the new Testament* in my bloud: and teaching, that without *bread* there can be no sacrament: and that Christ had a body of the same nature that ours is, which cannot be without his dimensions, in many places at once. And it is plaine, that herein they haue altered the faith of the ancient Fathers. For Saint Austin [a] saith, *These words, Vnlesse ye eate the flesh of the Son of man, and drinke his bloud: are a figure, commanding vs to partake the passion of Christ, and profitably to remember that his flesh was crucified for vs.* Chrysostome [b] saith, *The bread, before it be sanctified, we call bread; but when the diuine grace sanctifies it, it is deliuered from the name of Bread, and it is thought worthy the name of the Lords body, though the nature of bread remaine still.* Gelasius

[x] Ceusur. Colo. pag. 267.

[y] Mat. 26. 29. Marc. 14. 25. 1. Cor. 10. 16. & 11. 26.

[z] Luc. 22. 20.

[a] De Doctr. Christ. l. 3. c. 16.

[b] Ad Cæsar. Monac.

c De duabus nat. Christi.

a Bishop of Rome [c] saith, *The bread and wine passe into the substance of the bodie and bloud of Christ, yet so as the nature of bread and wine ceasseth not, and they are turned into the diuine substance, yet the bread and wine remaine still in the propertie of their nature.*

d Dial. immuta.

Theodoret saith, [d] *Our Sauiour in deliuering the sacrament, called his body bread, and that which is in the cup, he called his bloud. He changed the* NAMES, *and gaue his body that* NAME *which belonged to the signe, and to* THE SIGNE, THAT NAME WHICH BELONGED TO HIS BODY. *The reason why he thus changed the names, was, because he would haue such as partake the diuine sacraments, not to heed the nature of those things which are seene, but for the change sake of the names, to beleeue the change that is made by grace. For he called it wheate and bread, which by nature is his body, and againe on the other side, he called himselfe a vine: thus honoring the Symboles and signes which are seene, with the name of his body and bloud;* NOT BY CHANGING THEIR NATVRE, *but by adding grace to nature.*

e Dia. linconfusus.

[e] *For the mysticall signes, after consecration,* DO NOT DEPART FROM THEIR NATVRE, *but they abide in their former* SVBSTANCE, *and* FIGVRE, *and* FORME, *and may be seene and touched* AS BEFORE. These testimonies are so plaine that they cannot be shifted. For they containe the very speeches vsed by the Protestāts; he changed but the *name*, he honoured the *signes* with the *name* of his body, *not changing their nature*: they *depart not from their nature*, but abide still in their former *substance*, their former *kind*, their former *forme*: the *substance* or *forme* of bread and wine ceasseth not. They are a *figure*, &c. And the Fathers hereby confuted Eutyches the hereticke holding that Christ had but one nature, and that by reason of the vnion, the humanity was turned into the deitie: against which error they opposed the doctrine of the Eucharist, shewing that as therein bread and wine after consecration were honoured with the name of his body and bloud, and receiued grace to their nature, to be a holy sacrament, though still they remaine in their former *substance* and *propertie*: so the humanity of Christ receiued grace by the hypostaticall vniting it to the Godhead, and yet still retained the former property, to be humane flesh. And had they beleeued as our aduersaries

uersaries do touching the sacrament, they not onely could not thereby haue thus confuted Eutyches, but Eutyches might by that verie doctrine most probably haue confuted them. For thus he might haue reasoned: You Theodoret, and Gelasius, and the rest of your Church, thinke the sacrament is a resemblance of the incarnation of Christ, and the vnion of his two natures. But in the sacrament the bread and wine after consecration remain no more, but are turned into the flesh & blood of Christ, and so there is but one substance. Therefore likewise in the incarnation, after the vnion, the humanitie remaineth no more, but is turned into the diuinitie, and the nature is but one: as I say. What could they haue answered to this reason, if they had held transubstantiation? Yea Eutyches made this argument, in part, against them. For from the sacramentall change of the signes, whereby, of common bread and wine, they were changed to be holy signes and instruments of Gods grace vnto vs (which change is it that the Fathers mention, & no other) he could proue a change in Christs humane nature: but Theodoret answered him thus; *Now are you catcht in your owne net: for the mysticall signes depart not from their nature, but abide still in their former substance, &c.* Which sheweth apparently that he beleeued not the transubstantiation.

9 Neither had it bene possible the elder sort of Papists should haue spoken so waueringly and vncertainly touching the point, if it had bene alway so vniuersally receiued in the church. Concerning things alway beleeued indeed, they speak resolutely, they are certaine, & sticke not: as when they speake of the Trinitie, of the mysteries of the incarnation: but when they come to intreate of this transubstantiation, it is strange to see how they interferre in their words, that they are able to make the resoluteſt Papist aliue doubt, whether euer they beleeued it in good earnest or no. I will set downe the words of some of them, because they deserue noting, and I had their books ready at my hand to alledge them. First, there is NO CERTAINTY AMONG THEM, WHETHER THE BREAD REMAINE OR NO. For Petrus de Alliaco, the Cardinall, [f] saith, *That manner, which supposes the substance of bread to remaine still is* [f] 4.q.6.art.2.f.

is possible. Neither is it contrary to reason, or to the authoritie of the Scripture: nay it is easier to conceiue, and more reasonable then that which sayes, the substance doth leaue the accidents. And of this opinion no inconuenience doth seeme to ensue, if it could be accorded with the Churches determination. And he addes, that *the opinion, which holdeth the substance of bread to remaine, doth* NOT EVIDENTLY FOLLOW *of the Scripture, nor, in his seeming, of the Churches determination.* And [g] it appeares that it was a common opinion in the Church of Rome, euen of late, that the bread in the sacrament remaines stil, and that transubstantiation is no article of faith. Next, among such as held the reall presence, there was NO CERTAINTIE. For [h] Suarez relateth the opinion of some which held the change in the sacrament to consist in this, that *the bread and wine were assumed and vnited to the person of Christ.* And [i] diuers of the chiefest Schoolemen hold the bread is not conuerted, substance into substance, but *annihilated*, by ceassing to be. And this matter was so vncertaine in Peter Lombards time, that it seemes he knew not what to hold: *If,* [k] saith he, *it be demanded what manner of conuersion it is, whether formall, or substantiall, or of another kinde, I am not able to define.* Which is a signe that transubstantiatiō was not vniuersally beleeued in his daies. And generally it is confessed, that BEFORE THE COVNCELL OF LATERAN, not yet foure hundred yeares since, NO MAN WAS BOVND TO BELEEVE IT. Tonstal [l] saith, *It was free for all men, till that time, to follow their owne coniecture as concerning the manner of the presence.* They were not therfore bound to beleeue transubstantiation. And Scotus and Biel are reported by [m] the later Schoolemen, to haue bene of minde, that the opinion is *very new, and lately brought into the Church, and beleeued onely vpon the authoritie of the Lateran Councell:* and indeed their words sound no lesse. *From the beginning,* [n] saith Scotus, *since the matter of this sacrament was beleeued, it hath euer bene beleeued, that Christs body is not moued out of his place into heauen, that it might be here in the sacrament: and yet it was not* IN THE BEGINNING *so manifestly beleeued as concerning this conuersion.* [o] *But principally this seemeth to moue vs to hold transubstantiation, because concerning the sacraments*

g Occh. centil. q.39.c.Cum Marthæ.de celeb. miss.gl.§. Sanguinis. Panor.ibid.

h Tom.3. d 47. sect. 3.& d.49. sect.2.

i Occh.4.q.6. k Gabr.4.d.11.q. 1.Sum.Angel. verbo Eucharistia.1.n.31.

k L.4.d.11.2.

l De verit.corp & sang.p.46.

m Soto.4.d.9. q.2.art & 4. Suar.tom.3.d. 5.s.1.

n Script.Oxon. 4.d.10.q.1.§. Quantum ergo ad istum.

o D.11.q.3.§. Quantum ergo ad istum.

ments we are to hold as the church of Rome doth: where in the margin it is noted, that OVR FAITH AS CONCERNING THIS SACRAMENT, IS ONLY BY REASON OF THE CHVRCHES DETERMINATION. And he [p] addeth, *We must say, the Church, in the Creed of the Lateran Councell, vnder Innocent the 3, which begins with these words,* FIRMITER CREDIMVS, *declared this sence concerning Transubstantiation, to belong to the verity of our faith. And if you demand, why would the Church make choise of so difficult a sence of this article, when the words of the Scripture, This is my body, may be vpholden after an easie sence, and in appearance more true? I say, the Scriptures were expounded by the same spirit that made them: and so it is to be supposed, that the Catholicke Church expounded them by the same spirit whereby the faith was deliuered vs, namely being taught by the spirit of truth, and therefore it chose this sence because it was true.* [q] Biels words are to the same effect. Which shewes that the point was neither holden, nor knowne vniuersally in the Church before the Lateran Councell, and that then it began to be receiued as a matter of our faith. And yet since that time, these men enquiring so boldly into the congruencie of the opinion, and casting so many dangers about it, they shew plainly that they mistrust the proceeding of the Councel, though they may not disclaime it. Durand [r] saith, *It is great rashnesse to thinke the body of Christ, by his diuine power, cannot be in the sacrament, vnlesse the bread be conuerted into it.——But if this way, which supposeth the bread to remaine still, were true de facto, many doubts which meete vs about the sacrament, holding that the substance of bread remaineth not, were dissolued.——But forsomuch as this way must not, de facto, be holden, since the Church hath determined the contrary, which is presumed not to erre in such matters; therefore I answer the arguments made to the contrary, holding the other part which saith, the bread is changed.* Would our aduersaries thus backwardly come into the opinion, if they had seene it to haue bene holden *in all ages* before in the Church? or is it not rather an infallible signe, that it was brought into the Church by the strength of some mens conceits, without all warrant either of Scripture or Father? the want whereof so dazled those that embraced it, that

[p] §. Ad argumenta pro prima &.

[q] Canon. lect. 41.

[r] 4. d. 11. q. 1.

that they could see no reason for it, but are all glad to lay it vpon the neck of a silly Pope in his Lateran Councell. Besides, [s] they confesse, *There is no Scripture to conuince it, vnlesse ye bring the Church* of Romes *exposition:* that is to say, the Popes authoritie, *in whom* [t] they thinke, *the power of the vniuersall Church, in determining matters of faith principally resides*, if not alone. [u] Caietan layes downe diuers opinions holden among the Schoolmen touching the conuersion, neuer a one whereof teaches the transubstantiation: and disallowing such as expounded Christs words, *This is my body*, metaphorically, he saith, *his reason is, because the Church hath vnderstood them properly: I say the Church*, saith he, *because* IN THE GOSPEL *there is nothing that compelleth vs to vnderstand them properly:* and he addeth, *that the conuersion of the bread into Christs body, we haue receiued of the Church.* Now put all this together, that we beleeue transubstantiation vpon the authoritie of the Church, and this Church was Pope Innocent in the Councell of Lateran, before which time there was no certaintie, nor necessitie of beleeuing it, and the Councell might haue chosen another sence of Christs words more easie, and in all appearance more true; for there is no Scripture sufficient to conuince it; and the contrary were liable to fewer difficulties: let this, I say, be put together, and it wil plainly shew, that this point came in contrary to that which was *vniuersally holden* in the ancient Church: because things vniuersally holden, were certainly knowne and expresly beleeued without all this ado.

[s] Scot. 4. d. 14 q 3. Bel. Euchar. l. 3. c 23.
[t] Turrecr tract. 73. quæst. q. 49.
[u] 3. part. q 75. artt 1. p. 153.

§.48. Let him shew also what countrey there is, or hath bene, where Christian faith either was first planted or continued, where some at least haue not holden the Romane faith, as we can shew them diuers places, especially in the Indies, Iaponia, and China, countries where theirs is scarce heard of.

The Answer.

1 This is answered before, sect. 46. nu. 2. where I shewed that when countries were first conuerted from Paganisme, which

which was, for the moſt part, in the Primitiue Church, the preſent Romane faith was not knowne: but the Church of Rome in thoſe daies profeſſed the ſame that we do, and conſequently the nations conuerted by it, and profeſſing the faith thereof, were conuerted to our religion, and profeſſed it. For the Ieſuite deceiues himſelfe with the name of Romane faith, wherewith in the beginning all nations indeed vnder heauen communicated; but then it was not the ſame that now it is: as I haue plainly demonſtrated in the former ſect. digreſſ 49. And although ſince the change, many nations haue ſtill retained the ſame faith with it, yet that iuſtifies not the faith, becauſe the ſaid faith growing on by ſteps and peecemeale, was a generall apoſtacie, and the myſterie of iniquitie working throughout the whole Church, ſo that of neceſſity there muſt be ſome in all places to follow it. As when a generall rebellion riſeth throughout a kingdome, the rebels haue partakers in euery towne, and yet the poſſeſſion is not proued theirs by that; but onely the greatneſſe and ſtrength of the rebelling faction is ſhewed. THE PAPACIE, THAT IS TO SAY, THE ROMANE FAITH, IN AS MVCH AS IT DIFFERETH FROM VS, IS NOT IMAGINED BY VS TO BE IN ANOTHER CHVRCH, DISTINCT IN PLACE AND COVNTRIES FROM THE TRVE CHVRCH OF CHRIST; BVT WE AFFIRME IT TO BE A CONTAGION REIGNING IN THE MIDST OF THE CHVRCH OF CHRIST IT SELFE, & ſpreading throughout the parts thereof whereſoeuer, and annoying the whole body like a leproſie; in which diſeaſe though all the parts be affected, yet the inward and vitall parts retaine their operation, and ſtill worke to expell the leproſie, which at the length they do. In this caſe the man is poſſeſſed indeed with a vile contagion, but yet the man remaineth there ſtill, though the contagion be not the man. And the contagion poſſeſſeth euery part of him, ſome more, ſome leſſe; being vniuerſally ſpread ouer the body: and yet hereby it is not proued to be the true nature and ſound conſtitution of the body, but a preuailing humor: and when the bodie after a long time hath ſhaken it off, and looked through it, by reaſon the vitall parts kept out

the poiſon; we do not call it a *New body*; for that were abſurd, as our aduerſaries call the Proteſtants a *New Church*; but a bodie recouered and deliuered from a leproſie. In the ſame manner we compare the Church and the Papacy.

2 To the ſecond part, wherein the Ieſuite ſaith, he can ſhew *diuers places where our religion is ſcarce heard of: ſpecially the Indies, Iaponia and China*: I anſwer, he doth wiſely to carrie his Reader into his new world, becauſe he knew the old world hath Proteſtants in euery part of it, as I haue ſaid; and [a] the Spaniſh Inquiſition hath found ſome there too, and may daily find more for any thing they know yet; the time being vnder 120 yeares ſince their firſt diſcouery. And if the Ieſuite were well pùt to it, it would be exceeding hard for him to ſhew ſo many of his Romane faith in thoſe countries as is pretended. The Spaniards I grant, that dwell and traffick there, profeſſe it, but the queſtion is of the inhabitants. For I hold him a weake man, and eaſie of beleefe, that giues any credit to the Ieſuits reports, & their Indian newes concerning this matter: the which I ſay vpon euident grounds. For Franciſcus Victoria in his publick lectures at Salmantica, [b] affirmed, that *the Barbarians by war could not be moued to beleeue, but to faine they beleeued and receiued the faith, which is horrible and ſacrilegious*: [c] and he addes, that *the Chriſtian religion was neuer yet ſufficiently offered them.* And Bartolomæus Caſas that was Biſhop in the Indies, and ſaw all that was done, [d] informed the king of Spaine, that the crueltie of the Spaniards toward the people, and the leudneſſe of the Prieſts was ſuch, that *the Indians beleeued nothing, but mocked at all that was ſhewed them of God, being rooted in this conceit, that our God is the worſt, and the moſt wicked and vniuſt of all gods, becauſe he hath ſuch ſeruants.* But I will handle this point at large in the 50 Digreſſion, where I doubt not but to giue the Ieſuite enough of his Indies conuerſion.

a Engl. voyages

b Relect. 5. pag 201.

c Pag. 200.

d Span. Colon.

3 And whereas he ſaith, our faith was *ſcarce euer heard of* among the Indians, this is raſhly ſpoken, and more then he knowes. For Biſhop Iewel hath [e] ſhewed out of Veſputius, that in the Eaſt Indies there were many godly Biſhops, and ſundry whole countries conuerted and baptized before the Por-

e Def. Apolog. pag. 37.

the Portugals came there, or the Popes name was heard of. And if it be true that [f] the Iesuites owne histories report, that *the Apostle Thomas lies buried in a citie there, and that he conuerted them to the faith of Christ, and that the people of the countrey by his doctrine haue Bishops and Patriarks to this day, and maried Priests, and the Scriptures, and the Eucharist in both kinds*: then belike there were at least some steps of the Protestants religion there, afore the Popes authoritie was heard of. And vnlesse he can proue out of the Scriptures that Saint Thomas was a Papist (which is hard to do) he must grant also that their first conuersion was to our faith; for Saint Thomas conuerted them, and we beleeue the same that he preached.

f Osor.gest.Eman.l.3.pag.83 & 107. Fred. Lumnius de extrem. Iudic.l.2. c.8. Sui. cõmen. an.1556. Baro. an.57.n.113.

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§. 49. Nay euen our owne Chronicles can beare witnesse, that our deare countrey England was conuerted by Austin a Monke, sent from S. Gregory the Pope: and continued in that faith, without any knowledge of the Protestants religion, which then was vnhatched, for diuerse hundred yeares. The like record in other countries conuerted by meanes of those onely, who did communicate and were members of the Romane Church, we may find in other histories. See Socrat. l.1.c.29.& c.28.& 30. Sozom. l.2.c.23. Niceph. l.14.c.40. Platina in vitis Pontificum Steph.7. Adrian 4. Æneas Syluius de origine Bohemorum, cap. 16. Baronius his Annales, the Indian and Iaponian histories and letters, and other particular histories of particular Christian Countries.

The Answer.

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1 Touching the conuersion of England by Austin the Monk (wherewith our aduersaries make so much ado) I answer two things. First, that supposing he did conuert it, yet was it not to the present Romane faith, but to that which was the faith at that time. For neither was Gregory that sent him, such a Pope as now the Pope is, inuested with his supremacie; nor his doctrine, in the chiefe things, sutable to that which is now holden; as may be shewed by that which he hath left written against Images, the Supremacie, the Merit of workes, and diuers other points: though I will not denie but the contagion of some errors were got in in his time; and Austine arriuing

in England, might do his beſt to ſcatter them. Which being granted, our aduerſaries are neuer the nearer that they ſhoote at, becauſe we can ſhew the ſaid things ſo brought in, to be errors, and different from that which the Church beleeued long before Auſtins coming. And for triall hereof, let any man ſet downe what Auſtine taught in this his imaginated conuerſion of the countrey, and contrary to our faith, and I will demonſtrate it to haue bin againſt the teaching of the Primitiue Church before him.

2 Secondly, I ſay he conuerted not our countrey at all, except the planting of ſome trifling ceremonies. For Gildas [d] who liued afore Auſtins coming, writeth, that *the Brittans receiued the Chriſtian faith from the firſt beginning*. And this appeares to be true, in that the Apoſtles themſelues, or ſome of that time preached in the countrey. Baronius [e] thinkes S. Peter was here. Theodoret [f] ſaith, S. Paule. Nicephorus [g] ſaith, Simon Zelotes. [h] Some, Ioſeph of Arimathea: but whoſoeuer they were, certaine it is, that very timely in the Primitiue Church the Goſpell was here planted: for ſo [i] the ancient writers agree; whereby it appeares, that Auſtine is not the Apoſtle of our land, as [k] ſome vainely giue it out. It is [l] obiected, that the faith thus planted at the firſt, was extinguiſhed againe by hereſie and paganiſme, in that part of the land which was inhabited by the Engliſh Saxons, whom Auſtine conuerted. Whereto I anſwer three things: firſt, that if religion were among the Brittans, and extinguiſhed no where but in Kent, where Auſtine arriued, then he conuerted not the land, but one poore countrey in it; and muſt be called no longer the Apoſtle of England; but the Apoſtle of Kent; which compaſſe I thinke our ambitious aduerſaries wil not be content with, becauſe it is too narrow for their turnes. Next, [m] the buſieſt aduerſaries that we haue in this matter, ſay, all the land containing 7. Kingdomes, was conuerted within 60 yeares of that time, as well as Kent. So that it ſhould ſeeme they will haue the faith to be extinct not in Kent alone, but in all the land beſides; which is vntrue. For [n] Bede writeth, that afore Auſtins cõming, the Brittans were troubled with Arianiſme, and Pelagianiſme,

d An. 580. Poly. præfat. ad Tonſtal. præfixa Gildæ. Auſtin came an. 597.
Baron an. 597. n. 20.
e An. 58. n. 51.
f De Curand. Græc. affect. l. 9.
g l. 2. c. 40.
h Baron. an. 36. n. 5.
i Tertul. aduerſ. Iudæ. Origen. hom. 4. in Ezek Theod. hiſt. l. 4. c. 3.
k Three conuerſ part. 1. c. 8.
l Alan. Cope. l. 5. c. 18. & 19.
m Three conuerſ. par. 1. c. 11 n 4. & inde ad 12.
n L. 1. c. 8. 17. 21.

gianisme, but Germanus, Lupus, and Seuerus, three French Bishops deliuered them. Whereby it is proued, that the whole land was not conuerted at that time, but had the faith long before. Thirdly, touching Kent, where Austine arriued, Bede [o] saith, that the Queene thereof was a French woman, called Bertha, or as Gregory cals her, Aldiberga, a good Christian, and had a Christian Bishop euen at that time when Austine came. [p] And he addes further, that when he arriued, he found diuers Brittan Bishops, and learned men, with a Monasterie at Bangor, all which were Christians, and refused Austine for his pride, which they found in him contrary to Christs humilitie. And touching the Brittans, our aduersaries [q] write, that *from king Lucius time vntill the comming of Austine, which was foure hundred yeares and more, they did not alter their faith, but it remained among them when he entred*: and [r] Bede saith, that when a certaine Bishop soone broached the heresie of Pelagius in the land, yet the people would not receiue it. Which constraineth vs to thinke that Austine brought not the faith into the land with him, but found it here whē he came. His errand (as it may probably be thought) was about the planting of certaine ceremonies, and the dealing with our countrimen about the obseruing of Easter: [s] Gregory that sent him, about that time, was busie in changing the Liturgies vsed in those Westerne parts, and did change them, and thrust his new ones vpō all the places he could. It may be this was a part of the Monkes businesse into Kent.

o L.1.c 25. 26.

p L.2.c.2

q Three conuers. part.1 c.9. n.1. *But how stands this with that which he saith in the place alledged before?* c.11.n.11.

r Lib.1.c.17.

s Cassand.ordo Rom.prælat.

3 And as the Iesuite vntruly ascribes the conuersion of England to the Monke, so hath he as absurdly written, that the Protestants religion was *vnhatched* for I know not how many hundred yeares after. Which he would not haue said, but that Papists are famous for their aduentures. For before the conquest, [t] Ælfricus an Archbishop of Canterburie caused the people of the land to be taught the same doctrine, touching the sacrament that we hold; and [u] the Priests were maried, as now they be, and [x] the Scriptures were vsed in the mother tongue. And after the conquest liued Iohn Wickliffe, and the Lollards, who held the same faith that we do, and suffered

t Homil. Saxonic. AElfrici.

u H.Huntingd. l.7.Fab.Chron.

x Bed.l.1.c.1.

perſecution for it.

4 That which he ſaith of other countries conuerted by meanes of ſuch as were *members of the Romane Church*, proues not Popery to be either ancient or vniuerſall. For the three firſt authors, in the places alledged, ſpeake of the time within the firſt fiue hundred yeares, when the Church of Rome was of our religion: and that which they report is not of any whom the Biſhop of Rome ſent or procured to conuert the countries, but this, [y] that Frumentius being ſent by Athanaſius the Biſhop of Alexandria, conuerted the Indians; [z] and a captiue woman conuerted the Iberians, and a ſort of Iewes in Creet were conuerted by the inhabitants, and the Burgundians inſtructed by a French Biſhop. In all which, there is neither mention of the Church of Rome, nor of the preſent faith now profeſſed therein: but our aduerſaries thinke, that whatſoeuer is found in antiquitie cõcerning the ancient Church of Rome, ſhould belong to them; wherein they finde themſelues deceiued as often as the matter is put to triall, and this one example ſhewes it; for allowing all theſe countries to haue bene cõuerted by ſuch as were members of the Church of Rome, yet this was a thouſand yeares ago, when that Church was the ſame that ours is; and ſo the conuerſions were wrought by perſons adhering to the Proteſtants faith. The three laſt authors, Platina, Æneas, and Baronius, are Papiſts, liuing, one of them at this day, the other within the memorie of our fathers; and therefore I regard not what they writ touching this queſtion. And yet whatſoeuer they haue written, the preſent Romane faith is not iuſtified thereby. For heretickes may conuert nations to hereſie, as the [a] Arians and [b] Mahomet haue done. Therefore it is neceſſarie, that firſt they proue their faith to be agreeable with the word of God, by comparing them together, afore they boaſt of their conuerſions.

y Soer l.1.c.19. 20. Soz.l.2.c.14

z Nicepl.l. 14. c 40.

a Oroſ.hiſt. l.7. c.19.

b Cedren.compend.pag. 347.

Digreſſion 50. *Of the conuerſion of the Indies to the Romane faith by the Ieſuites.*

5 But

5 But that which he vrges concerning the Indies, muſt be a little further looked into. For [c] our aduerſaries make much ado, and tell wonders of their miracles and conuerſions there. But marke the words of Franciſcus Victoria their owne writer: *It doth not* ([d] ſaith he) *ſufficiently appeare to me, that the Chriſtian faith hath hitherto bene ſo offered and preached to the Indies, that they ſhould vnder the paine of ſinne be bound to belecue it. This I ſay, becauſe they are not bound to belecue, vnleſſe the faith be propounded to them with probable perſwaſions. But miracles or ſignes I heare of none, nor examples of life ſo religious; nay the contrary, I heare of many ſcandals and villanies, and many impieties. Whence it appeareth, that the Chriſtian religion* HATH NOT BENE PREACHED TO THEM CONVENIENTLY NOR GODLILY. The which how true it is, you may perceiue by that which followes concerning the prodigious crueltie of the Spaniards, and impious behauiour of the Prieſts in thoſe countries, euer ſince their firſt diſcouery. And although the Ieſuites ſend packets of newes abroade touching the miracles and conuerſions daily wrought by their Prieſts, and touching their holineſſe, and the multitudes which they baptize, and the planting of their faith; yet that is but a fetch of their wit, to make fooles enamoured of them, and to increaſe their reputation. For ſuch as haue liued there, and ſeene all that hath bene done, haue written the contrary, and to this day report things farre otherwiſe: that any man may ſee the Papiſts inuaded thoſe countries, and tooke all that paines to poſſeſſe them, onely to ſatisfie their couetouſneſſe, and exerciſe their crueltie and luſt vpon them; and made religion, and the conuerting of them the pretence to couer it. Let any man iudge if I ſay vntruly by this that their owne writers report, concerning the incredible hauocke which they haue made of the inhabitants, ſuch as was neuer heard of ſince the world was created. Metellus Sequanus [e] writeth, that of *two thouſand thouſand perſons inhabiting one countrey, Hiſpaniola, in the yeare* 1508, *there were not left at the moſt aboue fiue hundred, or an hundred and fiftie,* but the Spaniſh cruelties had deſtroyed them all. And [f] he addes that *in one particular countrey, the inhabitants whereof receiued*

c Epiſt. India. Bella. not. eccl. c. 12. Hard confut. apol. p. 18.

d Relect. 5. pag. 200.

e Præfat. ad Anton. Auguſt. præfixa ante Oſor. de geſt. Eman. pag. 17.

f Pag. 17.

the Spaniards as men fallen from heauen, with great worſhip and rich rewards; they maſſacred them vp ſo, that you might go ſeuen hundred miles, and find almoſt no liuing wight, who before the Spaniards arriual, were very populous: and [g] ſaith he, *the Spaniſh ſouldiers made a prey of the people as if they had come but to hunt or hawke.*

g Pag.16.

6 And indeed the report is, that the Spaniard at his firſt coming, found ſo many people inhabiting as is incredible. Bartolomæus Caſas, a Biſhop that liued in the countrey, [h] ſaith, it *ſwarmed with multitudes as an Emmet hill doth with Emmets,* [i] *and was more repleniſhed with people then Siuil, or Toledo, or Valladolyd, in Spaine,* And he ſaith, [k] that *during all the time they were murthered and made away ſo cruelly, they neuer committed any one offence againſt the Spaniards, that deſerued puniſhment by the law of man:* yet did I neuer reade of ſuch cruelty as they vſed towards them; in relating whereof, I will ſay no more then the ſaid Caſas hath written verbatim, in deteſtation thereof, to the king of Spaine. He [l] ſaith, *The Spaniards as ſoone as the nation was diſcouered, like Wolues and Lions, and Tygers long famiſhed, entred, and did nothing but teare them in peeces, and murder, and torment them by cruelties neuer read or heard of before.* [m] *They whipped them, and ſtrooke them with fiſt and baſtinadoes, curſing and tormenting them, that it would affright any man to heare it.* [n] *The acts which they committed* (he ſaith) *are the deeds neither of Chriſtians, nor of men, but of diuels.* [o] *And it had bene better the Indies had bene giuen to the diuels of hell, then to the Spaniards.* [p] And he proteſteth, *there is no tongue, skill, knowledge, or induſtry of man able to recount the dreadfull doings of theſe enemies of mankinde, in Hiſpaniola alone.* [q] *The miſerable people dying vpon the high wayes for feeblenеſſe as they carried the Spaniards ſtuffe, like horſe, when they were layd on with ſtaues, and had their teeth broken with the pomels of their ſwords, to make them riſe from the ground where they lay for faintneſſe, would ſay: I can do no more, kill me here outright, I deſire to die.* And he telleth admirable things of particular cruelties vſed: [r] *They ſpared neither children nor old folke, nor women with child, nor ſuch as lay in childbed, but would rip vp their bellies, and chop them in peeces, as if they had bene butchering lambes. They would lay wagers who ſhould moſt readily and nimbly*

h Span. Colo. pag.1.

i Pag.27.

k Pag.12.

l Pag.1.

m Pag.13.

n Pag.55.

o Pag.91.

p Pag.17.

q Pag.56.

r Pag.6.

thus

thus butcher men. They would plucke infants ſucking from their mothers paps, and taking them by the heeles, daſh out their braines againſt the rockes, or hurle them into the riuers. [f] *They trained vp maſtiue dogs of purpoſe to rend in peeces and deuoure the people, and for that purpoſe fed them with mans fleſh, hauing a great number of Indians fettered in chaines, whom they murdered like ſwine, as their dogs needed, to feede them.* [t] And he tels of *one that wanting dogs meate, tooke a child from the mother, and chopping the ſame in peeces, fed his dogs therewith.* [u] And of *a woman who being ſicke, to eſcape from the dogs, hanged her ſelfe, hauing tied her child, about a yeare old, at her foote, which the dogs diſpatched.* And one peculiar puniſhment they vſed, [x] to *ſet vp low gibbets, and* (as they vſed to ſpeake it) IN THE HONOVR OF CHRIST AND HIS TWELVE APOSTLES, *to hang thirteene perſons vpon euery gibbet, and to burne them with fire.* [y] They vſed to *buy and ſell the people, as they did all other merchandize, giuing yong men and damſels for wine, or cheeſe, or ſuch like; and ſometime an hundred perſons for a horſe.* [z] They haue *throwne downe from the toppe of a ſteepe mountaine ſeuen hundred men together, who as a cloud haue fallen to the ground, and bene battered in peeces.* [a] *In three monethes they famiſhed ſeuen thouſand children.* [b] *They rauiſhed and murdered great Queenes. And* [c] *at one time they maſſacred two thouſand gentlemen that were Lords ſonnes, and the flower of all the nobility in that countrey.*

f Pag. 47. & 92.
t Pag. 48.
u Pag. 47.
x Pag. 6.
y Pag 46.
z Pag 89.
a Pag. 115.
b Pag. 8. 83.
c Pag. 31.

7 This crueltie wrought lamentable effects. For *when the miſerable people ſaw there was no hope it would end,* [d] *they would hang themſelues, husbands with their wiues and children, onely to be rid of their miſerie.* [e] *A certaine woman hauing her husband taken from her, in griefe and deſpaire daſht out her owne childs braines againſt the ſtones.* And it was ordinarie, that [f] *women would murther their owne children, and deſtroy their conception, onely to rid them from the bondage of the Spaniards.* Thus the goodlieſt nation of the world was depopulated vnder pretence of religion. [g] *More then ten realmes greater then all Spaine, with Aragon, and Portugall, and containing twiſe as much ground as lieth betweene Siuill and Ieruſalem, are turned into a wilderneſſe.* [h] *Twenty ſeuen millions of ſoules periſhed within the ſpace of fortie yeares.* [i] *In Hiſpa-*

d Pag 16.
e Pag. 99.
f Pag. 115.
g Pag. 3.
h Pag. 4.
i Pag. 3

Hiſpaniola three millions. In fiue other ſmall Iſles neare vnto it, fiue hundred thouſand. [k] *In another countrey, fiue millions in fifteene yeares.* [l] *In another, fiue millions, where they laid waſte aboue foure hundred leagues of fertill ſoile :* [m] *In Peru aboue foure millions.* And this proportion, belike, holdes throughout all the Weſt Indies. For they ſeeke not to winne the people to God, as our fooliſh Prieſts giue it out, but to get gold, and root out the naturall inhabitants, whom moſt vnmercifully they weare out in the mines. Sequanus [n] tels their manner: *that when the Indies, which haue bene labouring all day in the gold mines, come home in the euening, in ſtead of their ſupper they are ſtripped naked, and bound hand and foote to a forme, & whipped with whipcord or a Buls pizle. Then ſcalding pitch or oyle is powred vpon them, and laſtly, their bodie thus rent with ſtripes, and ſcalded, is waſhed all ouer with ſalt water, and ſo they lie:* ſaue that *ſometime to heale them againe, as their maiſters in deriſion will tell them, they are put into the ground in a hole vp to the necke, and ſo ſtand all night.* This is the manner of the conuerſion of the Weſt Indies, by the Papiſts owne report that ſaw it, and deteſted it. In the relating whereof I want words of mine owne to lament it; I will vſe the words of [o] a good Hiſtoriographer : *O heauens, open your doores, and ſend thunder that may worthily ſound out this horrible calamitie: aſtoniſh the nature of things awhile, that the nature of things ſenſeleſſe may feele, and all Gods creatures may helpe this vnhappy nation to bewaile their miſerie.* For no mortall tongue is ſufficient, and the Ieſuites increaſe it, by giuing it out, that all this while they are in converting, and the Prieſts are baptizing them into the *Romane faith*, when the Spaniards are butchering them, as [p] the Prieſts of Moloch, *when they burned mens children to the Idoll, danced, and plaied vpon drums to make a noiſe, that no bodie ſhould heare the pitifull crie of the child frying in the fire.*

8 And the Prieſts themſelues that are ſent ouer to conuert them, are worſt of all. For Acoſta the Ieſuite [q] ſaith, *They teach the Indies to no purpoſe, but twiſe or thriſe a weeke repeate vnto them the Creed and a few prayers, in the Spaniſh tongue, whereof they vnderſtand not a ſyllable——. And this,* he ſaith, *is the exquiſiteſt manner that is vſed, to teach them a forme of Catechiſme in the*

[k] Pag. 40.
[l] Pag. 68.
[m] Pag. 83.
[n] Præfat. lib. pag. 16.
[o] Niceph. Greg pag. 254.
[p] Paul. Fag. annot. in Chald. paraph. Leuit. 18. 21.
[q] De Ind. ſalut. procur. l. 4. c. 3. pag. 358.

the Indian tongue, without either explaning it, or examining the partie what he learnes.——Their teaching is but a ieſt and a ſhadow, like as when one ſingeth a ſong to get money, and careth not greatly what he ſingeth, nor how ſoone he getteth it done, ſo he may haue his money; So the Prieſts greatly care not whether the Indian hearken his catechizing or no, when he hath gotten his money, * And he ſaith further of them, that they *follow couetouſneſſe, dicing, hunting, whoredome, concubinage, and ſuch like; whereby baptiſme is made a ſcorne among the Indians, inſomuch that many times they are faine to be baptized againſt their wils.* Hereupon it was, [r] ſaith Sequanus, that *the king of Spaine was counſelled, that he ſhould ſuffer no more Prieſts to go into America, becauſe of their vnbridled and diſſolute life:* Whereof the Biſhop whom I mentioned before, writeth more at large. [f] He ſaith, *they which take vpon them the cure of ſoules, are commonely all idiots, and vtterly ignorant, and barbarous, and extremly couetous, and vicious.* [t] And he telleth of one whom himſelfe examined, *ſo fantaſticall and ignorant, that he could not tell how to bleſſe himſelfe; and being demanded how he taught the Indians committed to his charge, he ſaid, he gaue them to the diuell; and that it was enough for him to ſay, Per ſignum ſancti Crucis: and yet this man had a towne in commendam to ouerſee their ſoules.* He telleth [u] that *millions of the people die without faith or ſacraments*; and [x] that *from the beginning they haue had no more care to procure the people to be taught in the faith of Chriſt, then if they had bene dogs, but haue forbidden it rather: ſo that there is no more knowledge of God throughout the Indies, except it be in Hiſpaniola, then there was an hundred yeares ſince.* Yea [y] he ſaith, *the Spaniards haue purpoſely and effectually hindred the teaching of religion, and driuen away ſuch as ſhould haue done it.* [z] And he ſheweth how they taught it; for *when they went a foraging to rob and ſpoile the countrey people, when they came neare any towne, they vſed to make proclamation: O yes, you Indians, be it knowne vnto you, that there is one God, one Pope, one King of Caſtile who is Lord of all theſe lands, come in and do your homage, &c. The which being done, they would runne vpon the towne, and moſt cruelly burne it and all therein, men, women, and children, before euer they knew of their approach.* This is it that made Victoria in his

* See alſo c. 15.

r Pag. 11.

f Pag. 12.

t Pag. 107.

u Pag. 4.

x Pag. 93.

y Pag. 111.

z Pag. 19.

his publicke readings in Spaine, to say, *The faith was neuer as yet sufficiently offered the Indians to conuert them.*

9 And that we might yet more certainly know what kinde of persons they be who are boasted to haue conuerted the new world, *where the Protestants religion is scarce heard of*, he saith, *they are such gluttons,* [a] *that one vseth to eate and spoile in a day as much as would suffice three households a month, accounting ten persons to a household:* and [b] writeth, that *armies of Spaniards did liue sometime like Cannibals, eating nothing but the flesh of the Indians, for the prouision whereof an ordinarie shambles was kept in the campe, of the flesh of men and yong children, which they roasted and fed vpon; and many times men must be cruelly butchered, onely to haue their hands and feete, which the Spaniards counted a daintie dish.* And touching their fleshlinesse, [c] he saith, any *Captaine durst aduenture to rauish the greatest Queene or Ladie in the countrie:* [d] and *some among them made a practise to get as many of the countrey women with child as they could, to the end that being with child, they might sell them the dearer for bondslaues:* yea [e] *some had 14. wiues apeece, or more. And so greedy were they of gold,* [f] *that he thinketh, if the diuell had any for them, they would set vpon him to robbe him* [g] *for the obtaining whereof, an infinite sort haue turned Pagan, and renounced Iesus Christ. By which execrable behauiour,* saith the Bishop, [h] *in stead of religion, they taught the people many odious vices, which before they knew not, blasphemie, vsurie, lying: so that the committing them to the Spaniards, is the giuing them ouer to such as destroy both their bodies and their soules. And briefely,* [i] saith he, *they beleeue nothing, but mocke at all that is shewed them of God, being rooted in this opinion touching our God, that he is the worst, and most vniust and wicked of all gods, because he hath such seruants.* And [k] he telleth of *a Prince in the Isle of Cuba, who calling his people together, shewed them a casket full of gold and iewels, and told them, it was the Spaniards god; and after they had danced a while about it, he threw it into a riuer, because saith he, if they once get him from vs, they will kill vs. This man was afterward taken by them, and burned quicke: who being fastned to the stake, a Frier cometh to him, and telleth him of God, and the matters of our faith; the which if he would beleeue, he might go to heauen; if not,* he

a Pag.5.
b Pag.40.
c Pag.5.
d Pag.48.
e Pag.108.
f Pag 78.
g Pag.51.
h Pag.111.
i Pag.108.
k Pag.15.

he muſt go to hell, there to be tormented for euer. The Prince after a lettle pauſe asked the Frier, if the Spaniards went to heauen; who anſwering, yea, they did: the Prince anſwered againe, without any further deliberation, that then he would not go to heauen, but to hell, where he might once be free from that cruell nation.

10 All this, and much more writeth Bartolomæus Caſas, proteſting oftentimes ouer, that he ſetteth not downe *the thouſandth part of* the cruelties vſed: and we are enforced to beleeue it, becauſe we reade the like in diuers others that haue written of the diſcouery and conqueſt of thoſe nations: and the Popes beſt friends haue complained of it. Victoria reading in the Schooles,[l] ſaid, *We heare of many harmeleſſe people murthered and ſpoiled, and many Lords thruſt out of their poſſeſſions, and depriued of their territories.* The like is noted by others: and the Prieſts and Friers are charged to be both acceſſary and principall in it. And the matters contained in the Prieſts Indian letters touching their miracles & holines, are but fictions ſpread abroade to ward off this infamy: the which if it be vniuſtly laid vpon them, let them not blame me, but their owne writers who proteſt they ſaw it, and whoſe narrations I haue onely related: being ready to ſhew ten times as much out of other authors likewiſe, as occaſion ſhall ſerue. In the meane time I make this vſe of it, that when I reade our aduerſaries importunate brags of their [m] *catechizing* the Indies, and *baptizing* them (ſuch as this is, [n] *Many of the Iſles, and countries of the Indies, greedily imbrace the faith, and oftentimes whole cities are baptized*; 15000, *conuerted to Chriſt in one weeke*) to thinke they haue learned the leſſon which Thales Mileſius taught an adulterer, to *forſweare the adulterie when he had committed it*: [o] *for*, ſaith he, *the periurie is no worſe then the adulterie.* So thinke our aduerſaries, that they may boldly forſweare their cruelties & bloudſhed committed among the Indies, becauſe the periury and forgery whereby they deny it, is no worſe then the murther. But this is a deſperate ſhift.

l Relect. 5.

m Poſſeuin. bibl. ſelect. l. 9. c. 9.

n Sur. commen. ann. 1565.

o Diog. Laert. lib. 2. in Thalet. ὁ χεῖρον μοιχείας ὄμνυσι.

§. 50. Laſtly, let them ſhew ſome ſpace of time in which the Romane Church was not ſince Chriſt and his Apoſtles: or in which it was not viſible and

and knowne, as we can ſhew them many hundred yeares in which theirs was not, or elſe at leaſt, by their owne confeſſion, was not viſible: as I proued Chriſts true Church muſt alway be. Let them ſhew when the profeſſion of the ancient faith, in any ſubſtantiall point, did faile in the Romane Church, and when, and by whom, the profeſſion of new faith began in it, as we can ſhew when, and by whom this new faith of others began. Certaine it is, that once the Romane Church had the true faith, and was the true Church, to wit, when Saint Paul ſaid to them, *Veſtra fides annunciatur in vniuerſo orbe. Rom.* 1. *Your faith is renowmed in the whole world*: But when (as the learned and glorious martyr Campian in Rationibus redditis Academicis, ratione ſeptima, vrgeth) when, I ſay, did Rome change the beliefe and profeſſion of faith, ſo renowmed, which once it had? *Quo tempore, quo Pontifice, qua via, qua vi, quibus incrementis vrbem & orbem religio perſuaſit aliena? quas voces, quas turbas, quæ lamenta progenuit? Omnes orbe reliquo ſopiti ſunt dum Roma, Roma inquam, noua ſacramenta, nouum ſacrificium, nouum religionis dogma procuderet? Nullus extitit hiſtoricus neque Latinus, neque Græcus, neque remotus, neque citimus, qui rem tantam vel obſcurè iaceret in commentarios? At what time? vnder what Pope? what way? with what force? with what augmentation or increaſe did a ſtrange religion ouerflow the Citie and the whole world? What ſpeeches? what rumours? what tumults? what troubles? what lamentations, at leaſt, did it breed? Was all the world aſleepe when Rome, Rome I ſay, the imperiall and mother Citie, did coyne new ſacraments, a new ſacrifice, a new doctrine of faith and religion? Was there no hiſtoriographer, neither Latine nor Greeke, neither farre off nor neare, who would at leaſt obſcurely caſt into his commentaries ſuch a matter as this is?* Certainly it is not poſſible that if ſuch a thing had happened, but it ſhould haue bene reſiſted, or at the leaſt recorded by ſome. For ſuppoſe it were true which the Proteſtants imagine, that ſome points of that religion which Rome holdeth at this day were as contrary to that which was in it when S. Paul commended the Romaine faith, as white is to blacke, light to darkneſſe: or ſo abſurd as were now adayes Iudaiſme or paganiſme, or as Holinſhead ſaith, it were the bringing them out of Gods bleſſing into the warme Sunne: Holinſh. Deſcript. Britan fol. 11. then I demand if it were now poſſible that any Prince, in any Chriſtian Citie, much more the Pope in Rome, the mother Citie, could at this day, bring in any notable abſurd rite, or forme of Iewiſh or paganiſh religion: for example, to offer vp an Oxe in ſacrifice, or to worſhip a Cow as God: and not to practiſe it priuately in his owne chappell, but to get it publikely preached and practiſed in all Churches, not onely of Rome, but of the reſt of the Chriſtian world: and that none ſhould, in Chriſtian zeale, oppoſe themſelues, no Biſhop preach, no Doctor write againſt this horrible innouation of faith, nor the author thereof? that none ſhould haue that Chriſtian conſtancie, which hath bene alway ſeene when any perſecution was, to ſuffer martyrdome, in defence of their ancient faith? That there ſhould be neuer a true heartie Chriſtian that would lament it? None that would ſpeake of it? No hiſtoriographer that would at leaſt make ſome obſcure mention of it? Could all be ſo aſleepe that they could

not

not note it? or so cold and negligent of their soules good, as generally, without any care, t, yeeld to it? No certainly, though there were no promise to the Church of Christs continuall presence, no assurance of his holy Spirits infallible assistance, yet is it not possible that such a grosse heresie could arise and ouerwhelme the whole world without some resistance. The Bishops and Pastors could not be so simple or so vnmindfull of their dutie, but they would first note such an euident contrarietie to the ancient and vniuersally receiued faith: and noting it would, with common consent, resist, contradict, and finally according to Saint Pauls rule, Gal. 1. accurse it. If therefore this could not happen, nor neuer did, at any time in like case, that any such grosse error, or heresie, did or could arise without noting or resisting: what reason can any one haue to say, that this happened at Rome? and yet can bring no writer that did note the thing, the time, nor person, and what opposition was made against it, as in all heresies that haue truly sprung vp of new, we can do. If there could not a little ceremonie be added to the Masse, but that it was set downe in historie, when and by whom: how could the whole substance of the Masse, which consisteth in consecration, oblation, consumption of the sacred hoast, be newly inuented, and no mention made when, where, or by whom? or that there was such an inuention at all? If historiographers were not afraid to note personall and priuate vices of Popes, which they might well thinke those Popes would not willingly haue had published, why should they haue feared to haue recorded any alteration in religion? which (if it had bene) had bene a thing done by themselues publikely in the view of the whole world. So that we may well conclude, that if Christian religion had, since the Apostles time, altered in Rome, it would haue bene recorded in histories, as other such alterations are, and, if they should now happen, would be. But no mention being made in any storie that such an alteration was, it is sure no such was at all: no such change of religion being at all, it is euident that the same faith and religion which was in Saint Pauls time, hath alway continued, and is there: now that which was there then was the true faith, as appeares by that high commendation which S. Paul hath left written of it: therefore that which is there now, must needs be the true Catholike faith; and that company which professeth it, must needs be the true Catholicke Church.

The Answer.

1 It must be remembred, that the point which the Iesuite in this place driues at, is to proue his Romish Church *Catholicke*, that is, *denying no point of doctrine which in former times was vniuersally receiued of the Catholicke Church*, but holding the very same without any change. To proue this, he hath furnished a popular speech, well conceited, it seemes, by himselfe,

and

and much reported, I perceiue, by the vulgar of his ſide: and becauſe it fully expreſſeth the conceit of our countrey Papiſts, touching the antiquitie of their religion, and containes many ſpeeches vſed by them in maintenance of their hereſie; and omits nothing of that which can be ſaid againſt vs in this point; therefore I will anſwer it from point to point, plainly and directly: deſiring the Reader to marke me diligently, and intreating my aduerſarie, whoſoeuer he be in the cauſe, not to ſhut his eyes againſt reaſon, when it is ready to conuince him, nor to miſtake any thing that I ſhall ſay, but to apply it and compare it to that which is obiected, as all Chriſtian and moderate minded men, in purſuite of the truth and peace, ought to do.

2 The whole is thus contracted:

There neuer was in times paſt, nor neuer ſhall be in times preſent or to come, any alteration from the true faith to groſſe hereſie, ſuch as the Romane religion is ſuppoſed to be, but foure things fall out withall. 1. Some ſpace of time may be ſhewed, in which the ſaid hereſie was not viſibly knowne. 2. The time may be aſſigned when it began to riſe, and the truth to faile. 3. The perſons are recorded that brought it in. 4. The Biſhops and people are knowne that note it, reſiſt, lament, and curſe it.

But there is no record extant that any of theſe things happened to the faith of the preſent Church of Rome.

Ergo, it is the ancient Catholicke faith without any change.

I anſwer, that both the Propoſitions are falſe. The firſt, becauſe many times the truth hath bene changed into error, where the circumſtances mentioned cannot be giuen. The ſecond, becauſe in many things holden by the Church of Rome at this day, we can, out of good records, aſſigne the time of the alteration, with the circumſtances. This my anſwer I will apply particularly to all that the Ieſuite ſaith, as it lieth in order, and ſo confirme it, reducing euery thing to one of the propoſitions, whereto it belongeth.

3 Firſt, he bids vs *ſhew ſome ſpace of time wherein the Romane Church was not viſibly knowne, euer ſince Chriſt, as he can ſhew many hundred yeares wherein our Church was not.* This demand

is

is satisfied alreadie in the 47. sect. and shall be fully answered in that which followes, where that which he saith to proue it, is answered. And though the Protestants confesse their Church to haue bene inuisible (as I haue expounded Digress. 17.) yet that will do the Iesuite no good; because we obiect more against his Church then so: which obiection he may assaile with brags and confidence, but can neuer answer with truth and good diuinitie, as shall appeare.

4 Next, he bids vs *shew when the Romane Church failed in the profession of the ancient faith which once it had, Rom.* 1.8. *and who began the new:* whereto I answer, that these two circumstances, WHEN, and BY WHOM, may be shewed in diuers points, which is sufficient to disproue all the rest. See below, nu.8. *& inde*, where I name both the time and persons that changed some points: which being so, there is no reason, why the remainder of that religion, the authors whereof are vnknowne, should be iustified vnder pretence that we shew not the precise circumstance of the alteration: for we giue sound and sufficient reason why we need not do it: and to prepare the Iesuite and his partakers to the hearing thereof, I propound [a] that famous probleme, which in times past the Greekes debated so curiously. The ship Argos, wherein Iason sailed for the golden fleece, when the voyage was ended, was layd vp in the roade for a monument: where decaying by little and little, they alwayes peeced it anew where it wore away; till in the end the whole substance of the old vessell was gone, and nothing remained thereof, but onely the reparations successiuely made in the roome of the old. Now the question was this, whether this ship (say it were S. Peters, to gratifie the Iesuite) were the same that he sailed in when he liued, or another new one, diuers from it? And whether my wise Athenian could precisely tel, when and by what workman euery peece was supplied, till the old was wholly gone? for if that could not be shewed, then by the Iesuites reason, it must be reputed for the very Argosine wherein Iason made his voyage, without any alteration.

[a] Plutarch.

5 But he saith, *it is not possible that so grosse heresie*, as we account Papistry to be, *could arise and ouerwhelme the world,*

without ſome reſiſtance: the Biſhops and Paſtors of the Church could not be ſo careleſſe, but they would note and reſiſt it, as the bringing in of any heathen or Iewiſh rite this day into the Church, would be. Whereto I anſwer, that the Ieſuite miſtakes himſelfe groſly, if he thinke his faith came in without reſiſtance, or imagine that we grant ſo much. For it was gainſaid in the riſing, with Campians owne circumſtances; the Paſtors of Gods Church *oppoſed* themſelues, the people *lamented*, the writers *mentioned* it, as I plainly ſhew in that which followeth. And although the particular circumſtances of Time, Place, and Perſons appertaining to this reſiſtance, do not ſo euidently appeare to vs that now liue farre off from the change, yet that is by reaſon the ſaid change was not made in an inſtant, all at once, but came ſlily and ſlowly in: and we now that liue, haue not records of all that fell out ſo long ago. We haue ſufficient records of many things, but not of all particulars, the want whereof ariſing either from the ſcarſitie of writers in ſome ages, or the changers tyranny ſuppreſſing all that was written, is the cauſe why the Ieſuite may the boldlier inſult: *Was there no Hiſtoriographer that would mention ſuch a matter?* It is one thing therefore to thinke there was no reſiſtance at all, and another to ſay, the particular circumſtances of the reſiſtances made againſt euery ſeuerall point, are not now extant. The former we vtterly denie, the latter may be granted; and of neceſſitie muſt for theſe conſiderations, namely that a change may haue bene in many points of the Romiſh faith, though we be not able to yeeld the hiſtorie or record of euery particular circumſtance that accompanied it; for firſt, we haue no meanes to know what hath bene done formerly, but by hiſtories and writings, which we want, or haue in that ſcarſitie, that we may ſafely reſolue our ſelues, many things are wanting that were done. Secondly, we haue pregnant teſtimonie of the change of ſome things, and as ſufficient as we deſire; which is an vndoubted reaſon that all the reſt was changed alſo, foraſmuch as it ſtandeth all vpon one ground, and one part thereof draweth another with it by neceſſary conſequence. Thirdly, it is agreed, that all error whatſoeuer conſiſteth in changing frō the truth,

truth, yet ſome there be, the particular circumſtances whereof are vnknown. As for example, The Scribes and Phariſes taught many things againſt the law, & Chriſt reproued them; yet the time whē thoſe corruptions firſt came in, and the perſons that deuiſed them, are vnknowne to vs. [b] In the Primitiue Church there was a kind of hereticks called Acephali, becauſe no man was found to be their head and maiſter. Our aduerſaries ſuppoſe the reiecting of Images to be a great hereſie: yet can they not tell when it began, nor who firſt brought it in. [c] Some thinke Felix Orgelitanus, about the yeare 794. [d] Some ſay, the Marcionites and Manichees long before. [e] Some, Xenaias a Perſian. [f] Some think the Iewes in their Talmud were the firſt. And our aduerſaries cānot deny but themſelues practiſe ſome things in their Church which were not vſed in ancient times, and yet they cannot tell when they began, nor who brought them in. Touching pardons, the caſe is cleare. For Caietan [g] ſaith, *There is no certaintie when they began.* And concerning the vſe of Organs in Churches, [h] it is vnknowne when and by whom it came in; ſaue that [i] the moſt iudicious Papiſts thinke that in the dayes of Thomas Aquinas, which was 1300. yeares after Chriſt, the Church had them not. The which inſtances make plain demonſtration of that which I haue anſwered, that there may be a change when the circumſtances of time, place, and perſons, are vnknowne to vs that liue after.

b Alphonſ. hær. l 4 verb. Chriſt hæreſ. 4.

c Alphonſ. hær. l. 8. verb. imag.
d Sand. de imag l. 1 c. vlt. Vazq. adorat. l. 2. diſp. 2. c. 1.
e Staplet. qu. 1. quodlib. pag. 604. D.
f Bell. de Imag. c. 6.

g Tract. de Indulg. c. 1.
h Baron. an. 60. nu. 37. Bella. de Miſſa. l. 2 c. 15.
i Caiet. 22 q. 91 Greg Val. to. 3. pa. 1427. Nauar de hor is canon c. 16.

6 The reaſon of this is yet further to be expounded. For the Romiſh faith came into the Church as ſickneſſe doth into the body, and ruine to a houſe; which appeares not by and by, at the firſt, but then when it is ripened: for the children of God abiding ſtill in the communion of the Romane Church (which they did, not by allowing the materiall corruptions in faith whereinto ſhe fell, but by embracing that truth and good which ſhe yet retained, wanting meanes to reforme what was amiſſe) the changes which ſucceſſiuely ſhe made in the faith, were not ſo eaſily diſcouered, by reaſon there was yet no notable ſeparation, which is the onely and moſt viſible reſiſtance that can be made. I ſay, Gods children in all ages preſerued themſelues from conſenting to the changes that fel out in

the ſubſtance of faith, but they did not alwayes abandon the communion of the Romane Church, which made the change: firſt, becauſe ſhe changed not in an inſtant, but by degrees; and ſo conſequently ſtill held many good things wherewith they communicated. Next, becauſe the tyrāny of Rome ſuppreſſed them, ſo that they could not manifeſt abroade to the world their miſlike, whereby it might come to vs; but by force and violence were conſtrained to deuoure their owne ſorow in the ſocietie of their aduerſaries. The want of which departure frō the Church of Rome, giues the greater colour to her innouations. When Arius & Neſtorius, and ſuch like hereticks aroſe, they violently and ſuddenly brake out of the Church, and forſooke all communion, and when Mahomet came frō without, he viſibly aſſaulted the whole Church: this their ſudden violence and ſeparation, made thē eaſily knowne to all the world: but the Papacy breeding as a gangrene in the Church within, and corrupting the pure doctrine but by litle and litle, was not ſo eaſily marked and diſcerned, that it could ſo ſolemnly be reſiſted and regiſtred, till it were ripened, and Gods true Church mingled therewith, had meanes to diſcouer it. So we reade in [k] the parable of our Sauiour, how *the tares were ſowne among the wheate*: but *who* the man was that ſowed thē, and *when*, did not appeare. The partie, whoſoeuer he were, did it when the labourers were aſleepe, and ſo went his way: the tares he left behind him, but himſelfe was not ſeene: & when the husbandman was told of it, he ſtood not diſputing the matter as the Ieſuite doth here, with *quo tempore? quo Pontifice? qua via? qua vi? quibus incrementis? Were the workemen all aſleepe? were they all ſo cold and negligent?* For by this argument the tares might haue bene proued to be good corne, but it was ſufficient for him to eſpie them when he came into the field, and to diſcerne them from the wheate, and to giue charge to his ſeruants that they ſhould not bind them vp therwith. And thus came the change of religion into the Church of Rome as theſe tares were ſowne in the husbandmans field.

k Mat. 13. 25.

7 Thus I haue ſufficiently ſhewed, that forſomuch as we finde the Romiſh faith to be againſt the Scriptures, we haue iuſtly

iuſtly condemned it as hereſie againſt the Catholicke faith; though we were not able to note any time when it began, or perſon that firſt deliuered it, or people that reſiſted it. But we haue another iſſue with our aduerſaries about the ſecond propoſition: wherein the Ieſuite, you ſee, with much confidence aſſumes it, that there can be no proofe made of any *time* or *perſons* wherein his Church altered the ancient faith. He bids vs ſhew *who* brought in the profeſſion of a new faith, and *when* the old failed? He askes, at *what time? vnder what Pope? what rumors, what lamentations did it breed? what reſiſtance was made againſt it? what hiſtoriographer writ it? did none oppoſe themſelues?* and ſo concludeth, that *no mention being made in any ſtorie that ſuch an alteration was, it was ſure there was no ſuch at all.* In which words, containing the ſumme of all that remaines in this ſection, he requires vs to ſhew two points: firſt, when the Church of Rome changed her religion, and who they were therein that brought in a new faith. Next, what reſiſtance was made againſt her when ſhe did ſo. Wherein I am reſolued the Ieſuite ſpeakes againſt his owne knowledge, onely to ſet a good face on the matter. For is it poſſible he ſhould be ſo ignorant, as to imagine theſe demands cannot be ſatisfied? Such as he is, may ſpeake boldly and peremptorily, but they that truſt them will be deceiued; as I will ſhew plainly in the two next digreſſions, wherein I wil out of ſufficient records make direct proofe; firſt, that the beginning of many principall points of the Romiſh faith may be ſhewed, both concerning the time, and the perſons that began them. Secondly, that in all ages the corruptions of that Church haue bene reſiſted as they came in. The ſhewing of which two points, will fully anſwer all that is contained in this ſection.

Digreſſion 51. *Naming ſeuen points of the Popiſh religion, with the time when, and manner how they gat into the Church: thereby to ſhew, that there is ſufficient record to detect the noueltie of the preſent Romane faith.*

8 This point in the matter of PARDONS and PVRGATORIE is so cleare, that it cannot be denied: for the most learned Papists that are, acknowledge the vse of them to be come very lately into the Church. Which being so, it must necessarily be granted, there is some thing altered and begun among them since the Apostles time. Fisher of Rochester [k] sayes, that *Touching Purgatorie, there was very little mention, or* NONE AT ALL *thereof among the ancient, as the Greekes to this day beleeue it not. Let him that will reade, the writings of the ancient Greekes, and, as I suppose, he shal find very rare speech, or* NONE AT ALL, *touching Purgatorie. Neither did the Latins all at one, but* BY LITTLE AND LITTLE, *conceiue this veritie. For the faith, neither of Purgatorie nor Pardons, was so necessarie in the Primitiue Church, as now it is:* — *so long as there was no care of Purgatorie, no man sought after Pardons. For of it depends all the credite of Pardons. Take away Purgatorie, and what vse is there of Pardons?* — *When therefore Purgatorie was* SO LATELY KNOWNE AND RECEIVED IN THE CHVRCH, *who now can maruell at Pardons, that in the beginning of the Church there was no vse of them? Pardons therefore began* AFTER THAT THEY HAD TREMBLED A WHILE AT THE PAINE OF PVRGATORIE. Durand [l] saith, *There are few things to be affirmed for certaintie concerning Pardons: because the Scripture speaketh not expresly of them: and the Saints, Ambrose, Hilarie, Austin, Ierome, speake not of them at all.* Caietan [m] saith, there can *no certaintie be found touching the beginning of Pardons: there is no authoritie of the Scripture, or ancient fathers, Greeke or Latin, that bringeth it to our knowledge.* Alphonsus [n] saith, *Their vse seemeth to haue come but lately into the Church.* And Henriquez the Iesuite [o] saith, *There be certaine late Diuines which affirme, it is no rashnesse if a man say, the vse and practise of Indulgences is not from the Apostles times.* If there be no mention of them in the Scriptures, nor Fathers, nor in the ancient Church, how can it be shifted off, but they had a late beginning, and so are not Catholicke?

9 The beginning of THE POPES SVPREMACIE vsurped ouer other Bishops, was in Boniface the third. For Fr. Duarenus a Papists [p] writeth, that *with great ado he obtained of Phocas that*

k Assert. Luther. confut. artic. 18, pag. 86.

l 4. d. 20. q. 3.

m Tract. de Indulg. c. 1.

n Heres. verbo Indulgen.

o Sum. moral. l. 7. c. 3. Schol.

p De sacris eccl. benefic. l. 1. c. 10.

that he might be made the vniuerſall and œcumenicall Biſhop, which authoritie (ſaith he) *his ſucceſſours haue wonderfully enlarged:* whereas in the beginning, as [q] Balſamon a Greeke writer witneſſeth, *the fiue Patriarkes were of equall honor, and ſtood all inſtead of one head ouer the whole body of the vniuerſall Church.* The beginning of his ſupremacy ouer Councels, was of late, ſince the Councels of [r] Conſtance and [ſ] Baſil; decreed within theſe hundred yeares, in the Councell of [t] Lateran by a few Italian Biſhops: whereas in the ancient Church it was otherwiſe. For Cedrenus a Greeke hiſtoriographer [u] writeth, that *the œcumenicall or generall Councels were ſo called, for that by* THE COMMAND OF THE EMPEROR, *the chiefe Biſhops throughout the Romane Empire were aſſembled.* And [x] Cuſanus a late Cardinall of the Church of Rome, ſaith, that all the eight generall Councels were gathered by the Emperour. The beginning of his ſupremacy, claimed ouer Princes, was but of late. For Sigebert mentioning the Popes proceeding againſt Henry the Emperour, about 300. yeares ſince, [y] ſaith, *Be it ſpoken with the leaue of all good men, this* NOVELTY, *that I ſay not* HERESIE, *had not as yet ſprung vp in the world, that Gods Prieſts ſhould teach the people, that they owe no ſubiection to ciuill Princes: and though they haue ſworne all allegeance to him, yet they owe him no fidelitie, neither ſhal be counted periured that thinke againſt the King: yea he that obeyes him ſhall be counted excommunicate; and he that doth againſt the King, ſhall be abſolued from the guilt and iniuſtice and periurie.* In which words we ſee how a Frier of their own, 300. yeares ſince calleth that *Nouelty* and *Hereſie* that now is cheriſhed among our aduerſaries, and maintained for a peece of the Catholicke faith; and the Ieſuite poſſible cals Campian *a glorious Martyr*, becauſe he was tied vp for the practiſe thereof. For it is well enough known, that neither he, nor any other Prieſt, euer were executed in the Queenes time, but onely for publiſhing and practiſing that which here you ſee Sigebert calleth Noueltie. Beſides, the Popes clawbackes (is it becauſe they are *beggerly both in wealth and learning?* as Fr. Victoria [z] noteth of them) now adayes publiſh in print, [a] that *the power Imperiall dependeth vpon the Popes authoritie, and is ſubordinate to it: and that the*

[q] Reſponſ. de primileg. patriarcharum, in iure Græcoroman. tom.

[r] Seſſ. 4. & 5. [ſ] Seſſ. 2. & 18. [t] Seſſ. 11.

[u] Annal. p. 362. ἐπὶ κελεύσεως βασιλικῆς

[x] Concord. l. 2. c. 25.

[y] Chron. ann. 1088 pag. 129. Idem. Auentin. pag. 470.

[z] Relect. 1. de poteſt. eccleſ. pag. 39.

[a] Carer. pot. Rom. Pont. l. 2. c. 9. pag. 131.

Pope hath power to remoue, reuoke, correct, and punish Kings: whose secular gouernment is not meerely necessarie or expedient, but when the Church cannot: and this (they say) *is to be holden with the right faith, as the naturall, morall and diuine law of God.* This is a peece of the present faith of the Church of Rome, the execution and practise whereof affoordeth her such store of *Martyrs* in euery kingdome. But that you may see how vainly they brag of their vncontrolled antiquitie, there are extant, at this day, the bookes of many learned men, in the Church of Rome it selfe, written in defence of the Supremacy of Kings, against the Popes vsurpations ouer them; in the same maner that HIS HIGHNES, and the learned writers, of late, in our Church, defend the right of the crowne against the shamelesse and Luciferian proceedings of the Pope and his creatures, in the case of the oath of Allegeance. Marsilius, Lupoldus, Occham, Waltham, Petrus Ferrariensis, Dantes, Ioannes Parisiensis, Zabarel, Petrus de Vineis, Venericus Vrcellensis, Panormitane, Theodoric of Niem, Cusanus, Antonius de Rosellis; whose bookes shew the Popes temporall Lordship expounded by Bellarm. Bozius, Marta, Carerius, and such like clawbacks, to haue had the same entertainment in their time that now it hath with vs. And mark what Waldensis hath left written, almost three hundred yeares ago: he [b] saith: *The regall power of Princes, is not by our mother the Church, vsed to be set behinde the priestly power, as if it were nothing of it selfe, but sprang from it, and were the second after it. They erre* (saith he) *that affirme, the roote of earthly power hangeth so much on the Pope, that by his commission the execution of the same is deriued to the Prince.* Thus he writeth in that booke which he calleth the DOCTRINE OF THE ANCIENT FAITH, that we might see the Church of Rome holdeth some things, which in the records of her owne Court are noted for Nouelties, and late incrochments, against the ancient faith.

[b] Tom. 1. p. 169 l. 2. art. 3. c 78.

10 The first restraint that euer was made of Priests mariage, was by Siritius the Bishop of Rome, 380. yeares after Christ. For before that time it was beleeued and practised, that Priests might haue wiues as all other men, and Siritius was the first that forbad it. The first part of this which I say, that before his

time

time maried men exercised the Ministerie, is proued before Digress.49.nu.4.and is further proued by the confession of our aduersaries themselues.For Alphonsus [c] writes,that *in the primitiue Church it was obserued,that he which was maried might be promoted to priesthood, though it were not required of him that he should first be maried.*And he addeth, that *this custome preuailed till the times of the Nicen Councel.*The second part,that Siritius was the first that forbad maried Priests,appeareth, first by the decree it self,extant in[d] the Canon law;next by the confession of our aduersaries.For Polydore affirms it,and the Glosse vpon the Canon law saith,*Siritius brought in the continency of Priests and Deacons, yea some affirme, that of old, before the time of Siritius, Priests might contract mariage.* [g] This Glosse, Pius Quintus, the late Pope,hath commanded to be wiped out,because it is cleare against the Papacie:but Nauclerus [h] saith in effect as much, that *Siritius cõmanded Deacons to be continent.*And Clictoueus [i] writeth,that it is a commandement of THE CHVRCH first brought in by Siritius,that maried men should not be ordained Priests, vnlesse from that time forward they would containe. Here he confesseth,that Siritius brought in that [k] which the Iesuites thinke to be the chiefe thing, whereunto the law of single life bindeth. Thus Siritius began the matter,*but yet* ([l] saith Polydore) *it could neuer be effected,that their mariage should be taken away till Gregory the seuenth came to be Pope, in the yeare* 1074. The which thing when he attempted in Germanie, as [m] the stories with one consent record,he was resisted, as one that brought in *a* NEW *custome,neuer receiued before.* Auentine writeth,[n] that IN THOSE DAYES *Priests had wiues openly, as other men had, and begat children, their wiues being called by a seemely name,Presbyterissæ,*[o] And when the Pope forbad them mariage, *this, to many Bishops and other learned and good men, seemed a* NEW *doctrine, and a pestilent* HERESIE *as euer troubled any Christian kingdome.* And he saith, the Bishops of Italie, Germanie and France *met together, and for this cause decreed, that he had done against Christian pietie; and deposed him, for that, among diuers other things, he diuorced men and their wiues, denying such as had their* LAWFVLL *wiues, to be Priests: when yet in the meane time he*

c Aduers.hæres verb.Sacerdot. hæres.4.

d D.82.plurim.
e Inuen.l.5.c.4.
f D.84.Cum in præterito.Glos. §.Qui sacramẽ
g Index Expur. pag.308.nu.26.
h Tom.2.generat.13.pag.537.
i De continen. sacerdot. c.4. Quem refert Bellar.& Greg. Valent.
k Greg.Valent. to.4.d.9.q.5.p. 5.§.1.p.1571.a.
l Inuen.l.4. c.4.

m Sigeb. anno 1074.Lambert. pag.201.& 207 Auentin.annal. l.5.Naucler.vol 2.generat. 36. Baron.an.1074 n.37.Sigon.reg. Ital.l.9.anno 1074.
n Pag. 448.
o Pag. 460.

he admitted to the altars whoremongers, adulterers, and inceſtuous perſons. Let any man iudge if it had bene poſſible the Biſhops and Clergy of Italy, France and Germany ſhould thus bitterly haue cenſured and withſtood this doctrine of Hildebrand, if the Church had receiued it alwayes before.

p Poſſeuin. biblioth. l. 8 c. 16. Vaſq. adorat. l. 2. diſp. 3 c. 3. Bellar. c. 8. q Can. 82. Carranz. ibi. r Apud Baron. an. 726. pag. 87.

11 The Images of the Trinitie, p which the Church of Rome now vſeth and adoreth, came not in of ſeuen hundred yeares after Chriſt. For q the ſixth generall Councell, holden anno 687. forbiddeth the making of the holy Ghoſt in the likeneſſe of a Doue: and r Gregorie the ſecond, liuing anno 726. in an Epiſtle to Leo Iſauricus writeth, that in his time *they vſed not to paint or repreſent God the Father.* Vpon which words Baronius hath noted in the margent, that AFTERWARDS *the cuſtome grew to paint God the Father, and the holy Ghoſt, in the Church.* If it grew AFTERWARDS, then it was not vſed at the firſt.

s Act. 7 Zonar. tom. 3. pag. 95. Geo. Cedren. Compen. p. 387. t Lib. 7. Ep. 111. & l. 9. ep. 9.

12 So likewiſe the beginning of all image-worſhip was in the ſecond Nicen Councell: for s that decreed it. Whereas but a little before, when Serenus a Biſhop in France, in deteſtation thereof, had caſt out of a Church, and broken certaine images, Gregorie the Biſhop of Rome t wrote vnto him: *The zeale which you had that nothing made with hands ſhould be worſhipped, we commend, but we are of minde that you ſhould not haue broken thoſe images: for painting is therefore vſed in Churches, that they which are vnlearned might by ſight reade vpon the wals that which in bookes they cannot. Your brotherhood ſhould therefore haue ſpared the breaking of them, and yet withall haue kept the people from worſhipping them; that ſuch as are ſimple might haue had meanes whereby to come to the knowledge of the ſtorie, and yet the people not ſinne in worſhipping the picture.* Which words ſhew, that howſoeuer he fauoured the hiſtoricall vſe of images (which we deny not to haue bene brought into the Church before his time) yet he condemned all worſhip of them, as ſinne; which he could not haue done, if the Church had beleeued the contrary. And the proceeding of the Councell of Frankford againſt the Nicen immediatly after it was done, with the miſlike that moſt men, then liuing, had thereof, and the generall grudge of all

the

the Christian world against it, sheweth this to be true that I say. [u] The booke of Charles the great, [x] *containing the acts of the Councell of Frankeford,* and confuting that of Nice, is extant. And as soone as the decree of the Nicene Councell came abroade, and was knowne, the faithfull refused it, and spake against it, as against a new conceit neuer heard of before. [y] A good Historiographer writeth, that *Charles the king of France sent ouer into England a booke, containing the acts of the Synode* (he meaneth the second Nicene Councel) *directed to him from Constantinople; wherein, out alas for griefe, many things are found inconuenient, and* CONTRARY *to the true faith. Specially because, by the vniforme consent almost of all the Easterne Bishops, no lesse then three hundred or more, it is confirmed, that images should be adored. Which thing Gods Church altogether detesteth. Against which booke Albinus wrote an Epistle, maruellously confirmed by the authoritie of the Scriptures; and together with the booke, offered it to the king of France, in the name of our Bishops and Nobles.* The Bishop of Rhemes liuing at the same time, [z] writeth thus: *In the time of the Emperour Charles, by the commandement of the Apostolicke sea, there was a generall Councell celebrated, the said Emperour calling it, wherein, according to the path-way of the Scriptures and tradition of our ancestors, that false Synode of the Greekes was destroyed and wholy abrogated.* And the Bishop of Orleance, at the same time likewise, [a] writeth, that *the images of Saints, and stories of diuine things may be painted in the Church, not to be worshipped, but to be an ornament, and to bring into the mindes of simple people, things done and past.* * *But* (saith he) *to adore the creature, or to giue it any portion of diuine honour, we count a vile wickednesse, and detest the doer of such a wickednesse, and with open mouth we proclaime him worthy to be accursed.* Would so great Peers of the Church, and that so vniuersally, haue thus bitterly taxed the Nicene Councell, if it had not brought in, and begun a new doctrine? Did the Christian world thus exclaime, when nothing was altered? Weigh their words well, and you will not thinke it.

u Opus illustris. Caroli Magni, &c. An. 1549.

x Bell. de imag. c. 14. Baron. an. 794. nu. 31.

y Houend. cõtinuat. Bedæ an 792.

z Refert Alan. Cope, dial. 4. c. 18. p. 564.

a Ionas de cult imag. l. 1. pag. 603.

* Creaturam verò adorari, eique aliquid diuinæ seruitutis impendi, nefas ducimus; huiusque sceleris patratorem, detestandum & anathematizandum libera voce proclamamus.

13 The doctrine touching the *merite of workes,* was begun lately, by the Schoolemen; for Waldensis [b] saith, it is *Pe-la-*

b Sacramental tit. 1. c. 7. p. 30.

lagianiſme, and chargeth them to haue *inuented the termes of condignitie and congruitie, thereby to vtter it.* And it may eaſily be knowne to be ſo by this, that the ſaid Schoole-men agree no better in it. For it were not poſſible they ſhould be ſo contrary one to another therein, if it had bene a Catholicke truth receiued from the beginning without alteration.

14 The Maſſe began not all at once, but by degrees. For the Latin language came not in where the people vnderſtood it not, till the time of Gregory, ſix hundred yeares after Chriſt, as [c] Eraſmus affirmeth: the Church, in former times, vſing the Seruice in the vulgar tongue. The tranſubſtantiation, now beleeued to be therein, is acknowledged by Scotus and Biel, to be no elder then the Councell of Lateran. For ſo [d] Suarez the Ieſuite reporteth of them. The ſacrifice conceited to be made therein, in the iudgement of diuers learned Papiſts, was not done by Chriſt. For [e] Azorius the Ieſuite writeth, that *ſome Catholickes denie that Chriſt offered vp himſelfe vnder the forme of bread and wine, in his laſt Supper.* The which is true indeed: and thence it followeth, that the opinion of ſuch a ſacrifice is not founded on Chriſts deed, but vpon ſome later inuention ſince him. And it is very plaine, that Thomas of Aquin, three hundred yeares ſince, knew it not. For [f] diſputing how Chriſt is ſacrificed in the Euchariſt, he anſwereth, that he is ſaid ſo to be in two reſpects: *Firſt, becauſe the miniſtration of the Sacrament is an* IMAGE REPRESENTING *the paſſion of Chriſt, which is his* TRVE *immolation: and images vſe to be called by the names of thoſe things whereof they are images. Secondly, in reſpect of the* EFFECT *of his paſſion, becauſe by the ſacrament we are made partakers of the fruite of his paſſion: and,* ſaith he, *as concerning this ſecond manner, it is* PROPER *to this ſacrament, that Chriſt is immolated, or ſacrificed therein.* Theſe reaſons of his, ſhew that he knew no ſuch kinde of ſacrifice as the Church of Rome now defendeth, becauſe the celebration of the Euchariſt being (in his opinion) but an *Image* of the true ſacrifice of Chriſt, he could not thinke it to be a true ſacrifice vniuocally ſo called, but onely by externall relation. And ſaying againe, that Chriſt is ſacrificed therein, *by reaſon we are made partakers of the fruite of his paſſion*, he ſheweth clearly

c Declarat. ad cenſur. theol. Pariſ. p. 153.

d Tom. 3. d. 50. ſect. 1. p. 628. c.

e Inſtit. moral. l. 10. c. 8.

Syllog. *We do the ſame that Chriſt did. But. Chriſt offered not himſelfe vnder the forme of bread and wine, ſay ſome Catholicks. Therefore neither do we.*

f Part. 3. q. 83. art. 1.

clearely he knew no reall sacrifice, becausse we are made partakers of that euē in Baptisme also, where no man imagins Christ to be sacrificed. They that are acquainted with Thomas manner of writing, will soone perceiue, that had he knowne or beleeued such a sacrifice in the Masse as is now cōceited, he could haue bin more peremptory, and haue vttered it in other terms, as fully as the Iesuites haue done since him. And touching the outward forme of the Masse, I need say no more then Cusanus the Cardinall hath confessed. g He saith, *The Apostles made the sacrament of the Eucharist, by saying the Pater noster, as Saint Gregory affirmeth: and that diuers formes were vsed before one Scolasticus came, who composed that which at this day our Church vseth. The which also is diuers according to the diuersitie of places. But we which liue vnder the Church of Rome haue receiued the order of the Masse from the Bishops of Rome themselues, who successiuely haue added thereunto, one after another, and so it cometh to be a perfect Seruice or liturgie.* This confession is enough to shew when many substantiall points were brought, against former antiquitie, into the Masse. For at this day the Liturgie and rites thereof containe many substantiall errors, inuocation of the dead, commemoration, and intercession for soules in Purgatorie, adoration, crossing, &c. all which by this confession must necessarily be granted, to haue bene added successiuely since the Apostles time.

g Ep. 7. p. 857. *See* Amasar. Fortunat. de eccl. offi. l. 3. præf. Cassan. Liturgic. c. 18. & 21. Alph. de Torres Manual. part. 1. c. 3. §. 1. n. 60 Sic studiosa diuinæ legis Ecclesia Romana paulatim protulit de thesauro suo noua pietatis monumenta, & quoddam velut ex auro, lapidibusq; pretiosis religiosi officij fāctо sacrificio fabrisecit diadema. Non quidem sanctius hinc est, quàm erat prius, quādo ad sola verba Domini, solamq; orationē dominicā consecrabatur; sed maximè decuit vt fides, quæ adhuc erat illo tempore rudis (*marke what he sayes of the Christian faith in the Apostles time*) & agresti turbida cultu, nuda humeris, intonsa comas, exerta lacertos: vbi ornari potuit, maximè in hac parte, tanquam in capite suo, deauraretur. Rupert de diuin. offic. l 2. c. 21. pag. 481

15 I am wearie of collecting these particulars, albeit the like may be done in many more. And therefore I will shew one way whereby any point of Papistrie whatsoeuer may be manifested to be an alteration from that which was first holdē by the true Church, though the particular circumstances of the change cannot be named: and that is the *Uncertaintie* and *Contradictions* among our aduersaries touching the same, and the holding of it at one time in a farre other manner then they do at another: the which is a strong euidence to shew that it is but the inuention of mans wit; for were it the old *Catholicke* truth *Without alteration*, they could neither remoue, nor contradict it among themselues, no more then they do the doctrine of the Trinitie. Hereof I will set downe onely two examples,

examples, that our aduerſaries may ſee their turpitude, and yong ſtudents in the controuerſies may be admoniſhed what to obſerue in reading the bookes of Papiſts, both old and new.

16 Touching the worſhip of Images, the Church of Rome at this day, vſeth it, teaching that all images muſt be adored; but the images of God and of Chriſt, in a ſpeciall manner, with the ſame worſhip wherewith we honour God himſelfe, which is diuine honour. And this,[h] the Ieſuites ſay, is *the conſtant opinion of all their Diuines:* yea[i] *the Councell of Trent* hath ſo decreed it. But marke how long it was before this opinion was ripe, and what vncertaintie there is among themſelues touching it. For firſt, there was a time when the Church had no images at all, as I haue ſhewed, Digreſſ. 49. nu. 5. then in proceſſe of time, through the practiſe of priuate men, they gat in, againſt the minds and good liking of the godly, as appeareth manifeſtly by the 36. Canon of the Elibertin Councell, and the fact of Epiphanius. And when they began thus to be let in, yet was it onely for an hiſtorical vſe, and to adorne their Churches, no worſhip at all being at the firſt allowed them, more then we allow the pictures that are in the glaſſe windowes of our churches this day in England. This is proued by the records of thoſe times conuincing our very aduerſaries. For Caſſander, perſwaded by a diſcourſe of Saint Auſtins,[k] concludes therupon, that in his time there were *no images in Churches.* And Polydore[l] writeth, that *by the teſtimonie of Hierome it appeares how in a manner all the ancient holy* FATHERS CONDEMNED THE WORSHIP OF IMAGES, *for feare of Idolatrie.* [m] The which words the Papiſts, in the later editions of his booke, haue blotted out. And Eraſmus[n] ſaith, that *by the teſtimonie of ſound and approued ſtories, it is cleare, that till Hieromes time, ſuch as were of ſound religion would endure no image, either painted, or grauen, to be ſet vp in Churches, no not the Image of Chriſt himſelfe.* And to put this that I ſay out of controuerſie, our aduerſaries are not able to bring one teſtimony out of all antiquitie, whereby it may be conuinced that the images of God, or Chriſt, or any Saints, were carued in ſtatues, and ſet vp in the Churches to be adored

h Azo. inſtit l. 9. c. 6.
i Seſſ. 25. Azo. vbi ſupra. Suar. tom. 1. diſ. 54. ſect. 4.
k Sanè ex Auguſtino conſtat eius ætate ſimulacrorum vſum in Eccleſijs non fuiſſe, ex his quę ſcripſit in Pſ 113. Conſult. Tit. de imag.
l Inuent. l. 6. c. 13.
m Index expur. Belg. in Polyd. Virgil.
n Catechеſ.

adored and offered vnto, as now they are. They may shew certaine pictures and paintings, in walles and windowes, for other purposes; and they may muster vp the fables of Christs, and his mothers picture made by Saint Luke, the image sent to Agabus, the image erected by the woman of Syrophœnissa, the image made by Nicodemus, and such like, which are either vntrue or impertinent: but one solide authoritie cannot be giuen against that which I haue said: our aduersaries haue long searched to finde it, and haue wearied themselues about it; but whatsoeuer they bring, proueth nothing when it cometh to the scanning. Afterward, in the second Nicene Councell, by a faction of vnlearned and simple persons conspiring together, at the suggestiō of a graceless Empresse, and vpon silly grounds, a decree passed to worship them: the which notwithstanding was refused as impious, by the Bishops of England, France, and Germany, in the Councell of Frankford, which was a generall and full Councell, [o] *consisting of many Bishops out of all the Prouinces of the Empire*, [p] and the *Popes* owne *Legates*, if any would deny it to be a lawfull generall Councell. Yea this worship, thus decreed, was not allowed long after, nor is to this day, by many great & skilfull Papists: for among the Schoolemen and later Diuines of the Church of Rome, there be [q] diuers that say, *No worship at all is due to an image, —neither is it lawfull to worship it. But for so much as by the image of Christ we are stirred vp to adore Christ, and before it make our adoration to him, therefore we are said to adore the image.* And yet [r] the worship allowed by that Councell, was farre short of that which the Church of Rome now giueth. For it was not that which is called *Latria*, diuine honor, but the lesser worship, consisting in the externall reuerence, and being inferior to that which is giuen to the sampler. And [s] many of the Schoolemen and others go no further. Till at the last, in the dayes of Thomas Aquinas [t] the conceit waxed bigger, and grew to that which it now is, that *the crucifixe, and image of Christ, must be adored with the same honour that himselfe is*, yea *that honour stayeth in the very image.* And by this one example the Reader may perceiue how the seuerall articles of Papistry haue

o Abb. Vispergan. 793. p. 187.
p Rhegnio. an. 794. p. 30.
q Holk. lect. 157. b. in Sap. Dura. 3. d. 9. q. 2. Alex. 3 q 30. art. 3. Mirand. apolog. qu. 3. Alphons. Hœres verb. Adoratio. hær. 1. Concil. Mogunt. ann. 1549. sub Sebast. c. 41. & 42.
r Act. 4. & 7.
s Gabr. 3. d. 9. q. vn ca. concl. 7. & lect. in Can. 49. R. Aquil. 3. d 9 Peres. tract. de imag. p. 228. Catharin. opus. de cult. imag. de Consecr. d. 3 Venerabiles. gl §. Cultu. Sand. imag. c. 17.
t Tho. part. 3. q. 25. art. 3. & ibi. Caiet. Suar. Greg. Valent.

haue increaſed by degrees, and how they haue bene held at one time otherwiſe then at another, the learned of that Church alway remouing them, that it is impoſſible they ſhould be certaine what to hold.

7 Another example ſhall be touching originall ſinne. For our firſt parents Adam and Eue, hauing ſinned againſt God, left the effect of that their ſinne in all mankind, their poſterity; whereby they are borne the children of wrath, as the Apoſtle teſtifieth, Eph. 2.3. This effect we call originall ſinne, and our aduerſaries, at this day, define it to be no more but [u] the want of originall iuſtice, and a certain crookednes of the wil wherein he is borne, which maketh him odious to God by nature: exempting the concupiſcence and corruption of nature that remaineth in the regenerate, and all that are baptized, from being any part of this, or any ſin. Which is but a late deuice ſet abroach to maintaine the perfection and merite of our workes. For the Maiſter of Sentences, in his time, [x] held it to be *our naturall concupiſcence*; expounding this concupiſcence to be a qualitie in the ſoule, ariſing from our fleſh, propagated to vs from our parents, and ſtirring vs vp to ſinne: thus according to the truth (wherein the Ieſuits now refuſe him) teaching originall ſin to be a habit diſtinguiſhed from the natural faculties of the ſoule, and coming into them through the fall of Adam, and there dwelling poſitiuely as a corrupt quality. This opinion had [y] diuers partakers: and Ariminenſis, that himſelfe held it, ſaith, *many both of his time, and of old, fauoured it*. Whereby it appeareth, that the moderne opinion of our aduerſaries was not the Catholicke receiued doctrine of that time. And becauſe then they were not ſo confident in their opinions as now they are, there were otherſome that held originall ſinne to be *nothing elſe but the ſinne of Adam deriued to vs by the effects, whereby we are made culpable, by bearing the imputation of that which he did*. The which opinion is defectiue in this, that it reſtraineth the ſinne to that which is but one part thereof. For it conſiſteth in this and more. Yet was it holden in Lombards time, as himſelfe profeſſeth, and ſince, by [z] no ſmall men in the Church of Rome: and Occham ſo liked it, that he [a] profeſſeth he

u Bell. de amiſſ. grat. l. 5. c. 17. Andrad. Ortho. expl. l. 3. p. 217.

x L. 2. d. 30. §. Nunc ſupereſt. & inde.

y Altiſiod. l. 2. tract. 27. c. 2. Greg. Arim. 2. q. 30. art. 2. Hen Gandau. quodl. 2 q. 11.

z Pigh. contr. 1. p. 32. Catharin. de caſu hom. & peccat. orig. p. 182.

a 2. q. vlqv.

he would hold it, but for the reuerence of some holy men, which seeme to say, that originall sinne is the want of that iustice which should be in vs. And Catharinus saith, that *hauing conferred it with many men exactly learned, and good Catholickes, they liked it exceedingly.* Wherby we may see the present opinion, offered vs at this day by the Iesuits, is not so vniuersal as they say it is, when the former ages so litle fauoured it; and if Catharinus say true, the very age now running may also be iealous of it for any thing we know, and remoue it again, when the maisters of their Schools please, as they formely haue done.

Digression 52. *Shewing that the present religion of the Romane Church was obserued and resisted in all ages, as it came in and increased: naming withall, the Persons that made the resistance; and the Points wherein; and the Time when; from fiftie yeares to fiftie, throughout all ages since Christ: compendiously obserued out of historie, for the satisfying of their error that so much conceit the antiquitie of Papistrie, and thinke it was neuer controlled till Luthers time.*

18 Againe the Iesuite, with much rhetoricke and confidence, asketh, *What voices, what stirres, what lamentations were heard when Rome brought in a new faith? Were all asleepe? did none resist? no Bishop preach? no Doctor write against the alteration? none to suffer martyrdome? neuer a true hearted Christian to lament it? no Historiographer, neither Greeke nor Latine, farre nor neare, to make at least some obscure mention of such a matter in his commentaries?* You see what a face he setteth on the matter, and yet all Histories confute him; for I neuer saw ancient historie Greeke or Latin (and yet I haue seene and read those [b] which our aduersaries reckon vp for the best & most ancient) but it cõtaineth some notable memory of alterations made in the Romane Church, obserued and lamented by some or other then liuing. For which cause our aduersaries, at this day haue taken exception against euery one of them, and charged each particular author either with falsifying the truth themselues, or

b Camp. art. 7. Possew. biblioth sele&. l.7. c 23.

with being falsified by others; which needed not if they contained nothing in disproofe of that which here the Iesuit hath boasted. Yea the Iesuite himselfe would lay this very imputation vpon them, if he should be driuen to answer that which is produced out of them. And then the case would be altered: for he might say no more, *was there no historiographer Greeke or Latin?* but you should see he would answer in another tune, *There are Historiographers, Greeke and Latin, farre and neare,* that haue mentioned such a matter, but they are all liers. For Eusebius, Socrates, and Sozomen, were all three of them heretickes and liers. Nicephorus a lier. Benno full of impudent lies. Auentine a beastly lier. Marianus Scotus a manifest lier. Sigebert a lier for the whetstone: O the fraud, impoſture, villanie of that he hath written! And thus they will entertaine whatsoeuer is produced against them, as I haue noted Digression 47. nu. 12. And for the further manifestation of that I say, there is not one of seuenteene histories reckoned vp by Possevine for the chiefe, but Cæsar Baronius, in his late Annals, hath attainted him.

19 Againe, what need they make the matter so faire, and so insolently call vpon vs to shew who resisted them, when themselues haue destroyed & corrupted many authors whereby it should be shewne? Auentine [b] writeth of Pope Hildebrand, that *for the cloaking of his ambition, he deuised fables, corrupted chronicles, razed out the things that were done, and adulterated the sacred oracles.* Thus they make away the euidence, and then bid vs shew who resisted them. Let them restore vs the writings of Wickliffe, Dantes, Occham, Marsilius, and others, out of their ashes, and Italian libraries, where they lie buried, and we will answer them. For in the *Popes owne Library are bookes both Latin and Greeke, written against his Primacie,* as is testified by [c] Alan Cope; which is signe sufficient that the Papacy was resisted before Luther was borne: yea Bristo in the preface of his Motiues, writeth, that *scarce any peece or article of the Romane faith, but by one or other, first or last, it hath bene called in question.*

[b] Annal. Boio. l. 5. pag. 455.

[c] Dial. 4. c. 19.

20 This I will shew particularly in euery age, so farre as the title of this Digression bindeth me, and the Iesuites demaund requireth: WAS THERE NONE THAT WOVLD SPEAKE AGAINST

AGAINST IT? NONE THAT NOTED IT? For in the first 600. yeares there was no substantiall or fundamentall innouation receiued into the Church; the present Romane faith, touching such points, being yet either vnhatched, or receiued by knowne heretickes: onely the *mysterie of iniquitie*, [d] that began to worke in the Apostles time, increased by the heresie and ignorance, and superstition of some that daily corrupted [e] the truth. For the stories remember vs of a saying of Hegesippus, that *the Church continued a virgin vndefiled, as long as the Apostles liued: but when that generation was passed, the conspiracie of wicked heresie, through the seducement of those which taught other doctrine, tooke beginning.* But hereof [f] the Apostles gaue warning, euen with teares, and [g] the ancient Fathers complained, that we may see the Papacy to haue bene resisted when it was yet in the Cockatrice egge.

d 2. Thess. 2. 7.

e Euseb. hist. l. 3 c. 32 & l. 4 c. 22 Niceph. l. 4. c. 7.

f Act. 20. 28. 1 Ihn 3. 18.

g τὰ τῶν ἀντιχριστιανῶν σπέρματα τοῦ ἀρχομένου λελέχθαι. Basil. ep. 70.

21 After 600. yeares were expired, that the seuerall points of the true faith began, one after another, to be more grosly corrupted and changed by the Church of Rome; in the first fifty, I name [h] Serenus the bishop of Marsils in France, who brake the images that began to be set vp in his Dioceese. And Gregory the Bishop of Rome, [i] resisting the supremacy: and [k] the whole Greeke Church complaining, when Phocas had first conferred it on Boniface.

600.

h Alphons. v. imago.

i L. 4. ep. 32. 34. 38. 39.

k Plat. Bonif. 3.

22 After 650. to 700. I name the sixth generall Councell, [l] decreeing the mariage of Priests, against the Church of Rome labouring to restraine it, [m] and forbidding to make the holy Ghost in the likenesse of a Doue: [n] The Councell holden in Portugall, where the cup is appointed to be ministred to the people in the Sacrament, against the practise of some that vsed to dip the bread, and so giue it; which was one beginning of the halfe Communion.

950.

l Sext. Syn. Can. 13.

m Carranz. in Can. 82.

n Concil. Bracar. 3. c. 1.

23 After 700. to 750. I name [o] the generall Councell of Constantinople, vnder Leo Isaurus, against images: [p] and Clemens Scotus, and Adelbartus, who preached against the supremacy, traditions, images, & in the defence of Priests mariage, also against Purgatory and Masses for the dead; and were therfore persecuted by Zachary the Pope: which is the reason why

700.

o Synod. c. 138. Zon. tom. 3. pa. 84.

p Illyric. catal. test. tom. 1. pag. 633.

in some histories they are so hardly censured.

750. 24 After 750. to 800. I name the Councell of Constantinople vnder Constantinus Copronymus, and [r] of Franckford vnder Charles the great, against images: and the booke yet extant that he caused to be made against the second Nicene Councell; with another set forth by Ludouicus his sonne, to the same effect: both which are to be seene at this day.

q Zon. tom. 3. pag. 88. Synod. c. 141.
r Rhegino.

800. 25 After 800. to 850. I name Ioannes Scotus, a great learned man, [s] who resisting the reall presence, which in that time some priuate men began to set on foote, was therefore murdered. The same time Bertram also writ against it, whose booke is extant. Tritheimius [t] saith of him, that he was *a man very skilfull in the Scriptures, exceedingly learned, and of a holy life.* [u] Claudius the Bishop of Towers in France, resisted images, worship of Saints, and pilgrimage. [x] Lotharius the Emperour reduced the Pope to the obedience of the Empire, for which cause he sent three Archbishops, twenty Bishops, and diuers noble men to Rome, who disputed against him, and confuted him.

s Dan. resp. de Euchar. l. 1. c. 1.
t Catal. scrip.
u Ionas Aurel. de cult. imag.
x Anast. vit. Pont. in Serg. 2.

850. 26 After 850. to 900. I name Volutianus a Bishop, that wrote to Nicolas the first, in the defence of Priests mariage: [y] Michael the Emperour, and Photius the Patriarke of Constantinople, resisting the Popes supremacy: [z] as also did the Bishop of Rauenna.

y Ep. Nicol. ad Michael.
z Anast. in Nicol. 1.

900. 27 After 900. to 950. and so forward, such abuses were noted in the Church of Rome, that [a] an ancient historie mentioning the same, complaineth: *Alas alas, Lord God, how is gold obscured, and the colour changed! What offences do we reade to haue happened about these times, euen in the holy Apostolicke seate which hitherto with such zeale thou preseruedst! What contentions, emulations, sects, enuies; ambitions, intrusions, persecutions! O the worst time that euer was, wherein the holy failed, and truth: are diminished from the sonnes of men.* To the same effect [b] write Baronius: *What was then the face of the holy Romane Church? how filthy was it when potent and withall base whores bare all the sway at Rome? at whose lust seas were changed, Bishops were bestowed, and that which is horrible to heare, and not to be vttered, their louers were thrust into Saint Peters chaire.* In such times as these were

a Fascic. temp. pag. 68.
b An. 919. nu. 8

were, the Reader may easily thinke there was matter enough in the Romane Church that deserued resistance. As [c] certaine of the English Clergie maintained the Sacrament to be onely a figure of the body and bloud of Christ, against the reall presence then increasing.

[c] Osbern vit. S Odonis. quem refert Fox in Martyrol. pag. 1039.

28 After 950. to 1000. we haue [d] Otho the great, that deposed Iohn the Pope, and assumed into his hands the nominating and making of Popes hereafter; which was a manifest resistance made against the growth of the Primacy. [e] Ælfricus the Archbishop of Canterburie, that preached and published his homilies against the reall presence coming in. And I name [f] Arnulphus, who in a Synode holden at Rhemes, noted the Pope to be Antichrist: *O Rome* (saith he) *to be lamented, which to our ancestors yeeldedst shining lights of Fathers, in our time sendest monstrous darknesse, which in the ages to come shall be infamous. What, O ye reuerend fathers, what (I say) thinke ye him to be, which sitteth thus in a loftie throne, in purple robes and glittering gold? Certainly if he be voide of charitie, lifted and puffed vp onely with knowledge, he is Antichrist, sitting in the temple of God, and shewing himselfe as if he were God: but if he want both charitie and knowledge, then he is an idol; and to seeke to him for answer, is to enquire of the marble stones.*

950.

[d] Sigon. Reg. Ital. l. 7. an. 963.

[e] Homil. Saxon AElfr.

[f] Refert Baron ann. 992. nu. 21.

29 After 1000. to 1050. I name Rodulfus Ardeus, preaching against [g] merits, and [h] abilitie to keepe the law: [i] Glaber Rodulphus, that wrote, how the Bishop of Rome should haue nothing to do in another mans dioceſse; the which he also saith was the opinion of all the Prelates in France: [k] Leuthericus an Archbishop in France, denying the reall presence.

1000.

[g] Homil. Dominic. in Sept. & 18. Dominic post Trin. ho. 1. [h] 18. Dom. Trin hom. 2.

[i] Hist. l. 2. c. 4. quē refert Baron.

[k] Baron. an. 1004. nu. 5.

30 After 1050. to 1100. I name [l] Nicetas an Abbot, and [m] the Bishops of Italy, France and Germany, resisting Hildebrand, and deposing him, when he would restraine the Clergy from mariage. [n] Henry the third, the Emperour with his Councell of Nobles and Bishops, holden at Wormes, withstood the Popes supremacy now vsurped, and iudged him to be deposed. And Sigebert a writer liuing at that time, [o] noted the Popes excōmunicating of Princes, and absoluing their subiects from obedience, and calleth it *nouelty* and *heresie*. The same time

1050.

[l] D. 31. omnino. Gl.

[m] Auent. annal Boio. l. 5.

[n] Sigeb. chron. an. 177.

[o] Chron. an. 1088.

p Naucler. vol. 2.gener.36. Sigeb.an.1051.
q Refert Baro. an.1079. nu.2.
r De Sacram. c.19 pag.17.
s Hildeb.Cenō epitaph.Beren. apud Malmesb. l.3

p Berengarius, in France, resisted the real presence: and though the tyrannie of the Pope oppressed him, q yet *many were still of his minde,* r *but they could not so easily be noted*, saith Waldensis. s This Berengarius was reputed a good man and holy, though his enemies the Popes creatures haue railed vpon him.

1100.

t Naucler.vol 2 gen.37.pa. 807. Sigon.reg.Ital. an.1111.l.10.
u Ep.174 ad Can.Lugd.
x Ser.1.de Annunt.
y Cant.ser. 22. & ep.190.
z De grat.& lib.arb.
a Cant.ser. 50.
b Ser.1.de cœna Dom.
c Ep.107.
d L.2.consid. ad Eugen.
e In Honorio 2
f Chr.Maffæ. chr.l.16.ann. 1124.
* Gemm.anim. c.29.
g Cassand.Liturgic.c.27. pa. 66 68.

31 After 1100. to 1150. I name t Henry the fift, the Emperour, who against Paschalis then being Pope, maintained his right of making Bishops, and other priuiledges that belonged to his ancestors, which now the Pope vsurpeth. I name Bernard, who though he were superstitious in some points, yet freely noted diuers corruptions then coming in, whereby we know they arose not without resistance. He is cleare against u the feast of the Conception; wherby the conceit of the virgin Maries freedome from sin should be maintained: against x merits, y iustification by works, z freewil, a keeping the law, b seuen sacraments, and c vncertaintie of our saluation, and d the Popes greatnesse in temporalties. The same time, saith e Platina, *Arnulfus a famous Preacher was murdered at Rome by the Cleargie there, because he bitterly inueyed against their lust and wantonnesse, and reproued their pompe, and raking together of riches: hence it was that their hatred and anger was stirred vp, to the destruction of him that meant well.* f The same time one preached in Antwerpe against the reall presence. And * Honorius noted the bringing in of *wafers* into the sacrament, *the which thing* (g saith Cassander) *the author of the exposition of the Romane order took most grieuously, that the loaues of bread offered in certaine Churches for the vse of the sacrifice, after the custome of the ancient Church, should thus be brought from the forme of true bread, to so slight and slender a forme, after the likenesse of plates or peeces of money: and* (saith he) *in contempt he calleth them* * *scraps of offered plate, and ascribeth to them a lightnesse like an image or shadow, and thinketh them for their slendernesse vnworthy the name of bread:* thus prosecuting them with more bitter words then these.

* Minutias nsimulatiarum oblararum.

1150.

h Naucler. vol. 2.p.839.gen.39

32 After 1150. to 1200. I name h the Emperour Fredericke Barbarossa, forbidding Appeales to Rome, and the coming of Legates from Rome into Germany, and other trickes of the Popes pride. I name Lincolniensis, that noted the nouelty and he-

heresie of Friers.[i] He said, the definition of a Frier was, *a dead carkasse risen out of his graue, wrapped in a winding sheet, and carried among men by the diuell.* I name the Waldenses, dispersed ouer al this part of the world, who in the most substantial points resisted the Papacy to the shedding of their bloud.[k] Their opinions were these, among some errors that are falsly imposed vpon them: that *the Pope is no greater then another Bishop: that there is no Purgatory, that it is in vaine to pray for the dead: that Masses for the dead were the inuention of couetous Priests: that images should be abolished, and the hallowing of water and other creatures: that the word of God should be freely preached to all men: that Friers shrift, and the vse of oyle in Baptisme, were the inuentions of men. They contemned the Masse, and all that belongeth to it, and prayers to Saints, and Canonicall houres, and thought a man might worke any day except the Lords. They misliked fasting dayes, and distinction of meates, and the single life of Votaries. They defended the reading of the Scriptures by the Laitie, and receiued it as the iudge of controuersies: and thought there were but two sacraments, as we do: and that the Communion should be ministred in both kinds to the people: and that Rome was Babylon, and the Pope had no right to the supremacy.*

[i] Refert Wickl in Trialog. l. 5. c. 16. pag 143.

[k] Nauel. vol. 2. gen. 47 p. 1033. Hosiand. Cent. 12. c. 5.

33 After 1200. to 1250. I name Almaricus a doctor of Paris,[m] that was burned for withstanding altars, images, inuocation of Saints, and Transubstantiation.[n] Robert the Bishop of Lincolne, that withstood the Popes proceeding in England. Ioachim Abbas [o] said, Antichrist was borne in Rome, and should sit in the Apostolicke sea. [p] Frederick the second, as his ancestors had done before him, resisted the Popes vsurped supremacy. [q] Arnoldus Villanouanus spake against the Friers, and the sacrifice of the Masse, and Papall decrees. Euerardus an Archbishop in Germany, in an assembly of Bishops at Regenspurge,[r] spake thus of the Pope: *Hildebrand, vnder colour of religion, layd the foundations of the kingdome of Antichrist. He was the first that began this mischieuous warre, which his successours haue continued to this day. These Priests of Babylon will reigne alone, they can beare no equall, they will neuer rest till they haue trampled all things vnder their feete, and sit in the temple of God, and be exal-*

1200.

[m] Chario. chró an. 1202.

[n] Math. Paris.

[o] Rog. Houed. an. 1190.

[p] Auent. annal. Boi. l. 7. pa. 535.

[q] Magd. Cent. 13. c. 5. Hosiand Cent. 13 c. 10. lib. 1.

[r] Auent. l. 7. pag. 546.

exalted aboue euery thing that is worſhipped. He which is the ſeruant of ſeruants, coueteth to be the Lord of Lords, as if he were God: his brethrens counſell, yea the counſell of his maiſter he diſpiſeth. He ſpeaketh great things as if he were God. In his breaſt he caſteth new deuices, whereby to raiſe a kingdome to himſelfe. He changeth lawes, and confirmeth his owne: he defileth, plucketh downe, ſpoileth, deceiueth, murdereth: thus doth that CHILD OF PERDITION *(whom they vſe to call* ANTICHRIST*) in whoſe forehead is written the name of blaſphemy, I am God, I cannot erre; he ſitteth in the temple of God and beareth rule farre and neare.*

1250. 34 After 1250. to 1300. I name [f]Guilielmus de S. Amore, withſtanding the Friers and their abuſes: [t] The Preachers in Sweden that publickly taught, the Pope and his Biſhops to be heretickes. Dantes the Florentine wrote in a booke, that the Empire deſcended not from the Pope; [u] for the which cauſe, after his death, they condemned him of hereſie. About the ſame time alſo liued Guilielmus Altiſiodorenſis an ancient ſchooleman, in whoſe Summes are found many things confuted, that then were coming in, and maintained by others; the which becauſe I haue partly obſerued throughout this my anſwer, by alledging him againſt the Ieſuite, I will not now ſtand to produce.

f Magd. Cent. 13. c. 5.
t Crantz. Metrop. l. 8. c. 16. Refert Illyr. Catal.
u Panor. de Iudicijs c. Nouit ille. Naucler. vol. 2. gen. 45. *The booke is extant called Monarchia.*

1300. 35 After 1300. to 1350. I name Marſilius Patauinus, that writ againſt the Popes ſupremacy: [x] in which booke is to be ſeen the confutation of all ſuch reaſons as were made to proue him the head of the Church. I name Occham the ſchooleman, [y] who exceeding vehemently writ againſt the Popes authority ouer Kings (a great article of the Romane faith this day in England) and Councels: [z] *he told the Emperour, that if he would defend him with the ſword, he againe would defend him with the word.* And as he reſiſted the Primacy, ſo did he confute many errors now holden by the Church of Rome, and confirmeth that which is our faith not in a few points, as may be ſeene in his booke vpon the Sentences. I name Gregorius Ariminenſis, who in his booke vpon the Sentences, hath diligently confuted that which is now holden by the Church of Rome touching *Predeſtination, Originall ſinne, Freewill, the Merit of works,* and

x Defenſor pacis.
y Beſide his owne workes ſee Sleid. comment. l. 2. Auen. anna l. 7. p. 628. Naucl. vol. 2. gen. 45. p. 1003.
z Trithem. de Scriptor.

and other matters. [a] The same time the Vniuersitie of Paris condemned the Popes pardons.

[a] Illyr.catal. tom.2.pag.797.

36 After 1350. to 1400. I name Aluarus Pelagius, who wrote a booke [b] of the lamentation of the Church, wherein he reproueth diuerse abuses of his time. [c] And Mountziger, who in the Vniuersitie of Vlms, openly disputed against Transubstantiation, and adoration of the Sacrament. I name Michael Cesenas, [d] who said, the Pope was Antichrist, and Rome Babylon, and held there were two Churches; one of the wicked, wherin the Pope reigned, which was a florishing Church; the other of the godly, and afflicted Church: and he complained that the truth was almost extinguished. The same time also liued Iohn Wickliffe, and infinite more with him in England, whom in that time they called *Lolards*, resisting Papistry to the shedding of their bloud.

1350.

[b] de Planctu ecclesiæ.

[c] Fox acts and mon.pag.386.

[d] Illyr.catal. tom.2.

37 After 1400 to 1450. I name againe the Lolards in England, as Purucy, Badby, Thorp, Browne, Beuerly, and the rest that were persecuted at that time. I name Chaucer, who expresly [e] writ, the Pope and his Clergy to be Antichrist. The same time Nilus wrote his booke against Purgatory and the Popes supremacy: and Iohn Hus, Ierome of Prage, and the Churches in Bohemia notoriously resisted the Papacy. [f] Their doctrine was the same with that of the Waldenses.

1400.

[e] Plowmans tali.

[f] Naucler.vol.2 gen.47.p.1033.

38 After 1450. to 1500. I name Sauonarola the Florentine, [g] who preached that the time was come wherein God would renew his Church, that the Church needed reformatiõ; he affirmed that the Pope taught not the doctrine of Christ, he maintained the communion vnder both kinds, and held against traditions, iustification by workes, and the Popes supremacy. The same time Wesselus Groningensis, and Ioannes de Vesalia were famous for holding against merits, freewill, traditions, pardons, shrift, fasting dayes, pilgrimage, extreme vnction, confirmation, and the primacy. In England also and Bohemia liued those which followed the doctrine of Wickliffe and Hus, continuing the same till Luther.

1450.

[g] Bucholc.ind. chronol. Naucler.vol.2.gen. 51. Illyr. Catal. tom.2.p.890.

39 And when 1500. yeares were expired, arose Luther, Zuinglius, Tindall, and diuers others, whom God raised vp to call

1500.

call his people out of Babylon, who you see were not the first that misliked the Papacy; many in all ages grudged at it before them: and the reformation which they brought in, was wished for and desired long before.

Note. 40 And touching the catalogue that I haue set downe, I warne the Reader of two things: first, that I haue not set down all, either that liued, or are recorded, in the seuerall ages nominated; but onely some few for example, to answer the Iesuites demand: by which few you may easily gather there were many more, when so learned men neuer vse to want partakers, howsoeuer the tyrannie and oppression of their aduerse part may keepe them vnder. Next, my meaning is not to iustifie euery one that I haue named to haue bene free from error, and a full Protestāt in euery point, (though many were so in euery point fundamentall) but only to shew that the Papacy in all ages was resisted as it came forward,* which is the point that the Iesuite requires vs shew. If it be replied, that these persons were hereticks condemned by the Church, I answer, first, the Iesuite bids vs name, *who resisted* Rome, *were all asleepe, none to obserue the change? &c.* & I name these; whereunto it is no sufficient answer to say, they were hereticks, because it vpholdeth not the question; and one heretick may be able to detect another; and the Iesuite should not make his challenge so broade as to say, *No mention is made in any story* of such an alteration. Next, it cannot be proued that these were heretickes. For one part of them is the Greeke Church, another part is some ancient Diuines of their owne Church, a third part is such as the Romane Church persecuted. The first are found and lawfull witnesses, being the true Church of God to this day, though polluted with some errors. The second, though Papists in many points, yet shew against all exception, these points against which they held, to haue bene no part of the Papall faith, in their time; for then they would not haue resisted them, but embrace them as they did the rest. The third part I grant the Church of Rome then persecuted, and now calleth heretickes, but that is the question, whether they or their persecutors were the essentiall parts of the Church: and this must be decided by the Scriptures

* *The Iesuit bids vs shew* WHO MADE RESISTANCE? WHO NOTED THE CHANGE.

tures onely. For our aduerſaries ſay, they are the true Church, and proue it by their antiquitie without reſiſtance: both which we deny, ſhewing the contrary in the precedent catalogue; which catalogue when they will diſproue againe, by replying, the men contained therein were condemned for heretickes by the Romane Church; who ſeeth not this to be a retiring backe againe to the queſtion, when that is brought to maintaine the queſtion, which is the queſtion it ſelfe?

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§.51. Neither do I ſee what anſwer can with probabilitie be forged againſt this reaſon. For to ſay, that the errors of the Church of Rome crept in by little and little, and ſo were not eſpied for the littleneſſe of the thing, or for the negligence of the Paſtors that liued in thoſe dayes, is refuted alreadie. For firſt, thoſe matters which the Proteſtants call errors in the Romane Church, be not ſo little matters, but that leſſe in the like kinde are ordinarily recorded in ſtories. Nay, ſome of them, in their conceits, (and conſequently if men of old time had bene Proteſtants, they would haue bene alſo in their conceits) as groſſe ſuperſtition as was in Paganiſme it ſelfe: namely to adore Chriſt as preſent in the Euchariſt, which Proteſtants hold really to be but a bare peece of bread: alſo their vſe of Images, which they account to be idolatrie, and ſay, very ignorantlie and maliciouſly, that we adore ſtockes and ſtones, as the Painims did: the which things could not haue crept in ſo by little and little, but they muſt needes be eſpied. Neither could the Paſtors of any time be ſo ſimple or ignorant, ſo ſleepie or negligent, but they muſt needs haue ſeene: and ſeeing, muſt needs, in ſome ſort, haue reſiſted, as before I ſaid. For, to imagine all the Paſtors of any one age at once to haue bene in ſuch a deepe Lethargicall ſleepe, that they could not onely not perceiue when the enemie did ouerſow the cockle ſecretly in the hearts of ſome, but alſo when it grew to outward action and publike practiſe, and ſo could not be but moſt apparent, (as the cockle ſecretly ſowne, when it grew and brought forth fruite, did appeare, and was well knowne and perceiued, Math. 13.) I ſay, to imagine all the Paſtors to be ſo ſimple and ſleepie not to marke it then, or not to reſiſt it, is rather a dreame of a proud man in his ſleepe, who is apt to thinke all fooles beſides himſelfe, then a iudiciall conceit of a waking man of any vnderſtanding, who ought to thinke of things paſſed either according to the veritie recorded in ſtories: or when this faileth, by conſideration of the likelyhood of that which he thinketh was done by men of that time, with that which moſt men would now do in the like caſe. Finally, if this were ſo, that the Church did vniuerſally erre, *Neglexerit officium Spiritus ſanctus* (as Tertullian ſpeaketh *lib de præſcript.* refuting the ſame cauill of hereticks) the holy Ghoſt ſhould haue neglected his office, which is, as we haue out of Scripture, not to permit the

the vniuersall Church to fall into error, but to suggest all things that Christ said vnto it, and to teach it all truth.

The Answer.

1 The Iesuite hath said, that if *religion had altered in Rome since the Apostles time, it would haue bene recorded in some storie, that such an alteration was: But there is no mention in any storie of such alteration. Therefore it is sure, no such was at all.* In which argument I haue shewed both propositions to be false, in my answer to it in the whole former section. But the Iesuite supposeth onely two things can be obiected against it: either that the errors as they grew were *small*, coming in by litle and litle, and so were not espied for their smalnesse; or else that the Pastors, which should haue espied them, were all *asleepe*, which he saith could not be. Whereunto I answer.

2 And first to his last exception. For I grant the Pastors, nor people neither, were not all asleepe, but waking, and saw the corruptions, at least when they came to *publicke practise*, as I haue shewed by induction of all ages, in the former section. Onely we say, the number both of Pastors and people decayed daily through the Popes tyrannie, which after eight hundred yeares were expired, increased exceedingly, and oppressed the true seruants of Christ. Which oppression vsed against the Saints, ioyned with his strong delusions, and the multitude seduced thereby, caused that the warning they gaue could NOT BE HEARD, and what was heard, could not be CREDITED, and what was heard and credited, could not, the one half, come TO OVR EARES that liue now so long after them. It is one thing therefore to say, the Pastors were asleepe and saw it not, when the enemy first meditated and deuised the point of Papistry that was sowne; and another to thinke they were all asleep when it grew vp and shewed it self. The former we grant: the latter we vtterly deny. Againe, it is one thing to say, the *world was asleepe* when the Pastors gaue warning, and another thing to hold the *Pastors were asleep* that should giue warning.

This

This later is but the Ieſuites conceit, for we neuer ſaid it: the former is the truth, and he cannot diſproue it. Whence it followeth, that *ſtill the holy Ghoſt performed his office*, and euermore led the Catholicke Church into all truth, and gaue it warning of error, and ſuggeſted the words of Chriſt vnto it: but the Papacy was not that Church; whoſe children had no eares to heare and receiue the warning.

3 Next, to the firſt exception: I anſwer, the Ieſuite hath falſified our ſaying; for we do not ſay, the corruptions were not eſpied for the littleneſſe of the *Things*, as if they had bene ſo ſmall that they could not be ſeene; for by that reaſon, as himſelfe well obſerueth, the worſhip of the ſacrament and images ſhould be no ſmall matter: but we affirme that theſe great corruptions, and all the reſt whatſoeuer, came in firſt *One after a-another*, not all at once. And ſecondly were broached not in their full *Perfection* at the firſt, but by degrees, as corne at the firſt ſight beareth no eare, and plants in the firſt ſpring ſhew neither fruite nor bloſſome; in which ſence we may ſay, the corne and fruite came in by little and little. For who dreamt images ſhould haue bene worſhipped, when they were firſt brought in for memorie? or who ſuſpected the ſacrament ſhould haue bene adored, when they firſt vſed kneeling at the communion? Therefore when we ſay, the errors of the Roman Church came in by litle and litle, this is our meaning, and thus our words muſt be expounded. Which is a ſufficient reaſon why ſome things, thus coming in, were, at the firſt, the leſſe excepted againſt, when no greater danger was miſdoubted by their entrance.

4 But if it were granted that ſome leſſer alteration, conſiſting in ceremonies and Church-canons, came in vncontrolled, or ſome points of doctrine hauing at the firſt no ſhew of euill; yet were it not proued thereby, that the godly then liuing & allowing them, were of another minde then we. For if our ſelues had then liued and ſeene no more danger enſuing vpon them then they did, we would poſſible haue ſaid as little againſt them as they did. Prayer for the dead, the ſigne of the croſſe, & the opinion of freewill, at the firſt coming in, were ſo farre

farre from being applyed to thoſe vile purpoſes whereto the Church of Rome now bendeth them, that they might endure them, and we refuſe them, and yet be both of one religion.

5 But why doth the Ieſuite aſſume ADORATION, and IMAGES, for examples of that which came in without controllement? was he diſpoſed thus to proſtitute his cauſe? was there no example he could make choiſe of but theſe, when the world neuer knew any innouation more famouſly and viſibly noted then theſe? Did not [a] the Elibertine Councell, and [b] Epiphanius ſufficiently point at the coming in of images? And when the Nicen Councell had allowed them to be worſhipped, did not Charles the great, in a generall Councell of three hundred Biſhops holden at Frankford, abrogate the decrees of Nice againe, and writ a booke againſt them? and did not [c] by Baronius his owne confeſſion, the moſt learned men and famous of that age ſpake againſt the Nicen Councell, Walafridus Strabo, Ionas the Archbiſhop of Orleance, Hincmarus the Archbiſhop of Rhemes, yea another whole Synode vnder Lewis the firſt? I know he excuſeth it, and [d] other with him, by this, that the Councels of Frankford and Paris, and theſe learned men *did miſtake the definition of the Nicen Councell:* but this is a bankrupt ſhift confuted by [e] as learned of their owne ſide as themſelues. And therefore the Proteſtants condemning the worſhip of images, follow the ancient Church that reſiſted it.

a Can. 36.
b Epiſt. ad Ioan.
c An. 794. nu. 39
d Geneb. chronol. an. 744. Bellar. imag. c. 14.
e Suar. tom. 1. d. 54. ſect. 3. Vaſq. adorar. l. 2. nu. 228.

6 And when we ſay, the vſe of images in the Church of Rome is idolatrie, and that *the Papiſts worſhip ſtockes and ſtones* as the Painims did; this is neither ignorantly nor maliciouſly ſpoken. Not *Maliciouſly*, though merily; for [f] Tertullian ſaith, touching ſuch like aduerſaries of the Valentinian heretickes, the *matter it ſelfe ſomtimes requires that we laugh at it. Many things deſerue to be conuinced, that with our graue doing thereof we ſeeme not to reuerence them: Vanitie and mirth are neare ſib. Let the truth laugh becauſe ſhe is ioyfull, and ieſt with her aduerſaries, becauſe ſhe is ſecure*; that when we ſay merily, the Papiſts worſhip ſtockes and ſtones, our words be not taken as vttered in malice. And we ſpeake not *Ignorantly* neither, but know what we ſay, and

f Adu. valen. c. 6

can

can giue a reason for it. For [g] to erect and worship images of the inuisible God, is idolatry: or vnlawfull by [h] the confession of learned Papists themselues, though the Church of Rome now vse it.

[g] Exod. 20 4. Deut 4.15. Rom.1.23.
[h] Duran.3 d.9. q.2,ad 4.Peref. de tradit.par.3 pag.222.

7 Againe, I thinke no [i] Papist will deny, but his crosse and crucifixe, for example, is *a Stocke, or a Stone*, or such a like mettall; and yet the Iesuites say, [k] that *all the honour that is due to the samplar, is giuen to the image*; [l] *and it is so giuen, that the image stayeth and limiteth it in it selfe, as it is an image, and not onely as it representeth the samplar*: [m] *themselues, after their manner, being properly* * *the compasse of the worship, though not of themselues, but in respect of the samplar: and thus the image of Christ must be adored with diuine honour per aliud.* The which is now the current doctrine of the Church of Rome, saue that [n] some wiser then othersome, remembring the noueltie, and possible their conscience checking them, thinke it no wholesome forme of words for the pulpit. Againe, in the Masse-booke is a prayer to the crosse: *All haile O crosse, our onely hope, &c.* Wherein, some things being spoken, which can be meant of nothing but the very wood it selfe: as this, THOV *onely wert worthy to beare the ransome of the world, O faithfull* CROSSE, *onely thou art the noble* TREE *among all*: it is plaine, that euen a *blocke* and a *stocke* is adored with Gods honour, as was vsed among the Painims. For euen they, in much of their idolatrie, did no more, in that many of their idols were the images of the true God, and so reputed and worshipped by them, respectiuely, and with relation to God. For [o] the altar at Athens, was dedicated [p] to the same God whom Paul preached: and it is the profession of [q] the learned Gentiles, that *their images were dedicated to the true God the author of life, and giuer of all good things, the common Father and Sauiour of mankinde*: whom in those images they worshipped, reputing the images themselues but stockes and stones. Seneca [r] saith, *By Iupiter standing in the Capitoll with lightning in his hand, they vnderstand the Preseruer and Gouernour of all things; the Soule and the Spirit, the Master and Maker of all the world, to whom euery name agreeth. Few or none among them,* [s] saith Peresius *thought the* MATTER *of their idols so grauen,*

[i] Bell imag.c.8.
[k] Coster.Ench.
[l] Bel imag.c.21
[m] Greg.Val. tom.4.345.
* Terminus.
[n] Bell.imag.c. 22.Suar. tom.1. d.54.sect. 4.
[o] Act.17.23.
[p] Baron.an.52. nu.9.Peref.tradit.part.3 pag. 225.
[q] Dion. Chrys. ser.12. Olymp. Sozo.l.7.c.15. Athenag.Leg. pag.20.
[r] Qu.natural.l. 2 c.45.
[s] Vbi supra.

to

to be gods. They had many IDOLS, *whereby they represented the* TRVE GOD. Yea [t] saith Andradius, *Many among them vehemently abhorred the multitude of gods, and in their minde and thought religiously worshipped that* ONE GOD, *whom, with daily meditation, and all the power of their minde, they sought, in him they put all their hope, him they alwaies studied to please.* With this conceit the Painims worshipped their images, [u] and yet are condemned of idolatry. Now I assume. But the Papists do the very same in the worship of their images; acknowledging them indeed to be but images of God and his Saints, but yet worshipping them as much as the Gentils did theirs. The Papists therfore in the vse of their images commit idolatrie, and worship *stockes* and *stones*, as the Gentiles did.

t Ortho. explic. l. 3. pag. 280.

u Rom. 1. 23.

8 But the Iesuite needeth not take this vnkindly. For his [x] fellowes write, that not an image onely, or a holy thing, may be worshipped with the same adoration that is giuen to God; but euen *any other thing in the world, whether liuing or without life.* As for example, *an Angell, a man, the Sunne, Moone and Starres, the earth,* yea * *a* STOCKE, *a* STONE, or *a litle* STRAW: that the Iesuite no longer scorne the imputation of worshippings TOCKES and STONES. Yea Cornelius Agrippa hath left written, that certaine, (I dare scarce report it, my aduersaries are so impatient in hearing such things, but yet I will say it) Cornelius Agrippa, a great learned Papist, hath left it written, that certaine of the Schoolemen, naming Thomas of Aquin, and Aureolus, defended, that *the very starres in the firmament might be* WORSHIPPED *and* CALLED VPON *to helpe vs, but onely for feare of giuing occasion to idolatrie:* not that it were idolatry (in their conceit belike) so to do, but it might giue *occasion* of idolatrie, possible as cutting of throats giueth *occasion* of murther.

x Vasqu. adora. l. 3. disp. 1. c. 2. & 3.

* Ipso LIGNO, LAPIDES, de modulo STRAMINIS.

y De occult. Philosoph. l. 3. c. 15.

9 Touching *adoration of the sacrament*, (which is the Iesuites other example of things reputed by the Protestants for no small errors in the Church of Rome) we count it grosse superstition indeed, and shew the time when it came in. For it is a late inuention following vpon the conceit of the reall presence, and prescribed 1220 yeares after Christ, by [z] Honorius the

z C. Sane, de celebrat. missarum.

the third, and ſo was reſiſted by all thoſe that withſtood the reall preſence. And if we call it *Heatheniſh ſuperſtition*, thus to adore bread and wine, we are to be borne with. For if the oblation of bread and wine,[a] vſed by the Gentiles, in their ſacrifices to Mithra, were idolatry: what is the worſhipping, euen with DIVINE HONOVR, of that which is no other, for ſubſtance, then that which the Gentiles offered? Beſides, the lawfulneſſe of adoration dependeth vpon the truth of real preſence, which being ouerthrown, the adoration cannot be excuſed. And that which is more, ſuppoſing there were ſuch a preſence in the ſacrament; yet according to the doctrine of the church of Rome, no man can be certain when it is, that he might adore without error. For[b] they teach, that *the Prieſts intention is it that worketh. For if he ſhould ſay the words of conſecration, without intention to conſecrate the bread and wine, he ſhould effect nothing:*[c] *or if he intend to conſecrate but one hoaſt, and there chance to be two, or more, then nothing is conſecrated at all.* In which caſes, & the like, there muſt needs be idolatry, at leaſt ſometimes, in the adoration; becauſe though there be no doubt but Chriſt is really preſent vnder the forms rightly conſecrated, yet it may be doubted whether they be conſecrated effectually or no; for if they be not, then nothing is worſhipped but the bare bread. For remedie whereof[d] they teach this poore ſhift, to *adore vpon condition, if the due forme in conſecrating be obſerued.* [e] And they giue the Prieſt an Item, that if *he be called in the night ſeaſon to houzell the ſicke, and there ſpend all his hoaſts; as he cometh homeward, he muſt put out the candle, and go darkling, leſt the people adore the emptie tabernacle.* Again, it is[f] confeſſed, that the ſuppoſed formes of bread and wine, are adored with *the ſame honour that is giuen to Chriſt*: yea[g] ſome thinke, *without referring that honour to Chriſt contained vnder them, but ſtaying it in the formes.* The which being ſo, then the adoration of the ſacrament is culpable of the ſame idolatry euery way, that the worſhip of Images is, which I haue proued to be heatheniſh.

a Iul. Firmic. de errore prof. relig. Iuſtin. Mart. Apol. 2.

b Sum. Roſell. verbo Euchar. 3. nu. 47.

c Fr. Ouand. 4. d. 13. pro 6.

d Halenſ. 3. q. 30. mem. 3 art. 1. § 3. Bonauē. 3. d. 24. art. 1. q. 1.

e Panorm c. Sanè, de celebr miſſarum.

f Omnes enim eodem modo de ſpeciebus ſacramenti, ſicut de imaginibus philoſophari debent. Vaſqu adorat. 1. 2. nu. 357.

g Vaſq. ib. nu. 359. Refert.

10 That which the Ieſuite toucheth by the way, how the Proteſtants hold the Euchariſt really to be but *a bare peece of bread*, is vntrue, becauſe they hold the Euchariſt to conſiſt of

two parts: the outward elements, & the inward matter therby conferred to vs. This last we call neither *bare* bread, nor *bread* at all, but the *flesh* of Christ that was giuen for vs, and it is infallibly conioyned with the bread, by a sacramentall relation; being as truly present therewith, to the worthy receiuer, as the bread it selfe, though not in the same manner. For when land is conueyed by writing, and seale, though it be not really contained in the waxe and parchment, but lieth peraduenture an hundred miles off, yet is it truly present, and thereby infallibly giuen to him with whom the couenant is made. And he that should account such a conueyance executed, but bare parchment, would be refuted by euery tenant in the countrey, who esteeme their leases to haue the ground so vnited to them, by vertue of the bargaine passed betweene their Lord and them, that thereby they can occupy it safely, and maintaine their right against all intruders that would molest them. So is it in the Sacrament; whose outward element if we call bread, so did our Sauiour, and his Apostles, and the ancient Church before vs. For Saint Paul saith,[h] the *bread* that we breake, is the communion of the body of Christ: and,[i] so often as ye eate *this bread*. And Iustin Martyr[k] saith, the Ministers deliuer to all that are present, of the sanctified *bread*. But *bare* bread we call it not, saue only in respect of the natural substance, which it retaineth euen after consecratiō; and when it is ministred to persons vnworthy. For if a conueyance made to Peter, lying vpon the table, be giuen to Richard; or if Richard fraudulently take it away, he receiueth nothing but bare waxe and parchment, by reason the couenant was not made with him, but Peter. He is not the partie that hath the right; though to Peter it be a further matter then bare parchment.

h 1. Cor. 10. 16.
i 1. Cor. 11. 27.
k Apol. 2. pag. 76.

11 But if the Iesuite would needs haue bene censuring such as speake vndecently of the Eucharist, he might haue looked nearer home, in his owne Church, [l] where it is holden, that those very apparitions of flesh and bloud in the sacrament (which they say are sometime seene, and are vsed as an argument to proue the reall presence) may be done *by the power of the diuell*. And[m] whereas they teach, that a man hauing receiued his

l Verum esse, huiusmodi apparitiones posse sepe fieri virtute dæmonis. Suar. tom. 3. d. 55. sect. 1.
m Cautelæ Missæ.

his maker, may vomit him vp againe: and [n] where it goeth for currant, that *a brutte beast, as a dog, may eate the body of Christ*: These speeches are foule, and deserue more reproofe then that which saith, the *externall* element in the Eucharist, for naturall substance, is but *bare* bread, as the water in baptisme, for naturall substance, is but *bare* water, though by diuine institution they be eleuated to be the SACRED MYSTERIES OF THE FLESH OF CHRIST.

n The. 3. q. 80. art. 3. ad 3. Suar tom. 3 d. 62. s. 2.

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§.52. Fourthly, the Protestants Church is not Apostolicke, because they cannot deriue their pedegree lineally without interruption frō the Apostles, as the Romane Church can from S. Peter, but are enforced to acknowledge some other, as Luther or Caluin, or some such, from whom, mediatly or immediatly, they haue receiued, by succession, the Preachers of their faith: Luther and Caluin themselues being not sent of any to teach this new faith, nor succeeding lawfully to any Apostolick Bishop, or Pastor; but being, as Optatus Mileuitanus said, *lib. 2. contra Parmen*, Victor the Donatist, an hereticke was, *Filij sine patre, & discipuli sine magistro: Children without a father, schollers without a maister.* Or as S. Cyprian, *lib. 1. epist.* writeth of Nouatus, *Nemini succedentes à seipsis Episcopi ordinati sunt. Succeeding to none, were ordained Bishops of themselues.*

The Answer.

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1 Our answer is, that the succession required to make a Church Apostolicke, must be defined by the *Doctrine*, and not by the *Place* or *Persons*: that is to say, they must be reputed the Apostles successors, which beleeue the Apostles doctrine, although they haue not this outward succession of Pastors, visibly following one another in one place, throughout all ages, as the Iesuite saith, it is in the Romane Church. For Saint Paule [a] telleth the Ephesians, they are *built vpon the foundation of the Apostles and Prophets*, in respect of their calling to the knowledge of the Gospel; and yet they had not lineally (as the Iesuit meaneth it) descended from the Prophets. And Nazianzene saith, [b] *Succession in* GODLINES, *is properly to be accounted succession. For he that holds the same* DOCTRINE, *is also partaker of the same succession; as he that is against the doctrine, must be reputed to be also out of the succession.* Which being granted, the Ie-

a Ephes. 2. 20.

b Laud Athan.

ſuits diſcourſe about ſucceſſiō is ſoone anſwered. To the ſame effect ſpeaketh his owne [c] Canon, *They are not the children of the Saints that ſit in their* PLACES, *but which do their* WORKES. Yea the Ieſuites confeſſe this. For Poſſeuine [d] writeth, that the *true Church is called Apoſtolicke,* NOT ONELY *for the ſucceſſion of Biſhops from the Apoſtles,* BVT ALSO *for the conſanguinitie of doctrine.* And Gregory of Valenza,[e] telling why the Church is called Apoſtolicke in the Nicene Creed, giueth onely three reaſons: *Firſt, becauſe it began in the Apoſtles: next, becauſe by thē it was ſpread all ouer the world: thirdly, becauſe it ſtill followeth their faith and authority.* Waldenſis [f] ſaith, *The Apoſtles filled the whole Church with wholeſome doctrine: and* IN THAT RESPECT *the whole Catholicke Church is alſo called Apoſtolicke.* By all which it is plaine, that for the being of an Apoſtolick Church, it is ſufficient if it hold the Apoſtles faith, though it want the Ieſuites ſucceſſion mentioned.

c D.4. Non eſt facile.

d Not. verbi Dei. pag. 328. ad interrog 1.

e Tom. 3. pag. 141. proprietas 4.

f Tom. 1 doctrinal. l. 2. art. 2 cap. 18.

2 Whence it followeth, that although it were granted the Romane Church could ſhew a perpetuall ſucceſſion of Prelats, without interruption from S. Peter (which the Ieſuit ſaith may be ſhewed, but [g] I deny) yet were it not therby proued Apoſtolicke,* vnleſſe the Prelates had alſo retained S. Peters doctrine: that the reader may ſee, all other marks of the Church muſt be tried by the doctrine; and that the Ieſuites *Succeſſion*, and *Vnitie*, and *Vniuerſalitie*, proue nothing vnleſſe the true FAITH concure therewith.

g See digreſſ. 53.

* Quorſum igitur (inquies) Perſonalem illam ſucceſſionem tantoperè vrges? reſpondeo, Perſonalē, ſucceſſionem à Catholicis non vrgeri ſine cōiunctione DOCTRINAE. Quam ob cauſam, in hoc opere, vbi ſucceſſionis argumētum tracto, perſonalem illam verbis pauciſſimis, DOCTRINAE AVTEM PERPETVAM SVCCESSIONEM MVLTIS ARGVMENTIS IN ROMANA ECCLESIA ESSE DEMONSTRO. Stapler. princip. doctrin fid. l. 13. c 6. pag 516 D.

3 Whence it followeth again, that it is no diſaduantage to the Proteſtants Churches, if holding the Apoſtles doctrine, they want externall ſucceſſion of place and perſons, ſuch as the Ieſuite boaſteth of: becauſe the Apoſtolicknes of the Church is not defined by it, but WHERESOEVER THE TRVE FAITH CONTAINED IN THE SCRIPTVRES IS PROFESSED AND EMBRACED, THERE IS THE WHOLE AND FVLL NATVRE OF AN APOSTOLICKE CHVRCH.

4 And ſo I anſwer the Ieſuites diſcourſe in particular, that we can deriue our faith from the Apoſtles, and that without interruptiō, in that to this day it was neuer interrupted, though ſuch as ſucceeded *Viſibly* in biſhops thrones did not alway profeſſe

feſſe it; it is ſufficient that their malice could neuer extinguiſh it, and the profeſſors and teachers thereof liued in the Romane Church it ſelfe; which, beſide all other teſtimonies, we know by this, that it is the faith of the Scriptures, which cannot be extinguiſhed, but groweth in the middeſt of all her enemies.

5 And touching LVTHER and CALVIN, I anſwer, that whatſoeuer is ſaid againſt them, depends vpon another point, which is, the faith that they taught. For if that were the truth, then no doubt they were ſent of God to teach it, and we hearing them, receiued it of them no otherwiſe then Gods faithfull people are bound to receiue the Goſpell of their Paſtors. And whereas he ſaith, they ſucceeded no Apoſtolicke Biſhop, neither had any calling to preach that new faith; I anſwer, that for the externall ſucceſſion, wherof I haue ſpoken, we care not; it is ſufficient that in doctrine they ſucceeded the Apoſtles and Primitiue Churches, and thoſe faithfull witneſſes which in all ages ſince embraced the ſame in perſecution, though they ſucceeded not in that OPEN MANER THAT WAS VSED AFORE HERESIE AND PERSECVTION GREW. And albeit the Romane Church would not heare them, yet had they a lawful calling. Firſt *Inwardly* from God, who ſtirred them vp, gaue them gifts, directed them by his Spirit, and bleſſed their labour: then *Outwardly* in the Church of Rome it ſelfe, where they were created Doctors of Diuinitie, and Paſtors to teach the people, as they were baptized: by vertue whereof they might lawfully preach afterward that which by the Scriptures they found to be the truth, and did lineally ſucceed the true Paſtors of the Church that liued before them. If it be obiected, that hauing their calling in the Church of Rome, it will follow thereupon, that onely the Church of Rome is the true Church; this is eaſily anſwered, by denying the conſequence. For the CHVRCH of God and the PAPACY were mingled together, and were both called by one name, *The Church of Rome*, by reaſon that in diuers things that were good and indifferent, they communicated. So that euen in the Papacie, many of the things of Gods Church remained, as the *Scripture*, *Baptiſme*, and theſe *Callings*; which the Pope and his Clergie

TOVCHING THE CALLING OF LVTHER. See again §.58 & §.59.nu.2.

His inward calling.

His outward calling.

occupying, did as pirates that occupie another mans ſhip, and his goods therein: and therefore conferring *Baptiſme* and *Callings* to diuers perſons that afterward forſooke the Pope, the ſaid perſons notwithſtanding rightly inherited thē as the true Churches goods which the Papacie had vſurped. And whereas the Ieſuite ſaith, they were not ſent to preach this new faith, I anſwer him, that this new faith, as he ſtyleth it, is the true faith: and therfore euen *that* ſending which they had, bound them to preach it, though at the firſt *it reuealed it not* to them, but God did it by meanes of the Scriptures, and faithful profeſſors, that lay ſecretly hidden in the middeſt of the Papacie; and when they ſaw the truth, they needed no other outward allowance to preach, then that which they had to preach the Goſpell: *as the Ieſuit wil think, that himſelf being baptized in the Church of England, after the order thereof, with intent that he ſhould alſo profeſſe that faith, yet afterward falling to Papiſtrie, needeth no other baptiſme, but by vertue of it may vſe the libertie of other Chriſtians. The very ſame we ſay of Luther and Caluins callings; wherby they are freed from the imputations that Cyprian and Optatus lay vpon the Donatiſts. For ſuch as haue no lawfull admiſſion, are *children* indeed *without a father*, and *ſcholers without a maiſter*, and *Biſhops without ſucceſſion*, or what the Ieſuite will: but theſe men had a calling, elſe let vs ſee what will be ſaid to that I haue anſwered.

* *Papiſts baptized in our Church incurre the ſame difficultie that is layed againſt Luther called in theirs* Syllog. *There is the ſame reaſon of calling to the miniſterie, that there is of Baptiſme. But Papiſts baptiſed in our Church, thinke their baptiſme ſufficient, and yet allow not our Church to be the true Church thereby. Therefore Proteſtants, called to the miniſterie in their Church, muſt be thought to be called ſufficiently, and yet the ſame Church not allowed thereby to be the true Church.*

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§. 53. This ſucceſſion of Prieſts and Biſhops continually from the Apoſtles, which we haue, and the Proteſtants want, the ancient Fathers did much eſteeme, and vſe as an argument, partly to confound the heretickes of thoſe dayes, partly to confirme themſelues to continue in the Catholicke Church, prouing by the ſucceſſion of Paſtors, ſucceſsion of Apoſtolicke doctrine ſtill to haue continued in the Church. Hereupon S. Irenæus lib. 3. cap. 3. ſaith, *Traditionem ab Apoſtolis & annunciatam hominibus fidem, per ſucceſſiones Epiſcoporum peruenientem vſque ad nos, indicantes; confundimus omnes eos qui quoquo modo, vel per ſui placentiam malam, vel vanam gloriam, vel per cæcitatem colligunt præterquàm oportet. Shewing the tradition from the Apoſtles, and the faith preached vnto men, coming vnto vs by ſucceſſion of Biſhops, we confound all them, who any way, either through euill complacence of themſelues, or through vaine-*

glory,

glorie, or through blindneſſe, and euill opinion, do collect and conclude otherwiſe then they ought. Hereupon alſo ſaith Tertullian, writing againſt hereticks: *Edant originesſuarum Eccleſiarum, euoluant ordinem Epiſcoporum, iſta per ſucceſſionem ab initio decurrentes, vt primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeuerauerit, authorem habuerit vel anteceſſorem. Lib. de præſcript. Let them ſet forth the beginning of their Church, let them vnfold or declare the order of Biſhops, ſo running from the beginning by ſucceſſion, that the firſt Biſhop of their ſect had ſome of the Apoſtles or Apoſtolicke men, who perſeuered with the Apoſtles, for his author or predeceſſor.* Alſo S. Auſtin contra Epiſt. Fundam. c. 4. ſaith, *Tenet me in Eccleſia Catholica ab ipſa ſede Petri Apoſtoli, cui paſcendas oues ſuas Dominus commendauit, vſque ad præſentem Epiſcopum ſucceſſio Sacerdotum. The ſucceſſion of Prieſts from the ſeate of S. Peter the Apoſtle, to whom our Lord commended his ſheepe to be fed, vntill this preſent Biſhop, doth hold me in the Catholicke Church.* The ſame S. Auſtin Epiſt. 105. doth diſpute in the ſame manner. In which Epiſtle he reckoneth vp all the Biſhops of Rome vntill Anaſtaſius, who was in his time Biſhop of Saint Peters ſeate. Cypr. lib. 1. Epiſt. 6. Optat. lib. 2 contra Parmen. The which argument thoſe Fathers would neuer ſo much haue vrged, if they had not thought that this ſucceſsion was a ſure marke of the true Church, and that with this outward ſucceſsion of Doctors and Paſtors was alway infallibly conioyned the true doctrine of the Catholicke faith.

The Anſwer.

1 How much ſoeuer the Fathers alledged, or any other, ſtood vpon the outward ſucceſſion of Biſhops in *their dayes*, yet that will do the Romane Church no good at *this* day. The reaſon is, becauſe thē none had ſucceeded but ſuch as kept the Apoſtles faith, which now is otherwiſe. For many Popes ſince that time haue ſucceeded which haue bene hereticks, as I haue ſhewed. Digreſſ. 28. This difference betweene *Their* times and *Ours*, muſt be diligently obſerued, that the Fathers ſpeeches, concerning ſucceſſion, may be rightly vnderſtood, and the Papiſts arguments grounded on them, may directly be anſwered. For Irenæus in the place quoted, ſaith, the *Apoſtolicke tradition* or *doctrine*, and *faith*, which they preached to men, was come to them by ſucceſſion of Biſhops. Whereby it appeareth, they had not yet diſcouered that apoſtaſie in Biſhops thrones which afterward enſued; but the true faith remained ſtill, which now in the church of Rome it doth not. Let our aduerſaries therfore

bring thoſe times back againe, and reſtore vs the Biſhops that then ſucceeded, and we will allow them the ſame argument of ſucceſsion that the Fathers made, or elſe not. For Hegeſippus ſpeaking of that time,[a] ſaith, that *as the law and the Prophets, and the Lord himſelfe had taught, ſo was it in euery ſucceſſion, and euery citie.* Now it is contrary: *as the Friers and Ieſuites, and the Pope himſelfe haue deuiſed*, ſo is it in euery ſucceſsion, and euery citie of the Church of Rome. Which is a manifeſt reaſon why the Fathers argument drawne from ſucceſsion, cannot benefite the externall ſucceſsion of Popes in that Church at this day.

a Euſeb. hiſt. l.4.c.22.

2 Againe, they vſed ſucceſsion as an argument to proue their Church, but not in *that manner*, that our aduerſaries vſe it to proue theirs. For firſt the Ieſuit would make vs beleeue, that * *by the ſucceſſion of Paſtors, the ſucceſſion of Apoſtolicall doctrine is proued* to continue; yea, he ſaith, that *with outward ſucceſſion of doctors and Paſtors was alway infallibly conioyned the true doctrine.* This the Fathers neuer ſaid, as ſhall appeare in my ſpeciall anſwer to their words. Neither would the Ieſuit haue ſaid it himſelfe, if he had remembred the Greek Churches, which haue as lineall ſucceſsion from Saint Marke and S. Andrew, as Rome hath from Saint Peter, & yet [b] they are counted hereticall. Yea Bellarmine [c] ſaith, *It is not* NECESSARILY *gathered that the Church is alway there where there is ſucceſſion*; which ſheweth the Ieſuites raſhneſſe in his aſſertion. For if the true faith were infallibly conioyned with the outward ſucceſſion, then it would *neceſſarily* follow, that the true Church is alway there where the ſucceſſion is; which Bellarmine denieth.

* *Which if it were true, then what need our aduerſaries alledge (as Staplet. doth, whoſe words ſee §.52. n.2. in marg.) the ſucceſſion of perſons onely as it goes accompanied with the ſucceſſion of doctrine*

b Can. loc. l.4. c.vlt. pag. 143.

c Not. eccl. c.8.

3 But with ſucceſſion of perſons, the Fathers alway ioyned ſucceſſion of doctrine, and by them both together confuted ſchiſmaticks. Thus doth Irenæus in the very words alledged, and [d] in another place more fully: *We muſt* (ſaith he) *obey thoſe elders which haue ſucceſſion from the Apoſtles, which* WITH THE SVCCESSION OF THEIR BISHOPRICKS *haue receiued the certaine gift of truth: as for the reſt which want this* PRINCIPALL *ſucceſſion, we muſt ſuſpect them.* Marke how he directeth you to embrace that ſucceſſion which holdeth the doctrine alſo, and refuſe that which hath it not: which had bene idle, if the

d L.4.c.43.

the doctrine had bene so vnited to succession, that it could not haue bene withut it.

4 Secondly, the Fathers insisted on the succession of other Churches as well as the Churches of Rome; which proues manifestly that the succession which they assumed, proued not the Church of Rome to be the Church of God, because it proueth not other Churches so to be. Our aduersaries haue [e] written, that *the ancient Fathers reckoned not vp the successors of other Bishops alike, as they did the successors of the Romane chaire:* but this is an vntruth, proceeding of desperation: for Irenęus in the chapter alledged, mentioneth the Churches of Smyrna, Ephesus, Asia: and [f] in another place, the Churches of Germanie, Spaine, France, Ægypt, Lybia and others. And Tertullian [g] referreth vs to Corinth, Philippi, Thessalonica, Ephesus and Rome: & Nicephorus, in his chronology, obserues the succession of the Churches of Ierusalem, Antioch, Alexandria, and Constantinople, as well as of Rome. Whereby it is plaine, that if Rome be now the true Church, because the Fathers mention the succession thereof, then the Churches of Greece must be granted to be the true Church also, because the Fathers mention their succesion also, which in Constantinople and Alexandria is preserued to this day. But in that they reckon vp the succesion of other Churches as well as of Rome, it appeareth that they thought it was tied no more to Rome thē to others.

e Posseuin. not. verbi Dei, pag. 329.

f L. 1. c. 3.

g Præscript.

5 Out of all this that I haue said, I answer to the Places alledged. And first to Irenæus, that he saith not simply he conuinced heretiks by shewing *Succession*, but by shewing *the Faith which Successiuely had continued* to his time: and we are contented the Iesuite conuince vs so too, if he can. Tertullian biddeth hereticks, if they can, deduce the succesion of their Churches & sectmaisters: which he might well do, although it would not follow thereupon, that whersoeuer outward succesion were, there should be also true doctrine. And he had reason to make them this challenge; for though euery company be not the true Church that hath outward succesion, yet they pretend themselues so to be; therefore he prouoketh them to put the succesion in triall, and shew if they can, that the first author of

their

their sect was an Apostles successor. This was a good trial then, but now it is not, when not onely new seas are erected, but the successors in ancient thrones are corrupted. Austine saith, the succession of Bishops retained him in the Church of Rome. And good reason, when they succeeded in faith as well as in sea. If he were now aliue he would say otherwise, whē the succession, such as it is, remaineth without the faith: it was not the succession *alone* that retained him, but other motiues ioyned with it, and mentioned in the same place, which now are wanting. So likewise [h] in his epistle to Generosus, he reckoned vp the Bishops of Rome that had bene til his time; not vsing their *succession* as an argument to *proue* it the true Church, but *naming* those that had succeeded therein, and persevered in the truth: which he then well might do, but the Iesuit now cannot, in as much as the Popes following declined from the faith of their ancestors. Optatus *mentioneth* the Romane succession as Austin doth, reckoning vp a catalogue of the Bishops that had bin in that sea till Siritius time, to shew the Donatists that the Church was in other places as well as in Affricke; and to admonish them that their Churches wanted succession also, and not the true faith onely. This is no aduantage to the Iesuites cause. For as some Hereticks want succession, so all that haue it are not proued thereby to be true Catholickes, for any thing that Austin or Optatus say. That which Cyprian saith, receiueth the same answer that I haue giuen the rest.

h Ep. 165.

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§. 54. The which to be conioyned may euidently be proued out of S. Paul himselfe, Ephes. 4. who saith that our Sauiour *Dedit Pastores & Doctores ad consummationem sanctorum, in opus ministerij, in ædificationem corporis Christi, donec occurramus omnes in vnitatem fidei & agnitionis filij Dei, in virum perfectum, in mensuram ætatis plenitudinis Christi, &c.* Signifying that Christ appointed these outward functions of Pastors in the Church to continue for the edification and perfection thereof vntill the worlds end; specially for this purpose, as is said in the same place, *vt non simus paruuli fluctuantes, & non circumferamur omni vento doctrinæ:* that we may not be little ones, wauering and caried away with euery winde of doctrine. Therefore that this doctrine and intention of our Sauiour might haue the purposed effect, he must prouide so to assist and direct these Pastours in teaching the true faith, that the people,

people, their flocke may alwaies, by hearing them, be preſerued from wauering in the ancient faith, and from error of new doctrine: the which cannot be, vnleſſe with ſucceſſion of the Paſtors lawfully ſucceeding be conioyned true doctrine, in ſuch ſort that all true Paſtors ſhall neuer vniuerſally erre, or faile to teach the ancient and Apoſtolicke doctrine. For if they ſhould thus vniuerſally erre, then all the people, who do, and ought like ſheepe, follow the voice of their Paſtors, ſhould alſo generally wauer and erre from true faith, and be caried about with the winde of new doctrine, contrary to this purpoſe of almightie God, expreſſed in this place by Saint Paul. Yea the whole Church, which according to S. Gregory Nazianzene, *Orat. de moderat. in diſput. habend.* conſiſteth of *Sheepe and Paſtors*, ſhould vniuerſally erre, contrarie to diuers expreſſe promiſes of our Sauiour Chriſt, of which I haue ſpoken ſomewhat before. Since therefore theſe promiſes cannot be falſe, nor the purpoſe of almightie God faile, it followeth that the people hearing their Paſtors, may alſo infallibly alway learne and continue in the true Apoſtolicke faith: conſequently, that theſe ordinarie Paſtors, appointed by almightie God of purpoſe to inſtruct and confirme the people in true faith, ſhall neuer, at leaſt vniuerſally, faile to teach the true faith. And therefore the ſucceſſion of this externall function of ordinary Paſtors, muſt needs be conioyned with the ſucceſsion of one, and the ſame true, holy, Catholicke, and Apoſtolicke faith.

The Anſwer.

1 The Ieſuite hauing ſaid, immediatly before, that with the outward ſucceſſion was alway infallibly conioyned the true faith, now proceedeth to proue it; wherin you may eaſily conceiue he taketh a hard taske in hand, becauſe his owne Bellarmine confeſſeth the contrary,[a] *It is not* NECESSARILY *gathered, that there is alway the Church where there is ſucceſſion*: and the Greeke Church at this day proueth it inuincibly againſt our aduerſaries. For they haue the ſucceſſion as entire as Rome it ſelfe, and yet[b] the Papiſts think them not the Church of God: becauſe, among diuers errors, they will not ſubmit themſelues to the Popes authoritie. The Ieſuite therefore hath vndertaken to proue that which the learnedſt of his owne ſide know and confeſſe to be falſe. But that is ordinary.

a Not. Eccl. c. 8.

b Bell. lib. §. Dico ſecundo, argum. Can. loc. l. 4. c. vlt.

2 And as his aſſertion is inſolent, ſo he proueth it as weakly; though I muſt confeſſe he hath verbatim borrowed his diſcourſe from[c] as learned a Ieſuite as euer Ieſuited. But I anſwer two

c Greg. Valent. tom. 3. d. 1. q. 1. punct. 7. §. 25.

two things. Firſt, that no mã denieth but the ſucceſſion of true doctrine, and communication with the true Church of God, is vnſeparably annexed with the ſucceſſion of Paſtors LAWFVLLY ſucceeding. I ſay not, the outward ſucceſſion of Paſtors, but the *true ſucceſſion of Paſtors* LAWFVLLY *ſucceeding*, the which are the Ieſuites owne words: whereto if our aduerſaries will hold them, and require no more, they ſhall be yeelded vnto: and I wil grant the ſame to be ſufficiently proued by the text of Eph.

4. But this neither confuteth vs, nor iuſtifieth the Church of Rome. It confuteth not vs, becauſe [d] I haue ſhewed, the teachers of our faith do lawfully ſucceed, and ſo alway haue done, though not *outwardly*, and *viſibly to the world*. And it iuſtifieth not the Church of Rome, foraſmuch as the ordinarie Paſtors therein ſucceed not lawfully. They ſucceed, in a ſort, externally, ſitting in the ſeates where ſometime the Apoſtles and their ſucceſſors did: but they ſucceed not *lawfully*, as I will ſhew in the next ſection; or any other way then the Grecians now do; or then the Phariſes & high Prieſts did in our Sauiours time, when they refuſed him, denying him to be the Sonne of God, & requiring a murtherer to be giuen vnto thẽ: the which they could not haue done if the Ieſuites aſſertion were true, that the faith of Gods Church is infallibly conioyned with the outward ſucceſſion. For they had the *outward ſucceſſion* from Aaron, *lineally without interruption*; and yet if the people had obeyed them in *all things*, they had led them into an vniuerſall error, no leſſe then the reiecting of the Sonne of God. Now if onely LAWFVL *ſucceſſion* haue the truth abiding with it, and that is lawfull which ſucceedeth principally in doctrine, retaining the ancient faith as well as the place and externall ſhew, which our aduerſaries dare not deny, and Tertullian affirmeth, [e] where he ſaith, the *Churches that conſpire with the Apoſtles in the ſame faith, are reputed no leſſe Apoſtolicall, for the* CONSANGVINITY OF THE DOCTRINE: if, I ſay, this lawfull ſucceſſion only haue the true faith going with it, let them ſay freely, and without colluſion, to what purpoſe ſhould they pleade their external ſucceſſion to iuſtifie their faith, before they haue pleaded their faith to iuſtifie their ſucceſſion? which when they haue done (and they

[d] §. 52. per totam.

[e] Præſcript. c. 23

they can do it no way but by the Scripture) the Proteſtants will neuer except againſt their ſucceſſion, but embrace it. And what vanitie is it to obiect againſt vs that we want outward ſucceſſion, when that ſucceſſion which is to be ſtood vpon, conſiſteth not in the circumſtances of place and ſhew, but in the retaining of the true faith? *which may be done without interruption, when the outward ſhew of Places and Perſons is interrupted.*

3 Secondly, I anſwer further to the text alledged, and to all his diſcourſe thereupon, granting; 1. that the miniſterie of Paſtors is the ordinance of God. 2. To continue in his Church for euer. 3. For the teaching of his people. 4. In ſuch ſort that they ſhall neuer vniuerſally erre or faile to teach the ancient and Apoſtolicke doctrine. 5. Whereupon the people are bound to heare them. And hence it followeth, that ſixthly, where ſuch Paſtors ſucceede, the true faith is alway conioyned. This is granted. But then our aduerſaries ſhould conſider, that ſuch Paſtors, furniſhed with theſe promiſes, do not alway ſucceed *Openly*, or in *One place*, without interruption of *Externall* ſucceſſion; but they may ariſe and ſucceſſiuely continue when the *World* ſeeth them not, or ſeeing them, driueth them from the Epiſcopall ſeas, that they ſhall be conſtrained to teach the Church in ſecret. Saint Paul ſaith, Paſtors and Doctors ſhall ſucced, and ſucceeding teach the true faith; but he ſaith not, *all that haue outward ſucceſſion* hold the true faith, neither is there any thing in his words that proueth this ſucceſſion to be of that nature which our aduerſaries require. Now the queſtion betweene vs is, not *Whether there be a perpetuall ſucceſſion of Paſtors in the Church of Chriſt*, that infallibly teach his truth: for we deny not that: but *Whether theſe Paſtors be onely they that continue in one place, one after another* OVTWARDLY *and* VISIBLY, *and at all times, to all* THE WORLD? and *Whether Paſtors ſucceeding in this manner be ſo priuiledged that they cannot erre?* which we deny, and in all Saint Pauls diſcourſe there is not a word to proue it: becauſe whatſoeuer he ſaith may be vpholden in that kind of ſucceſſion that I haue deſcribed. Againe, our Engliſh Biſhops this day

day ſucceed lineally, in their places, from the firſt Apoſtles of our land: will the Ieſuit therfore grant we are the true Church? he will not, (though we be) becauſe they haue changed that which the precedent Biſhops held for the true faith: the which being thus obiected ouerthroweth himſelfe; for now you ſee that with *Paſtors ſucceeding*, the true faith is not alway ioyned; for one may ſucceed that will change the ancient doctrine which the Ieſuite thinketh our Engliſh Biſhops haue done, (though they haue not that which is moſt ancient) but we proue againſt all exception their Italian Popes haue, as I haue ſhewed, Digreſſ 49 51.52.

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§. 55 But as I haue ſaid before; and by many Catholicke writers hath bene proued at large, in the Romane Church onely is this lawfull vninterrupted ſucceſſion of ordinarie Paſtors found: therefore the Romane Church, and thoſe that communicate and agree with it, is the true Apoſtolicke Church, and hath in it alway taught the true Apoſtolicke faith.

The Anſwer.

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1 *Lawfull* ſucceſſion is when the perſons ſucceed in doctrine as well as in place; which, in the Romane Church, at this day, they do not; in as much as they are departed from the ancient faith to their owne hereſies. And this is the principall cauſe why we deny that which the Ieſuite ſaith here touching the Romane ſucceſſion.

2 We do not deny but they haue a ranke of Biſhops (whether interrupted or no, I will ſhew in the Digreſſion following) externally ſitting in Rome one after another, but we deny *lawfull* ſucceſſion to ſtand in this. And we deny again that this is found *onely* there and *no where elſe*; for it is found in the Greeke Church alſo at this day: as appeareth by [e] the letters which the Patriarke of Alexandria ſent to the Pope, about 15. yeares ſince, wherin he ſtiles himſelfe thus: *Gabriel, by the grace of God, the ſeruant of the ſeat of Saint Marke, in the citie of Alexandria in Ægypt, and all other places ioyning to him, and bordering on*

[e] Legat. eccle. Alexand. apud. Baron. annal. tom. 6. in fine.

on the South, or the ſea, and Æthiopia, the ninetie ſeuenth of the Patriarkes, the ſucceſſor of Saint Marke the Euangeliſt. Wherein we ſee the outward ſucceſſion to remaine in that Church, as entire as it doth in Rome, and yet the Ieſuite will not grant the ſame, and ſuch as communicate with it, to be the true Apoſtolicke Church that hath the true faith.

3 And touching this outward ſucceſſion, becauſe it is ſo much ſtood vpon, I ſay, it is not ſo entire as is pretended, but certaine things may be obiected againſt it, which are ſufficient to take it away, and plainly proue it to haue bene interrupted. The which, for the ſatisfaction of ſuch as are deſirous to looke into this matter, I wil briefly ſet downe in the digreſſiō enſuing

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Digreſſion 53. *Obiecting ſeuen things againſt the ſucceſſion of Popes in the Sea of Rome, whereby the ſame is clearely demonſtrated to haue bene interrupted, and not to be any certaine or infallible ſucceſſion.*

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4 Firſt, I haue ſhewed, Digreſſion 29. nu. 38. that our aduerſaries themſelues haue no diuine authoritie, but onely ſuch as reſteth vpon vncertaine proofes, to conuince that the Biſhop of Rome, rather then of Antioch, for example, is Saint Peters ſucceſſor. For allow them that Peter himſelfe was Biſhop of Rome, and appointed his ſucceſſor to be the head of his Church after his death, which he neuer did; yet is there no infallible certaintie, that this ſucceſſor is the Pope. Canus [f] ſaith, it is proued but either by *hiſtorie* or *tradition*: and [g] another learned Papiſt concludeth, that *no man is bound to beleeue this or that Pope to be S. Peters ſucceſſor.* The which vncertainty ſheweth the ſucceſſion of the *preſent* Pope, or any other before him, to be indemonſtrable.

5 Secondly, ſuppoſing Peter were Biſhop of Rome, yet there is no certainty WHO ſucceeded him, and one another a good while after. [h] Some ſay, *Linus* ſucceeded Peter. [i] Some *Clemens*. [k] Some that neither, but *Cletus*. [l] Others ſay, *Linus* and *Cletus* were Biſhops vnder Peter in his life time, *but had no*

power

f Loc. l. 6. c. 8.
g Alphonſ. hæreſ. l. 1. c. 9.
h Euſeb. Chron an. 70. Opt. l. 2.
i Her. ſcript. eccl. in Clem. & c. 52. in Eſa. Maria. Scot. an. 71.
k Refert Baro. an. 69.
l 8 q. 1. Si Petr. Maria. Scot. an. 71. Luitprand. vit. Pont. in Clem.

power of binding and looſing.[m] Touching *Clemens*, all things are vncertaine.[n] Some lay the ſucceſſion thus: *Linus, Clemens, Cletus, Anacletus.*[o] Some thus: *Linus, Cletus, Clemens, Anacletus.*[p] Some thus: *Linus, Cletus, Anacletus, Clemens.*[q] Some thus: *Clemens, Cletus, Anacletus*, leauing out *Linus.*[r] Some thus, *Linus, Clemens, Anacletus, Euariſtus*, leauing out *Cletus.* Some thus, *Linus, Cletus, Clemens, Euariſtus*, leauing out *Anacletus.* Here we ſee all things are intricate, and no certainty can be had. The like may be obſerued in the lower parts of the ſucceſſion following.

6 Thirdly, the Sea hath bene voide a good ſpace together without any Pope at all.[t] Ann. 253. vpon the death of *Fabian*, it was voide one yeare, and ſome moneths.[t] Anno 638. when *Honorius* died, it was void one yeare, ſeuen moneths, & ſeuenteene dayes. Ann. 682.[u] vpon the death of *Agatho*, it was void one yeare, ſeuen moneths, and fiue daies. Ann. 767.[x] vpon the death of *Paul*, it was voide one yeare and a moneth. Baronius[y] ſaith, *It hath fallen out that it hath bene voide aboue* two yeares and fiue moneths, *the election hath bene delayed through contention.*[z] And in Martinus Polonus it is noted in the margent, that *the Papacy ceaſſed ſeuen yeares, ſix moneths, and fifteene dayes.* Theſe vacations cannot be denied, and therefore the ſucceſſion hath bene interrupted, becauſe at that time the ſuppoſed Head, that ſhould ſucceed, was wanting.

7 Fourthly, about the yeare 850. a woman ſucceeded, that in the habit of a man continued Pope two yeares and fiue moneths, vntill, being gotten with child, ſhe died in trauell, in the opē ſtreets as ſhe went on proceſſiō. This is recorded by ſo many[a] Hiſtoriographers, and all Papiſts themſelues, ſome few excepted, that receiued it frō them, that now it is too late for the Ieſuits to controll it. And I care not though Anaſtaſius, that liued in Rome the ſame time when this was, and writ the Popes liues, mentioneth it not in his booke;[b] which is the beſt argument our aduerſaries haue againſt it. For Anaſtaſius his booke is of ſmall credit with themſelues.[c] He that put it foorth ſaith himſelfe,

m Diſputat hoc mundus, quartus fuerit ne ſecundus. Gab. lect. 32.
n Fra. Agicol. de primat.
o Baron. an. 69 n. 42.
p Tertull. carm l. 3.
q Onuph. annot. ad Clem.
r Optat. l. 2. Aug. ep. 165.
t Baron. an. 53. n. 28.
t Anaſtaſ. in Honor.
u Anaſtaſ. in Agatho.
x Anaſtaſ. in Paul.
y An. 853. n. 63.
z Supput. ann. 296.
a Marian. Scot. an. 854 Martin. Polo. an. 855. Palmer. Floren a. 854. Sigeb. an. 854. Laonic Chalcocondyl. reb. Turc. l. 6. p. 411. Anton. hiſt part. 2. tit. 16. c. 1. §. 7 Cœl. Rhodigni, lect. antiqu. l. 8. c. 1. Bergom. pag. 262. Ioh. Marius, pag. 628. Chr. Maſſæ, an 854. Naucler. pag. 713.
b Onuph. annot. Ioan. 8. Bell. Ro. Pont. l. 3 c. vlt. Baron. an. 853. nu. 64.
c Præfat ad lect. *Note the vnreaſonableneſſe of our aduerſaries, that will haue the matter tried by a booke which themſelues thinke vnperfect, and not his whoſe name it beares. Let them giue ouer this tricke, and the beſt part of their witneſſes may be diſmiſſed the court.*

himselfe, that *it is a question among the learned, whether this Anastasius be the* TRVE AVTHOR *of all the liues contained in the booke. For Platina, Trithemius, and Onuphrius, and others, thinke* DAMASVS *writ their liues that were from S. Peter to himselfe.* Which being true, then it is not certaine that Anastasius, liuing in Rome when Ioane should be Pope, wrote euery thing in that booke. He saith, that *by reason of the often* CONTRADICTIONS *contained in the booke, Baronius suspecteth it was compiled by* MORE *writers then one, and by* TWO *at least.* He saith, *many things are affirmed* CONTRARY TO THE TRVTH, *which* CANNOT BE PROVED *by the testimony of any graue or ancient author;* MANY *slips in Chronography are therein, and many things* REPVGNANT, *and* NOT AGREEING *together: in many places other men haue* ADDED *or* DETRACTED. He saith, *it may not be denied that in the copy there are places so intricate, that there is* NO HOPE TO GET OVT. And he confesseth, that *after the life of Hadrian the second, the liues of three Popes are* OMITTED *that were betweene him and Stephen the sixth:* as the life of Ioan is omitted, that should haue gone betweene the liues of Leo the fourth, and Bennet the third. Yea [d] Baronius, in his owne fauour, can espy that *many things are found in others which Anastasius hath* OMITTED; but we are whooped at for saying so: though we bring the testimony of [e] diuers authors that say, *she was not put in the catalogue of Popes for the turpitude of the thing:* which might be the reason why Anastasius, or others, mention not the story. For what should the Popes *Library keeper* do writing her life that must be razed out of the catalogue? yea Volateran saith, *the story is by* MANY *omitted for the foulnesse thereof.* And if it be obiected that Anastasius saith, Leo continued Pope eight yeares, three moneths, and fiue daies, and Bennet two yeares, six moneths, and ten daies; that there could be no roome for Ioan to sit between them two yeares, & odde; this is easily answered: for Papirius Massonus, in his booke of the Popes liues, sayes, that *nothing is so vncertaine among the writers of histories, as the time how long euery Pope sate in his Bishoprick.* And touching this very Leo, his saying is proued to be most true by the variance of writers about his continuance: and I haue obserued already the corruption of this booke. An in-

d An. 739. n. 6.

e Martin. Sigeb. Palmer. Florent. Fascic. temp. Anton. Volateran.

In Marcell. 2.

stance whereof I giue in Stephen the fift, of whom he saith, that
f Carranz.in Steph.5. he sate seuen yeares & seuen moneths, when it was [f] but seuen moneths and three daies. These things the Papists themselues haue obiected against Anastasius, if any man thinke his silence in the matter of Pope Ioan so great an euidence, that therupon he would condemne all other that haue written it: though it may also be enquired, whether they haue giuen him a purgatiō or no. For [g] they write of their Cardinall Gropper, in praise of his continency, that he threw his bed out of his chamber win-
g Sur. comment rerum in orb. gest. p. 424. dow, because on a time he found a woman making it. So when Ioan a woman had (contrary to the succession) made the Popes bed, and Anastasius written it; why might not he that set out the book, be moued with Groppers zeale, and throw the storie out of the window? They that remember how much hath bene cast of late, since printing came in, out of all authors, by such purgation, may with good discretion enquire into this point. For the Church of Rome is so curious in auoiding suspitions, that if any seruant of hers, be it Caietan, or Ferus, or Thomas, or Platina, or Anastasius himselfe, make a bed in a wrong chāber, by writing any thing that may impeach the Papacy, out it shall go at the window, and the booke be purged.

8 Fiftly, diuers Popes haue bin hereticks against the faith,
h Exposit. in Mat. 16. §. Non prævalebunt. and, as Lyra [h] noteth, *Reuolted* from it. This I haue shewed at large, Digression 28. Yea it is a iudgement reported by the
i Greg. Valent. tom. 3. p. 204. a. skilfullest Diuines in the Popes Church, not onely that *he hath bene an hereticke*; but also, [i] that *he may do his best to obtrude his priuate heresie vpon others*. Yea [k] *he may* DEFINE IT SOLEMN-
k Turrecr. sum Eccl. l. 4 part. 2. c. 16. §. Decimus septimus modus. LY, AND ANOVCH THAT CHRISTIANS OVGHT TO HOLD IT AS CATHOLICKE. Which you may be sure they would not say, but that they haue seene the experience of it in
l Tho 22. q. 39 art. 3. Turrecr. sum eccl. l. 2 c. 112. ad 7 & l 4. part. 2 c. 20. Caiet. de authorit Pap. & Conc. c. 18. former times. Now [l] *an hereticke ceasseth to be Pope, and falling from the faith, he falleth ipso facto from the chaire of Peter*: whence it followeth, that the succession of the Romane Church hath bin so often interrupted as there haue bin hereticks that haue succeeded; by our aduersaries owne doctrine. Yea Bellarmine
g Not. Eccl. c. 8 [g] vseth this very reason to disproue the succession of the Greek Churches: *Finally*, saith he, *all those patriarchall Churches haue*

had

had manifeſt heretickes to their Biſhops for a long time, and THEREFORE *the ſucceſſion of the ancient Paſtors is interrupted.* Will our aduerſaries now ſtand to that law which they haue giuen to others, and be iudged by it themſelues?

9 Sixtly,[h] it is the Popes owne law, that *if any man be inſtalled Pope, through money or fauour of men, or by popular or militarie tumult, without the conſent or canonicall election of the Cardinals and Clergie, let him not be accounted Pope or Apoſtolicall, but apoſtatical.* By vertue wherof the ſucceſſion of the Roman Church is wholly ouerthrowne. For it muſt be granted, that ſo often as this law hath bin broken, ſo oft the ſucceſſion was interrupted. But nothing hath bin more common then by Simony and violence to obtaine the Papacy. [i] Platina noteth it in Damaſus the ſecond: *The cuſtome grew* (ſaith he) *that any ambitious fellow might inuade Saint Peters ſeate.* And [k] in Boniface the eight, [l] of whom the ſaying went, that *he entred like a Fox, reigned like a Lion, died like a Dog.* [m] Thus of late yeares ſucceeded Iulius and Alexander. Pap. Maſſon reports of Iulius the ſecond, that *with money and eccleſiaſticall benefices and moſt prodigall bribery, he obtained the Popedome: and he would often ſay to his familiar friends,* THE POPEDOME WAS MORE WORTH THEN VNSKILFVL PERSONS VSED, EITHER TO BVY OR SEL IT. Ioannes Sarisburienſis * noted it long ago, *That it paſſed, ſtriuing for the Popedome they fought for it--ambitious mẽ entred into the holy place, not without their brothers blood,--the Battel of Prieſts ended whatſoeuer was wickedly done.* Platina [n] ſpeaking of the coming of Syluester the third to the Papacy ſaith, *At that time it came to paſſe, that he which moſt preuailed, not in learning and holy life, but in* BRIBERY *and* AMBITION, *euen he alone obtained the Papacy, good men being oppreſſed and reiected:* and he wiſheth *that this cuſtome were not retained in* OVR TIMES. Cæſar Baronius intreating of the Popes that ſucceeded in the ninth [o] age, telleth how about the yeare 908. Theodora, *a noble woman, but a notable ſtrumpet, of great beauty and excellent wit, by keeping company with Adelbert the Marqueſſe of Tuſcia, by whom alſo ſhe had certaine daughters, gat the monarchy of the citie into her hands, and proſtituting her daughters to the Popes, inuaders of the Apoſtolick ſea, & to the Mar-*

h D.79. Si quis

i Vit. Damaſi 2.

k Vit. Bonif. 8.

l Ingreditur vulpes, regnat Leo, ſed canis exit: Re tandé vera, ſi ſic fuit, ecce Chimera. Mat Weſtm. pag. 448. m Guicciard. hiſt. l. 1. & 6.

* Polic. l. 8. c. 23

n Vit. Syluest. 3

o An. 908. n. 6.

queſſes of Tuſcia, thereby the command of thoſe ſtrumpets ſo increaſed, that AT THEIR PLEASVRE *they remoued the Popes that were lawfully created, and thruſt violent and* MISCHIEVOVS *men into their roomes.* [p] And he addeth a complaint touching *the miſerable face of the Church* at that time: *How filthy (ſaith he) was the face of the Romane Church then, when moſt powerfull, and withall, moſt ſordide whores bare all the ſway at Rome?* AT WHOSE LVST *Seas were changed, Biſhops were giuen; and that which is horrible, and not to be vttered,* WHOSE LOVERS, *the falſe Popes, were thruſt into the ſeate of Peter, which were not to be written in the catalogue of the Romane Biſhops but for the noting of ſuch times. For who may ſay they were lawfull Popes, which were thus* WITHOVT RIGHT *thruſt in by ſuch ſtrumpets? No where we finde any mention of Clergie chuſing or giuing conſent afterward: all Canons were put to ſilence, the Pontificall decrees were choaked, ancient traditiõs proſcribed, and the old cuſtomes, ſacred rite, and former vſe in chuſing the high Biſhop, vtterly extinguiſhed. Thus had luſt gottẽ euery thing into it owne hand, &c.* Thus themſelues write of their owne ſucceſſion, which ſheweth what we are to think thereof, the rather, if we remember [q] that this abuſe continued *almoſt* 200. *yeares together*; that it might appeare that if diſcontinuance of time, or vnlawfulneſſe of entrance could interrupt a ſucceſſion, this of the Papacie, ſo inſolently bragged of, was groſly interrupted. Now take ſome ſpeciall examples. [r] Bennet the ninth was a child about ten yeares old. [f] *Iohn the* 13. *a mad lad, eighteen yeares old at the moſt* [t] Sergius the third entred violently, caſting out his predeceſſor Chriſtopher, impriſoning him with bands, vntill he draue him to turne Frier, and ſo end his daies. [u] Iohn the eleuenth was created Pope by Theodora, and violently intruded for his filthy loue. [x] Afterward her daughter Marozia by force of armes expelled him, and cauſed him to be impriſoned, where he was ſmothered to death. Leo the ſixt ſucceeded him [y] and he alſo was impriſoned and died. The next but one was Iohn the twelft: [z] he was baſtard to Sergius by Madam Marozia, and being yet *but a ſtripling*, was violently put into the Popedome by his mother and her husband Wido, the Marqueſſe. [a] The next Pope but one was Stephen, choſen by the Ro-

Note what Popes ſucceeded and how.

p An. 912. nu. 8.

q Sigon. Reg. Ital. an. 1046. lib. 8.

r Puer ferme decẽnis Baron. an. 1033. nu. 6. c Glab. Rodulf. Adoleſcẽtulus Pontifex, ne puerum dicam. Pap. Maſſon. in Bened. 9 p. 174.

f Baro. an. 955. nu. 2. & 3.

t Plat. & Baro. an. 908. 1.

u Baro. an. 912 nu. 7.

x Baro. an. 928. nu. 2.

y Baro. an 929. 1.

z Baro. an. 931 nu. 1.

a Baro. an. 940. nu. 1.

Romans, without the Cardinals conſent. [b] Iohn the 13. another boy was made Pope by the faction of Albericus his father, *whē for his age he was not yet capable of the order of a Deacon.* [c] In the end, his Biſhops forſooke him, and one night as he was in bed with a mans wife, the diuel ſtrooke him, and he died. About ten yeares after, [d] Bennet the ſixth was impriſoned and murdered by Boniface that ſucceeded him, who got the Popedome by violence; [e] and was againe himſelfe as violently depoſed, and Iohn the 15. put in his roome: [f] but he returned againe, and apprehending Iohn, impriſoned and murdered him. This companion is one of the ſucceſſion, and yet Baronius ſaith of him, *he was a villaine and a theefe, the murderer of two Popes, the inuader of Peters chaire, who had not ſo much as one haire of a Romane Biſhop, whether ye conſider his entrance or going forward: but deſerueth to be reckoned among famous theeues and ranſackers of their countrey, ſuch as were Sylla and Catiline, all who might caſt their cap at this theefe.* Theſe are a few examples among many of ſuch as haue ſucceeded in the Church of Rome, taken out of our aduerſaries owne writings. May it pleaſe them to looke backe, and make a ſtand a while, and when they haue viewed the manner of their coming in, and well beheld their order, to ſay what they thinke of the Romane ſucceſſion in theſe Popes daies, and where it was? And to remember that it is not the badneſſe of their liues that I now vrge againſt them, but the MANER OF THEIR ENTRANCE, which by all lawes of God and men, maketh them apoſtatical; and as Baronius confeſſeth, *not fit to be put into the catalogue:* and yet they were aboue fiftie Popes together that thus entred, and this order continued 200 yeares at that time, beſide all other times, wherein the ſucceſſion may be ſhewed to haue bene of the ſame ſtampe.

[b] Baro. an. 955. nu. 4.

[c] Luitpr. l. 6. c. 11.

[d] Baro. an. 974. nu. 1.

[e] An. 985. nu. 1.

[f] An. 985. nu. 1.

10 Laſtly, [g] there haue bin thirtie ſchiſmes, wherein there were two or three Popes at once. As for example, about the yeare 1044. [h] Bennet the ninth, Sylueſter the third, and Iohn, were all Popes at once, and made their aboade in three ſeuerall places of the citie, diuiding among them the reuenues of the Patriarchies, vntil Gregory the ſixt, hiring them with money to giue ouer, himſelfe was created the fourth Pope, and was preſently

[g] Onuphr. cron Ro. Pont. Bozi. ſign. eccl. l. 19. c. 1.

[h] Baro. an. 1044 nu. 1. 2. 5. Naucler. vol. 2. gen. 35. Onuph. in Greg. 6. ad Plat

i Theod Niem. l.1.c 7.

ſently expelled againe,and Clement ordained. Againe, [i] about the yeare 1379. began the ſchiſme betweene Vrban and Clement, which ended not till 70 yeares after. At the firſt there were two Popes together,the one in Italy,the other in France;

k Naucler. vol. 2 gener.45.Ioã Marian de reb Hiſp.l.18.c.1. l Naucler. gen. 47.

[k] what time the moſt learned men aliue could not tell which was the true Pope, but it was doubted throughout the Chriſtian world. [l] Hereupon, ſome thirtie yeares after the ſchiſme began,the Cardinals meeting at the Councell of Piſa, elected a third Pope, and ſo there were three Popes: whereof Bellarmine [m] ſaith, *it could not eaſily be iudged which of them was the true and lawfull Pope*, euery one of them hauing moſt learned patrons. [n] Shortly after the Councell of Conſtance depoſed them all three,and created Martin: which yet did not ſo extinguiſh the ſchiſme,but that in the Councel of Baſil it brake out again, where the Duke of Sauoy was made Pope againſt Eugenius, and was called Felix; [o] betweene whoſe reſignation,and the election of Clement againſt Vrban,was 70 yeares. Here let any man bethinke himſelfe what ſucceſſion this was, * wherein ſo many Popes ſucceeded all at once,and no man can tell which was the true Pope. For if the Ieſuite will haue me to beleeue the Romane faith becauſe of the *Succeſſion* of Popes in that Church, then it is needfull that he ſhew me who they were that thus ſucceeded, and proue their entrance lawfull: which he cannot do, foraſmuch as euery one of them will maintaine his owne right, and as I haue noted, had *the moſt learned and conſcionable men in the world* on their ſide: that no man could tell who ſucceeded.

m Rom. Pont. l.4 c.14.

n Naucler.gen. 48.

o Clement elected, an.1379. Felix reſigned, an.1449.

* Nam permittere plures in Papatu,eſt offendere illum articulũ fidei, vnam,ſanctam, Catholicam, Zabarell. de ſchiſm.paulò poſt init.

§.56. And this concluſion I may alſo confirme with the authoritie of the ancient Fathers, who in expreſſe words doe affirme, the Romane Church, which was then gouerned by Popes as now it is, to be the lawfull and Apoſtolicke Church: Iren l.b.3.cap.3 5. Auguſt.contra Epiſt.fundam cap.4 and in diuers other places.S.Ambroſ ſerm 47. de fide Petri.Saint Hierome epiſt ad Damaſ.de verbo hypoſt.S.Cyprian l.1.epiſt.1.and Cornel.lib.4 epiſt.ad Papianum, and others. The which ſince they did affirme for no other reaſon, but becauſe that companie of men which were Chriſtians in Rome, and which in their dayes communicated with the Romane Church, had a lineall ſucceſſion of people and Prieſts, deriued without interruption from the primitiue Church, which was planted by the Apoſtles themſelues;with which ſucceſſion of Prieſts, muſt

must needs be inseparably ioyned succession of doctrine: since, I say, for this reason, and no other, they did call the Romane, the Apostolicke Church: this reason alway holding, as well since the daies of these Fathers, as before, we may say that in effect, they affirmed the Romane Church, at this day, to be the true Apostolicke Church. See especially Irenæus and S. Austin in the place already cited. And Tertullian lib. de præscript. And Optatus lib. contra Parmen.

The Answer.

1 The ancient Fathers affirme not one word of all this. First, they affirme not that the Romane Church was then gouerned by *Popes as now it is*. For they saw not how it is gouerned *Now*, and therefore could not affirme it. And that it was not, in their time, thus gouerned, I haue shewed, Digression 27 and 49. num. 6. and 51. num. 9. The Bishops of Rome in their time, I grant, were called Popes and Oecumenicall, as [a] other Bishops also were, but they had no such authority as now they vsurpe. Their owne [b] Cusanus may teach them, that *he is gotten beyond the ancient obseruations*, not hauing that power belonging to him which certaine flatterers giue him. And Duarenus a Papist likewise, yet [c] confesseth as much as I say, that *Phocas made him the vniuersall Bishop, which authoritie his successors haue mæruellously increased.*

a Ep. Arsen. apud Athan. apol. 2. Basil. ep. 52. Instin. Nouell. 3. & 5. in tit. Balsam. respons. in iure Græcorũ. Ioan. Aquipont. de Antichr. p. 107.
b Concord. l. 2. c. 12.
c De sacris eccles. benef. l. 2. c. 10.

2 Next, albeit they affirmed in their dayes, the Church of Rome to be the lawfull and Apostolicke Church, yet they affirmed not the *present* Romane Church, which they neuer saw, so to be. He that affirmed Lais to be a virgine when she was ten yeares old, did not say, she was so at twenty. Rome, since their death, hath plaied the whore, and lost that name and reputation which the Fathers had of her. Which answereth all the places cited out of Irenæus, Austine, Ambrose, Hierome, and Cyprian. For, calling Rome the *Apostolicke* Church, they spake of their owne time, and not of ours.

3 Thirdly, they do not affirme the Romane Church in their dayes to be lawful and Apostolick, *For no other reason*, but because it had a lineall succession from the primitiue Church: but, as I haue answered [d] before, because it had withal, the suc-

d Sect. 53 nu. 2 & inde.

ceſſion of *Doctrine*, which the preſent Papacy hath not. Neither did they think that *Therefore* it had ſucceſſion of doctrine, *Becauſe* it had ſucceſſion of Prieſts, as if the former muſt needs be inſeparably ioyned with the later. For their words expreſſe no ſuch thing, as I haue ſhewed. They reuoke ſchiſmatickes to the ſucceſſion indeed of the Romane Church, as they did likewiſe of others, and obiect it againſt them: but not it alone, nor ſo as they would aſſume all ſucceſſion, for euer, to be ioyned with the true faith, though then, in the Churches named, it was. Neither did they beleeue the PRIESTS, whom they ſo called, to be *Sacrificers*, or *Maſſing Prieſts*. They vſed the name, but they gaue it not the definition which the Church of Rome now vſeth. Vpon all which it followeth, that the ancient Fathers affirmed not the Romane Church *At this day* to be the true Apoſtolicke Church, though you ſee into the places cited an hundred times; the which are anſwered Sect. 53. principally for this cauſe, that *the reaſons whereupon they ſo commended it then, hold not now in our dayes* as they did in theirs. If our aduerſaries will take benefite by that which the Fathers ſay in commendation of the Romane Church in their dayes, they muſt proue the ſucceſſion as inuiolated, and their doctrine as ſound as then it was: which they can neuer do.

§. 57. Now to make an end, conſidering all this which I haue ſaid and proued, to wit, that there is but *one* infallible and entire faith, the which is *neceſſarie* to ſaluation to all ſorts of men, the which faith *euery one* muſt learne by ſome knowne, infallible, and vniuerſall *rule*, accommodate to the capacitie of euery one: the which rule can be no other but the *doctrine* and *teaching* of the true Church, which Church is alway to continue *viſible* to the worlds end, and is to be knowne by theſe *foure markes* aforeſaid, agreeing onely to the Romane Church: whereupon it followeth that it onely is the Church, of which euerie one muſt learne that faith which is neceſſary to ſaluation: conſidering I ſay, all this, I would demand of the Proteſtants, who will not admit the authoritie or doctrine of the Church, how they can perſwade themſelues to haue that faith whereby they may be ſaued? or by what right they can chalenge vnto themſelues the title of the true Church? ſince, as I now haue proued, they haue neuer a one of theſe foure markes which by common conſent of all, are the true marks of Chriſts true Church. How can theirs be the true Church, which neither is *one*, becauſe it hath no meanes to keepe it in vnity; nor *holy*, becauſe neither was there euer man of it which by miracle, or by ſome other vndoubted teſtimony, can

can be proued to be truly holy? Neither is their doctrine ſuch as thoſe that moſt purely obſerue it, do, without faile, become holy: nor *Catholicke*, becauſe it teacheth not all true things which haue bene held in former times, but denieth many of them. Neither is it ſpread *ouer* all the Chriſtian world, but euery particular ſect is contained in ſome few corners thereof: neither hath it bene euer ſince Chriſt, but ſprung vp of late: the firſt founder being Martin Luther an Apoſtata Frier, a man after his apoſtaſie knowne both by his writings, words, and deeds, and manner of his death, to haue bene a notable euill liuer: nor *Apoſtolicke*, becauſe the preachers thereof cannot deriue their pedigree lineally without interruption from any Apoſtle, but are forced to begin their line, if they will haue any, from Luther or Caluin, or ſome later. How can they then bragge that they onely haue the true, holy, Catholicke, and Apoſtolicke faith? ſince this is not found but onely in the true holy, Catholicke, and Apoſtolicke Church: and remaining alwayes, as Saint Auguſtine ſaid, *in ventre Eccleſiæ, in the bellie of the Church.* It is vnpoſſible that they which are not of this Church, ſhould haue the true faith, according to the ſaying of the ſame Auguſtine afore cited, *Quiſquis ab hoc ventre ſeparatus eſt, neceſſe eſt vt falſa loquatur: Whoſoeuer is ſeparated from this bellie of the Church, he muſt needs ſpeake falſe.* For who can once haue true faith, vnleſſe he firſt heare it? becauſe *fides eſt ex auditu, Rom.* 10. *Faith cometh by hearing.* But *how can one heare ſine prædicante*, without one to preach it truly vnto him?

The Anſwer.

1 That which the Ieſuite hath *Said* and *Proued*, is granted him, to wit, that there is indeed but one true faith, which is neceſſary to ſaluation to all ſorts of men; the which as it muſt, ſo it may be learned by that rule which God hath left, infallible, vniuerſall, and accommodate to the capacitie of euery one: the which rule is the Scriptures, contained in the books of the old and new teſtament, and not that which the Ieſuite meaneth by the doctrine and teaching of the Church: though no man deny but that is needfull for the ſhewing and teaching of the rule to all that ſhall be ſaued, expounding the ſaid teaching of the miniſtery wherby the faithfull are directed in the Church. But he hath not *Proued* the Church to be alway viſible to the world, nor thoſe foure to be the notes of the Church. He hath *ſaid it*, but not proued it, as appeareth by my anſwer.

2 All which being conſidered, his demands are ſoone and ſhortly anſwered. That the Proteſtants admit the authority & doctrine

doctrine of the *Church*, though they thinke not the *Papacie* to be it, nor the *authoritie* thereof to be aboue the *Scripture*. And the grounds wherupon they perſwade themſelues to haue the ſauing faith, are ſo infallible, that al the Papiſts in the world cannot confute thē. And our title to the true Church is ſound, when our aduerſaries haue ſmattered and wrangled againſt it what they can: for the doctrines of the Scripture which in all points we profeſſe & beleeue, proue it. And albeit thoſe foure, *One*, *Holy*, *Catholicke*, and *Apoſtolicke*, be not the markes of the Church, but certaine qualities therein, yet we haue them, at leaſt, for any thing the Ieſuite hath ſaid to the contrary: all whoſe diſcourſe againſt vs, pretēding the want of theſe things among vs, I haue fully anſwered in their proper places, and retorted vpon himſelfe, whereby the iudicious reader may be ſatisfied. And therefore when we ſay, ours is the true faith, we *Brag* not, but maintaine and auouch our lawfull title, *ſince*, as S. Auſtin ſaith, *the ſame is not to be found but in the bellie of the true Church*, which we are. Whercupon we aduiſe all Papiſts whatſoeuer to renounce the Papacy if they will hold the truth and be ſaued. *For, according to the ſaying of the ſame Auſtine afore cited, whoſoeuer is ſeparated from this bellie of the Church, muſt needs ſpeake falſe, becauſe out of the true Church there is neither true preaching, nor lawfull ſending ſuch as ſhould preach*: and I haue manifeſtly ſhewed that the Papacy is not the true Church, but a diſeaſe, that by the faction of ſome, grew vnto it.

3 Thus the whole diſcourſe of this Section is briefly anſwered. But where he ſaith, *our religion ſprang vp of late, the firſt founder being Martin Luther, an apoſtata Frier, a man knowne by his writings, words, deeds, and death, to haue bene a notable euill liuer*: this muſt be a little more ſtood vpon, becauſe it is vttered with ſome affection, and is made the burden of euery ſong among the Papiſts. And firſt, it is to no purpoſe to ſay, our religion ſprang vp of late, in Luther, vnleſſe the euidence whereby we ſhew it to agree with the Scripture, and to haue bene taught in the Church of Rome it ſelfe, many hundred yeares afore Luther was borne, can be diſproued. Next, we grant Luther was *a Frier*, and obtaining the knowledge of the truth, renounced

renounced the profeſſion; which was no other *apoſtaſie*, or fault in him, then it was in S. Paul when he renounced the profeſſion of a Phariſie, and became an Apoſtle; both the profeſſions being hypocriſie, ſaue that of the Frier was of a deeper tincture, as I haue ſhewed Digreſſ. 45. Then concerning *his writings*, the Ieſuite is no competent Iudge. For wee to him and all his Church, if Luthers writings be good. And therefore let them be examined by the Scripture, the touchſtone of all mens writings, and not by the witleſſe preiudice of idle companiõs that neuer read them. And if they containe ſome particular things that deſerue reproofe, yet what diſgrace is that to the ſubſtance of his writings? What Fathers writing is ſo pure, but it containeth ſome error? Yea *I challenge the Ieſuite, let him name, if he can, one writer of his owne ſide, old or new, Schooleman or Ieſuite, but ſome or other in the Church of Rome will except againſt ſomething he writ: and the Pope by his Buls hath cenſured the writings of many Papiſts.* Thomas, Caietan, Bellarmine, & Baronius are controlled; yea in the later editions, the Councell of Trent hath purged, in a manner, all writings; which make it cleare, that ſome errors in Luthers bookes diſaduantage vs no more then the errors purged and eſpied in their owne bookes diſaduantage the Papiſts. And yet the things that are moſt excepted againſt, are no errors, but the ancient truth maintained againſt Popiſh innouation. And let the words of Eraſmus, a man able to iudge, by [a] the Papiſts owne confeſſion, determine this matter. [b] He ſaith, *It is obſerued of a truth that theſe men* (the Papiſts) *condemne many things in Luthers bookes as hereticall, which in Auſtine and Bernard are read for godly and good Diuinitie:* and he addeth, *That he ſeeth this, the beſt men are leaſt offended at his writings.* The which is moſt true, it being their ordinarie practiſe, for the hatred of our perſons, to raile vpon that, which by their owne confeſſion the ancient Fathers held before vs. So [c] Andreas Maſius, in the company of diuers, acknowledged there was more *Diuinitie in one page of Luther then ſometimes in a whole booke of ſome Father.* Let his writings therefore reſt, and come to his life and death.

a Antidid. ag. p. 58. Sur. cõment p. 288. Staplet. diſcourſ. p. 159.

b Epiſt. ad Cardin. Mogunt.

c Hoſiand. hiſt. eccl. cent. 16. p. 837.

Digreſſion

Digreſſion 54. *Containing a briefe narration touching the life and death of Martin Luther, with the incredible reports thereof made by his aduerſaries. And ſhewing how ſundrie Popes in the Church of Rome, haue liued and dicd worſe then he, ſuppoſing all reports were true.*

4 In ſpeaking of this matter, that ſtandeth altogether vpon witneſſes, I muſt put the reader in minde of a ſpeech of Bellarmines:[d] *That it is the part of a foole rather to beleeue Caluin and Illyricus touching ancient hiſtories, whereat they were not preſent, then Bernard, Bonauenture, and Antonine, that were preſent.* Let this law be kept then, that Surius, Lindan, Pontacus, and other railing Papiſts, that were *not preſent* at Luthers life and death, be not credited againſt them that *liued* with him, and *ſaw* him die: & if any will beleeue them, let him be Bellarmines *Foole.* For this is the law. Now touching his life, Melancthon that was his companion, and liued with him, hath written it, and commended it, to ſay no more. And Eraſmus, that was familiar with him,[e] in a certaine Epiſtle to Cardinall Wolſey. giueth teſtimonie, that *his life was approued with great conſent of all men. And this* (ſaith he) *is no ſmall preiudice, that the integrity of his manners is ſo great, that his very enemies can finde nothing which they may calumniate.* As indeed to this day nothing can be produced againſt him that is ſubſtantiall. They clamour of his doctrine, becauſe it was againſt them, and produce ſome vehement ſpeeches, which his aduerſaries by their iniuries prouoked him vnto, as Saint Hierome oftentimes vſeth the like vehemencie; but what is that to his conuerſation? Let them ſhew his life to haue bene led otherwiſe then became a Preacher of the Goſpell: what murthers, riots, whoredomes, periuries, ſcandalous courſes did he liue in, as many Popes haue done, and the top-gallant of the Romiſh Clergie?

[d] Not. eccl. c. 14 §. Sed reſpondeamus.

[e] L. 11. ep. 1. ad Card. Eborac.

5 They ſay, he maried a Nun, after he and ſhe had vowed to the contrary. But this is a ſilly accuſation; for the Pope hath diſpenſed with many to do the like: and it is a ruled caſe in the Schooles, that *the ſolemne vow of continencie may be diſpenſed with.* And therefore in this point he offended no further but in

in marrying without the Popes *Licence*, ſuppoſing the libertie of marriage depended on his permiſſion: which licence if he had purchaſed, then the fault ſhould haue bene none, although he had married his owne ſiſter, by the diſpenſation of Martin the fifth. And ſo all the reſt of his faults, if they be inquired into, will proue to be nothing elſe but certaine treſpaſſes againſt the Popes corrupt canons.

6 Touching his death you ſee the Ieſuite ſpeaketh ſuſpitiouſly, and you may reade prodigious tales in the books of our aduerſaries, which I will touch by and by: but they which ſaw him die, and accompanied him to his graue, thus report it, from whoſe mouthes we haue it [f] written: *Being ill at eaſe, yet notwithſtanding the laſt day of his life, he came out to dinner, and alſo to ſupper, what time he had much comfortable ſpeech concerning the life to come; and this among other; that as Adam in Paradiſe, when the woman was brought vnto him, did not aske who ſhe was, or whence ſhe came, but preſently knew her to be fleſh of his fleſh, and bone of his bone, by reaſon he was filled with the holy Ghoſt, and endued with the true knowledge of God; So we in the next life, being renewed by Chriſt, ſhall know our parents, wiues and children much more perfectly then Adam at that time knew his wife. After ſupper he prayed, as his cuſtome was, priuately by himſelfe; in which time the paine of his breaſt, that had long troubled him, began to increaſe: but being laid on his bed, and hauing taken ſome of an Vnicorns horne in wine, he ſlept ſoundly by the ſpace of two houres: and being awaked, he was had into his owne chamber, ſaying, as he went, Into thy hands, ô God, do I commend my ſpirit: for thou ô God of truth haſt redeemed me. Soone after he gaue himſelfe to reſt, but firſt ſaluted his friends that were preſent, ſaying alſo to them: Pray God that he will preſerue vnto vs the doctrine of his Goſpell, for the Pope and Trent Councell are in hand with grieuous things. And when he had ſaid this he began to ſleepe; but the force of his diſeaſe awakening him, ſomething after midnight, he began to complaine of the ſtopping in his breaſt, and to feele death comming vpon him. Whereupon he fell to prayer, vſing theſe words: Heauenly Father, who art God and the Father of our Lord Ieſus Chriſt, and the God of all comfort, I giue thee thankes for that thou haſt reuealed thy Sonne*

[f] Sleid. com. ment. l. 26. Lonicer. thea. hiſt. pag. 244.

Sonne Christ vnto me: in whom I haue beleeued, whom I haue professed, loued, and preached, and whom the Bishop of Rome, and the rest of the wicked persecute and reproach: I beseech thee my Lord Iesus Christ receiue my poore soule. And heauenly Father, though I be taken out of this life, and shall lay downe this my body, yet I beleeue assuredly that I shall remaine for euer with thee, and that none shall be able to plucke me out of thy hands. Hauing ended this prayer, he repeated the 16. verse of the third chapter of Saint Iohn: So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeued in him should not perish, but haue euerlasting life. And then the 20. verse of the 68. Psalme. Our God is the God that saueth vs, euen the Lord God that deliuereth from death. And not long after this, he commended his soule into the hands of God, two or three times ouer, with shew of much comfort: vntill, as a man falling asleepe, by little and little he departed this life, the standers by perceiuing no paine to vexe him. This was the end of that good man, whose memory shall be precious in the Church for euer, and there kept greene and florishing as the rod of Aaron laid vp in the tabernacle: the same time being present by him the Earle of Mansfield, and other noble men, Iustus Ionas, Michael Cœlius, Ioannes Aurifaber, and many more, who haue testified these things to be true, and accompanied his body to Wittenberge; where by the appointment of the Prince Elector, he was honourably buried in the Tower Church, and with great lamentation of many; Bugenhagius making the funerall Sermon, and Melancthon the Oration.

7 This the Iesuite is bound to beleeue, because it is testified by *such as were present*, and not the malicious reports of his deadly enemies that made them on their fingers ends, wherein there is not so much as common likelihood to maintain them. For let it be tried whether the tales ensuing be probable: g That going to bed merrie and drunke, he was found the next morning dead in his bed, his body being blacke, and his tong hanging forth as if he had bene strangled: which some thinke was done by the diuel, some by his wife. And that, as they bare him to the Church to bury him, his body so smelt, that they were faine to throw it in a ditch, & go their waies. For these things

g Cocl. vit. Lutheri. Pontac. Burde. an. 1544 Lindan. fuga idol. p. 80. c 8. Caluino turcism. pag. 957. Defence of the Cen. p. 66. Bel. &c.

ſauour of the mint. Thyrræus the Ieſuite [h] telleth, how the ſame day Luther died, many that were poſſeſſed of diuels, in a towne of Brabant, were on a ſodaine deliuered, and not long after poſſeſſed againe. And when it was demanded of the diuels, where they had bene? they anſwered, that by the appointment of their Prince, they were called forth to the funerall of Luther. And this was proued to be true, becauſe a ſeruant of Luthers, that was in the chamber whē he died, opening a caſement to take in the aire, ſaw neare vnto him a great number of blacke ſpirits hopping and dancing. The which is a merry tale, ſaue that it was made betweene the diuell and the exorciſt; and croſſeth the former: for if Luthers ſeruant was in the chamber by him when he died, then he was not ſtrangled ſuddenly by his wife in the night: and if the ſpirits departed out of the poſſeſſed to go to his buriall, then belike he was buried, and not left in a ditch.

h De Dæmoniac. part. 1. Theſ. 99.

8 But the furie of his enemies was ſo great againſt him, that not able to conceale theſe tales made againſt him till he was dead, they publiſhed them in print in his life time, which notably conuinceth them of ſlander and malice. The copie of which newes I here ſet downe, that ſuch as haue read the reports of railing Papiſts touching him, may be aduertiſed of the credit thereof, when this was ſet abroad long before his death.

[i] *A horrible miracle, and ſuch as was neuer heard of before, that God, who for euer is to be praiſed, in the foule death of Martin Luther, damned in body and ſoule, ſhewed for the glory of Chriſt, and the amendment and comfort of the godly. When Martin Luther fell into his diſeaſe, he deſired the body of our Lord Ieſus to be communicated to him; which hauing receiued, he died ſoone after. And when he ſaw his end approach, he deſired that his body might be laied on the altar, and worſhipped with diuine honours. But God willing at the length to make an end of horrible errors, by a huge miracle warned the people to deſiſt from the impietie that Luther had brought in. For his bodie being layed in the graue, on the ſudden ſuch a tumult and terror aroſe, as if the foundation of the earth had bene ſhaken. Whereupon they that were preſent at the funerall, grew amazed with feare, and lifting vp their eyes ſaw the holy hoaſt hanging in the*

i Lonicer. theatrum. 246.

the aire. Wherefore with great deuotion they tooke it, and layed it in a holy place: which being done, this helliſh noiſe was heard no more. The next night after was heard a noiſe and cracking about Luthers tombe, much louder then before, which waked all that were in the citie out of their ſleepe, trembling and almoſt dead for feare. Wherefore in the morning opening the ſepulcher where Luthers deteſtable body was layed, they found neither body, nor bones, nor clothes, but a ſtinke of brimſtone coming out of the graue, and welnigh killed all the ſtanders by. By the which miracle many being terrified, reformed their liues to the honour of the Chriſtian faith, and the glorie of Ieſus Chriſt. This merrie conceit being ſpread ouer Italy, at length a copie came to Luthers hands, which hauing peruſed, he writ theſe words vnder: *I Martin Luther, by this my hand writing confeſſe and teſtifie, that vpon the 21. of March I receiued this fiction, concerning my death, as it was full of malice and madneſſe: and I read it with a glad minde, and a chearfull countenance, but yet deteſted this blaſphemie, whereby a ſtinking lie is fathered on the diuine maieſtie of God. As concerning the reſt, I cannot but reioyce and laugh at the diuels malice, wherewith he and his rout, the Pope and his complices, purſue me. And God conuert them from this diuelliſh malice. But if this my prayer be for the ſinne that is vnto death, that it cannot be heard, then God grant they may fill vp the meaſure of their ſinne, and with ſuch lying libels as this, let them delight themſelues one with another, to the full.* Hitherto the libell, with Luthers anſwer; whereby it appeareth of how ſmall credit the Papiſts reports are touching Luther, and what the practiſe of the Romane Church is againſt the perſons of all that embrace not her errors: and the Ieſuite is admoniſhed hereby, that Luthers life and death, reported by his enemies, is no indifferent motiue why any man ſhould miſlike the Proteſtants religion the more for it. For this report is made the more incredible, becauſe it walked abroad afore he was dead: and the Reader may the eaſilier beleeue that I ſay, becauſe within our owne memory, the like was done by *Caluin* and *Beza*, in their life time.

9 But what needed the Ieſuite labour thus to diſcredite vs by Luthers manner of death and life? For ſuppoſing he were culpable

culpable in some things, yet he might be a Saint in comparison of diuers Popes, who are of greater regard in the Romish Church then he could be in ours. For the world neuer bare such monsters as the Popes haue bin; that were a man desirous to represent the most complete villany that could be imagined, his next way were to make the picture of a Pope: whose transcendent wickednes is not our owne report, as Luthers life is theirs, but the constant narration of his owne subiects, the Papists themselues. They write of Syluester the second, that [m] *being a Monke, he forsooke his Monasterie, and giuing himselfe to the diuell followed him, and did homage to him, that all things might prosper according to his minde, which thing the diuell promised him. And so by briberie he obtained the Archbishoprickes of Rhemes and Rauenna, and at last the Popedome also, by the helpe of the diuell: vpon this condition, that after his death he should be his, bodie and soule. In the end, as he was saying Masse, by the noise of diuels about him, he vnderstood he should die; whereupon confessing his sinne before the people, he desired all the members of his bodie, wherewith he had serued the diuell, to be cut off, and the trunke of his bodie to be layed in a wagon, and buried where the horses would draw it.* And Cæsar Baronius that laboureth to excuse him, [n] yet confesseth, that he *forsooke his monasterie and became a courtier, and in talking, babling, slandering, detracting, flatterie, and doubleneſſe of minde, being made to deceiue, he outwent all men.* Touching Boniface the seuenth, [o] they write that he was a *very villaine, and a church robber, a sauage theefe, the cruell murderer of two Popes, the inuader of Peters chaire, that had not so much as a haire of a Pope, but was to be reckoned among the ransackers and spoilers of their countrey such as were Sylla and Catiline, which were not comparable to this theefe that murthered two Popes.* Haue you heard a man thus set forth, as the Pope is here by his owne Cardinall? yet he is no body to Iohn the thirteenth, whom [p] the stories call *a monster of a man:* [q] *one from his youth vp, defiled with all vice and turpitude; more giuen to hunting then prayer, when he could tend it for lecherie:* [r] *accused and detected before the Emperour, in a Synode of Bishops, of murthers, adulteries, incests, periuries, and other vices of all sorts.* [s] *His whores that he kept are named, Reynera*

m Martin. Polo. an. 1007. Platin in Sylu. 2. Fascic temp. ann. 1004

n An. 991. nu. 7.

o Baron. an. 985 n. 1.

p Platin. in Ioā. 13. Naucler. an. 956.

q Platin. in Ioan. 13.

r Sigō. reg. Ital. l. 7. an. 963.

s Onuph annot Plat in Ioan. 8. Luitprand. l. 6. c. 6. & 7. quem refert Baron. an. 963.

nera a widow, Stephana his fathers concubine, and her sister; Ioane, Anne, and diuers others. He turned the pallace of Lateran into a stewes. He would forcibly rauish wiues, widowes, maids, that came from other places to Rome on pilgrimage, the fame whereof made them afraid to come. He would giue them Saint Peters golden challices and crosses for a reward. He vsed hunting openly, and dicing, and drinking. At dice he would call vpon the diuell to helpe him, drinke healths to the diuell, set mens houses on fire, reuell it vp and downe the citie in armour. He ordained a Deacon in his stable among his horses; a Bishop of ten yeares old, and made Bishops for money. He put out his Godfathers eyes, cut off his Cardinals members, one mans tongue he cut out, and maimed two Cardinals more, cutting off ones nose, and anothers hand: [t] *in the end, as he was committing adultery with a mans wife, he was sodainly slaine by the diuell, & died without repentance.*

t Anton. chron part. 2. tit. 16. c. 1 §. 16. Fascic. temp. ann. 944 Baron. an. 964. n. 17.

10 I could giue the like examples of many more, but Alexander the sixth, that was Pope about one hundred yeares ago, shall serue the turne. Machiauel [u] writeth of him, that *he did nothing but play the deceiuer of mankinde: he gaue his mind to nothing but villany and fraud, whereby to deceiue men.* [x] *He got the Papacie by Simony, buying the consent of the Cardinals, that after smarted for it. The King of Naples signified to the Queene his wife with teares, when he heard of his election, that there was a Pope created who would be the bane of Italy, and of the whole commonwealth:* [y] *the which was also the generall conceit of all men.* Guicciardine [z] saith, *He was a Serpent, that with his poisoned infidelitie, and horrible examples of crueltie, luxurie, and monstrous couetousnesse, selling, without distinction, things holy and profane, had infected all the world.* [a] *His manners and customes were dishoneſt, little sinceritie in his administrations, no shame in his face, small truth in his words, little faith in his heart, and lesse religion in his opinions. All his actions were defiled with vnsatiable couetousnesse, immoderate ambition, barbarous crueltie. He was not ashamed contrary to the custome of former Popes, (who to cast some colour ouer their infamie, were wont to call them their nephewes) to call his sonnes, his children, and for such to expresse them to the world.* [b] *The bruite went, that in the loue of his owne daughter Lucretia, were concurrent not onely his*

u De Principe, c. 18.

x Onuph. vit. Alex. 6. Guicciard. l. 1.

y Stultissimè Pontificè creatum, exitio tandem cunctis futurum, nō falsi vates denuntiarunt Onuph.

z Lib 6.

a Lib. 1.

b Lib. 3.

two

two sonnes, the Duke of Candy, and the Cardinall of Valence, but himselfe also, that was her father; who as soone as he was chosen Pope tooke her from her husband, and married her to the Lord of Pesere: but not able to suffer her husband to be his corriuall, he dissolued that mariage also, and tooke her to himselfe by vertue of S. Peters keyes.

[c] *It was, among other graces, his naturall custome, to vse poysonings, not onely to be reuenged of his enemies, but also to despoile the wealthy Cardinals of their riches. And this he spared not to do against his owne friends: till at the last, hauing a purpose, at a banket, to poyson diuerse Cardinals, and for that end appointed his cup-bearer to giue attendance with the wine made ready for the nonce; who mistaking his bottle, gaue the poysoned cup to him; was thus himselfe dispatched by the iust iudgement of God, that had purposed to murder his friends, that he might be their heire.*

c Lib. 6. Onup.

11 I am afraid I haue bin too bold in medling with these matters. For the Church of Rome hath a law within her selfe, [d] that it *is sacriledge to reason about the Popes doings, whose murders are excused like Sampsons, and thefts like the Hebrewes, and adulteries like Iacobs.* [e] And our Aduersaries thinke *whatsoeuer their Popes be, yet such sacramentarie heretickes,* as we are, *be not worthy to reproue them:* and therefore the good and courteous reader shall be at liberty whether he will expound my narratiõ as a reproofe of the Pope, which were dangerous: or as a bare report of the conceit which all men, euen his best friends, haue of the Popes; which I make for no other intent but to shew that Luther liued & died an honester man then any Pope of Rome in his dayes. For Guicciardine [f] saith, the *goodnesse of the Pope is then commended, when it exceeds not the wickednesse of other men,* that we may know how rare a thing it is for the Bishop of Rome to be good. The which when our aduersaries see, they should, in all discretion desist from their vein of railing against vs, and by holding them close to the argument, maintaine their cause, or else, for euer, hold their peace. Paul the third had a iester that was a Monke, *of whom when he demanded which was the merriest holiday in Rome: he answered, that day when the Pope dies, and a new is chosen. This was merrily and truly answered,* sayes [g] he that reports it. Who in his booke [h] tels the Cardinals, *O*

d D. 40. Non nos. glos. §. quis enim.

e Qualis qualis autem fuerit, Sleidanus sacramentarius hæreticus dignus non fuit qui illum reprehenderet. Sur. comment. an. 1547. *saith thus of Sleidan, because he reported such like matter of Paul the third, as Guicciardin doth of Alexander.*

f Lib. 16.

g Papir Masson in Paul. 3.

h Idem in Marcell. 2.

how vehemently doth the varietie and change of Popes pleaſe you, ye Cardinals, and how odious is a long liued Pope to you! This expreſſes in ſome ſort, what a vile opinion themſelues haue of their Pope.

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§. 58. But how ſhall one preach truly, at leaſt in all points *niſi mittatur, vnleſſe he be ſent of God?* But how ſhould we know that Luther, or Caluin, or any other, that would needs leape out of the Church, and leaue their companie, wherein was vndoubted lawfull ſucceſsion, and by ſucceſſion lawfull miſſion, or ſending from God? How ſhould we, I ſay, know that theſe men, teaching new and contrary doctrine, were ſent of God? Nay certainly, we may be moſt ſure they were not ſent of God. For ſince almighty God hath by his Sonne planted a Church in earth, which euer ſhall be vntill the worlds end; and hath put in his Church a viſible ſucceſſion of ordinarie Paſtours, which he will alwaies, with the aſſiſtance of himſelfe, and of his holy Spirit, as hath bene proued, ſo guide, that they ſhall neuer vniuerſally faile to teach the true faith, and to preſerue the people from error; we are not now to expect any ſent from God, to inſtruct the people, but ſuch onely as came, in this ordinary manner, by lawfull ſucceſſion, order, and calling, as Saint Paul ſaith, Heb. 5. *Nec ſibi ſumat honorem ſed qui vocatur à Deo tanquam Aaron:* to wit, viſibly, and with peculiar conſecration as his was, Leuiticus 8. to which accordeth that which we reade 2. Paralip. 26. verſe 18. whereas Azarias ſaid to Ozias the king, *Non eſt tui officij, Ozia, vt adoleas incenſum, ſed Sacerdotum, hoc eſt, filiorum Aaron qui conſecrati ſunt ad huiuſmodi miniſterium: Egredere de ſanctuario, &c* Which bidding when Ozias contemned, and would not obey, he was preſently ſmitten with a leproſie: and then being terrified, feeling the puniſhment inflicted by our Lord, he haſtened away: as in the ſame place is ſaid. By which place doth plainely appeare, that it doth not belong to any other to do Prieſtly functions, as to offer incenſe, or ſacrifice to God, or to take vpon them authoritie to preach, inſtruct, and teach the people, but onely to Prieſts, called viſibly, and conſecrated for this peculiar purpoſe, as Aaron, and his children were. For though the Prieſthood of the Paſtors of the new law, be not Aaronicall, yet it agreeth with the Prieſthood of Aaron, according to Saint Paule in the aforeſaid place, that thoſe that come to it, muſt not *take the honour to themſelues, but muſt be called to it as Aaron was* to wit, viſibly and by peculiar conſecration, and muſt come to it in this ordinarie manner, which our Sauiour termed *to enter in by the doore. Iohn* 10. to wit, by Chriſt, who viſibly ſent his Apoſtles, ſaying, *Euntes docete omnes gentes, baptizantes eos, &c. Matthew vlt.* and Iohn 20 vſing a peculiar ceremony, *Qui ſufflauit in eos, he breathed vpon them, ſaying, Accipite Spiritum ſanctum: quorum remiſeritis peccata, remittuntur eis; & quorum retinueritis, retenta ſunt,* and are not forgiuen them. By which words viſibly was giuen to the Apoſtles, both power to abſolue from ſinnes, and a vertuall commandement to the people to make confeſsion to them of all their mortall ſinne: ſince without this confeſsion,

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they could not tell what to remit, and when to retaine ſinnes. The which Apoſtles, being thus viſibly by our Sauiour called, conſecrated, and ſent, did viſibly, by impoſition of hands, ordaine others their ſucceſſors: and theſe others, from time to time, without interruption, vntill this preſent, men, who now are Prieſts and Paſtors in the Catholicke Romane Church. Theſe therefore, I ſay, enter in by Chriſt the doore, and therefore are true Paſtors: and whoſoeuer entreth any other way, our Sauiour in the ſame place, hath told vs how to account of them, where he ſaith, *Qui non intrat per oſtium in ouile ouium, ſed aſcendit aliunde, fur eſt & latro*, who commeth not to feed the ſheepe, but to ſteale, kill, and deſtroy them. So that we haue not to expect any to be ſent of God, to teach and inſtruct vs in faith, but ſuch as come in this ordinary maner, as it is certaine Luther and Caluin did not come.

The Anſwer.

1 In this place the Ieſuite, to ſhew that we haue not the Church, excepteth againſt our Paſtors, and particularly againſt Luther and Caluin, as if they had no lawfull calling to preach as they did. And indeed it is a certain truth, that all true Paſtors in the Church of God, taking vpon them to inſtruct his people, muſt haue a *calling* thereunto, and be ſent of God, as the texts alledged do well proue. Heb. 4. 5. 2. Chron. 26. 18. Math. 28. 19. Ioh. 10. 1. and 20. 22. And if any man *leape out of the Church*, forſaking that company wherein lawful ſucceſſion vndoubtedly is, and with the ſucceſſion lawfull ſending frō God, he muſt be reputed a hireling that cometh to deſtroy. For this is the touchſtone whereby true teachers are diſcerned, and the contrary diſcouered. And by this we know the Paſtors of our Church, againſt whom the Ieſuite excepteth, to be legitimate. For the God of heauen ſent them, and when they came, they *leaped not out of the Church*, otherwiſe then the wheate doth out of the chaffe when it is winnowed; neither did they forſake the Church of Rome in any thing but that wherein ſhe had forſaken Chriſt; neither did they teach any thing that was new, or contrary to the Church, but continued and reformed the ancient doctrine, which the Papacy, in the Church, had corrupted. And let the Reader remember, which I haue often anſwered in this booke, that the Popiſh religion, and abuſes

of all sorts, in processe of time, grew, as a leprosie, vpon the Church, and (as I may say) incorporated themselues therewith; by reason whereof, things good and euill were mingled together, Gods word with mans traditions, the true Sacraments with mans errors, and the externall calling of Ministers with foule corruptions: in which case Luther and our teachers renouncing the said errors, traditions, and corruptions, and retaining the rest, cannot be said to haue gone out of the Church, but to remaine perfectly in it still; because that which they left, was not vniuocally of the Church, but onely in conceit was reputed so. In the Church of Rome, knowne by that name, and in no other,* in these Westerne parts, were the true Scriptures, Sacraments, Callings and Successions, and euery part of true faith and necessarie doctrine: but these things were not the Papacie against which we go; the Papacie was, and is, that which ouer and besides was, by degrees, added to them. And therefore our Pastors *leapt not out of the Church*, but out of the Papacy; and preaching by vertue of that externall mission which they receiued in the Papacie, they had the vndoubted commission of Christ whereto they had right. As when a faire poole of water becometh in time corrupted, weeds grow, and the mud increaseth, and frogges creepe into it, the owner thereof cutteth a channell, and leauing the corruption drawes the water into another place, and so occupyeth it without danger; and the frogges remaining must not complaine the water is theirs, because the pit, wherein they remaine, is it that first ingendred it: no more may the Papacie accuse vs for going out of the Church of Rome, as long as we left nothing behind vs but the frogges and weeds; and that which was the ancient water, before they came, we are; whose growing vpon vs was the cause that we separated, for that they succeeded in the Church as the weeds and frogs did in the poole.

For all the churches of the West were called the Church of Rome, by reason of the Patriarchall sea being at Rome. In which respect also we somtime call it the MOTHER *Church, and in no other.*

2 The Iesuite obiecteth, that *God hath planted a Church, to endure in all ages, wherein he wil haue a visible succession of teachers*, preserued from failing in the true faith; and therefore none are sent of God but such as come in this *ordinarie* manner, called,

led, and ſucceeding *viſibly*, and with *peculiar conſecration*, which Chriſt termeth entring in by the doore. The Antecedent whereof is falſe. For though Gods ordinance be that he haue a Church, and teachers therein, in all ages, ſucceeding one another, and ſtanding in the truth; yet he hath made no law that this ſucceſſion ſhall be *viſible*, or with *peculiar conſecration*, as the Ieſuite meaneth them. For by *viſible* he vnderſtandeth conſpicuous, at al times to all the world; which is a fooliſh aſſertiõ, [a] confuted in it owne place where he diſputed it. It is ſufficient that the ſucceſſion of the Paſtors in the Church, be viſible to the children of the Church. And by peculiar *conſecration*, [b] he meaneth the Popiſh ceremonie of Orders, which is a priuate inuention of the later times, and the proper corruption that grew to the outward ordination & calling of Miniſters, which God appointed. Let theſe falſe definitions be remoued, and the ſucceſſion, and calling, and conſecration, be expounded as God meant them, when he ſaid they ſhould *alway be in the Church*; & our Paſtors haue them, as I haue anſwered [c] before. Yea our very aduerſaries denie not, but a man may be a lawfull Miniſter though a Biſhop neuer conſecrated him, but a ſimple Prieſt, by diſpenſation; and whereas the common opinion in the Church of Rome is, that a Biſhop differeth not from a Prieſt in order, but in iuriſdiction only, hence it followeth, vnauoidably, that *iure diuino* a ſimple prieſt may ordaine, becauſe the power of ordaining belongeth not to iuriſdiction but to order, as they call it. The which point will ſerue to auoid all that the Ieſuite hath ſaid in this ſection, though we ſhould ſay no more.

a §.17. *And ſo forward to the* 24.

b Dom. Bann.

c §.52.n.3.

3 The texts of Scripture obiected, are eaſily anſwered. To that of Heb. 5. I ſay, it requireth no more but that the party be *called of God*, which Luther was, as we know by his labour and the fruite of it, though Luther had alſo a lawfull outward calling, as I haue ſhewed, Sect. 52. num. 5. For the Apoſtle ſpeaketh of Chriſt, who yet had none of the peculiar conſecration mentioned by the Ieſuite, but only a calling from God otherwiſe teſtified. All the other places receiue the ſame anſwer. For they mention nothing but a lawfull entrance into the miniſte-

rie, cõtaining no one ſillable that bindeth to ſuch an *Externall* kind of ſucceſſion as our aduerſaries call for. Wherupon I conclude, that Luther and Caluin, and all our ordinarie Paſtours came in by *the doore*, and ſatisfied the whole ordinance of God touching a lawfull calling. For inwardly God enabled them, and opened their eyes to ſee the Romane corruptions; and outwardly they were created Paſtors and teachers of Diuinity in the Churches where they liued, and where they preached, the magiſtrate authorized & the people allowed them; which is ſufficient, vnleſſe the doctrine they taught could be diſproued. And if any other outward ceremonie, or cuſtome, were wanting, which is vſed in the Church of Rome, or hath bene vſed in the purer Church, in former ages; we care not for that, but are ready to maintaine, that, all circumſtances conſidered, no ſuch cuſtome, or ceremonie, is ſimply, and by the law of God, or abſolutely neceſſarie.

Digreſſion 55. *Shewing how vncertaine, and contrary, the Papiſts are among themſelues, touching the power of Prieſthood, in remitting ſinne; and concerning the firſt inſtitution of Shrift, where it began.*

4 The Ieſuite alledging the words of Chriſt, mentioned Ioh. 20. 22. to ſhew the neceſſitie of coming in by a lawfull calling: by the way glozeth two things vpon them, that deſerue to be noted. Firſt, that thereby the power to abſolue from ſins, was giuen the Apoſtles, & ſo conſequently to al Prieſts. Which in his ſence, I will ſhew to be but a new opinion, and of no certainty, that the reader may ſee the church of Rome is not at one with her ſelfe touching the principalleſt points of her faith. and no man can be certaine of any thing the Ieſuite ſaith: for theſe be his words: *To the Apoſtles was giuen power to abſolue from ſinnes.* But Fr. Victoria [d] ſaith, *There be many Catholicke authors, which to the power of Orders, do not ſimply attribute the remiſſion of ſinnes, or collation of grace, or any effect, truly ſpirituall at all. For they ſay, mortall ſinnes can neuer be forgiuen but by contrition, and that by the power of the keyes ſinnes are neuer forgiuen, or the*

d Relect. 1 de poteſt. eccleſ. ſect. 3.

firſt

firſt grace conferred. Wherein he hath truly reported of many great and ancient Schoolemen. For ſo thought[c] the Maiſter of Sentences. And Maior[f] faith, *The ſacrament of Penance doth no way blot out ſinne*, adding, that *the Doctors hold this commonlie.* [g]Bononienſis demanding whether a Prieſt can remit ſin by the power of the keyes, anſwereth, that *the keyes are taken three wayes. Firſt, for the principall authoritie ſimply: and ſo they belong to God onely. Next, for authoritie, not ſimply principall, but precellent, and ſo they belong to Ieſus Chriſt onely. Thirdly, for authoritie, neither principall, nor precellent, but miniſteriall only: and thus the Pope and his ſucceſſors haue the keyes, as Chriſt ſaid to Peter, I will giue thee the keyes.* By this miniſteriall power he meanes the ſame that Peter Lombard, whom he alledgeth and followeth, doth, [k] who is now reiected for holding that the key worketh not any abſolution from ſinne, but *onely* DECLARETH *the partie to be abſolued.* But[i] moſt ancient Schoolemen follow him. Occham ſaith, *I anſwer according to the Maiſter, that Prieſts bind and looſe, becauſe they* DECLARE *men to be bound and looſed.*

c Lib.4.d.18.
f 4.d.14.q.2. concl.3.
g Mich.Aygnā. Bonon.in Pſ.31
h Mag.lib.4.d. 18.Ouand: 4.d. 18.pro.26.
i Altiſiod. part. 4.tract.6.cap.6. q.2. Alexand. part.4.q.80.m. 1.ad 3. Occh.4. q.8.lit.q. Gabr. 4.d.14.q.2.lit.d. & n.

5 The which expoſition, being the truth, as it ouerthroweth the preſent conceit holden touching the Prieſts abſolution, that it is a *iudiciall act, effecting grace, and iuſtifying a ſinner,* (whether contrite, or not contrite, that is not materiall to the Prieſts authority:) ſo it ineuitably deſtroyeth the Sacrament of Penance. For this ſuppoſed power to remit and retaine ſinne, is the foundation of the Sacrament. For therefore it is beleeued to be a Sacrament, becauſe the Scripture mentioneth the remitting of ſinnes by the power of the keyes; which power being no more but onely to DECLARE them to be remitted by true contrition, without conferring any grace to the party, the Sacrament is deſtroyed for want of conferring grace properly: and ſo there is no argument in the Scripture that Penance is a Sacrament.

6 Againe, the Ieſuite ſaith, that the *Apoſtles had power to abſolue from ſinnes, and the people a commandement to confeſſe their ſinnes*, giuen in thoſe words of Iohn: thereby affirming his ſuppoſed Sacrament to be inſtituted by Chriſt, and in thoſe verie words: wherein he falleth againe into the former difficulties,

and

and worſe. For in the 40. Section he ſaid, the Proteſtants denying Penance and Satisfaction to be needfull, go againſt that of Iohn Baptiſt, *Do workes worthie of Penance*; *and that of our Sauiour, Math.4. Do penance.* Which cannot be ſo if Penance were not ordained before Chriſts reſurrection: for howſoeuer he will thinke the deniall of Penance is againſt the Scripture, yet if it were not ordained till Chriſt was riſen, he is debarred from ſaying we do againſt the words of Iohn Baptiſt, & Chriſt Mat.4. becauſe thoſe words command no Penance; or if they do, then it was not inſtituted in Iohn 20. after Chriſts reſurrection. Let the Ieſuite chooſe which he will.

7 The truth is, our aduerſaries and the Church whereof they are, though they make much ado with this ſacrament, becauſe it is the net that taketh all their prouiſion, yet can they not tell either when or where it was inſtituted, or who commanded it. You heare what the Ieſuite ſaith, that *Chriſt did it in the 20. Chapter of S. Iohn*: which is, I grant, the currant opinion among the Ieſuites, ſince the Councell of Trent, but in former times it was not ſo, afore theſe men, the Paracelſians of the text, tooke it in hand. Now ([k] ſaith a late Frier) *out of the Tridentine Councell, prouing the neceſſitie of confeſſion by diſcourſe out of the authoritie of Iohn 20. we haue this to be the germane ſence of that text.* He ſaith, Now *ſince the Tridentine Councell* this is the ſence, but before no ſuch matter was beleeued. Nay contrary: for, [l] ſaith Angelus Clauaſinus, *A truer way (then by Iohn 20.) whereby it is proued that confeſſion is de iure diuino, is this, that it muſt not be thought the Church, and the Apoſtles would haue layed ſo dangerous a burthen vpon men, if Chriſt had not giuen this precept to them, as he did concerning the other ſacraments, baptiſme excepted, whereof it appeareth not when or how they were expreſly ordained.* Marke how he ſaith the 20. of Iohn is *not the beſt way* to proue penance by, becauſe the ordination thereof is *no where expreſſed* in the Scripture: that the Ieſuites haue good reaſon[m] to be contented with the teſtimony of the Tridentine Councell, albeit they haue no other; and to feare leſt, *if the authoritie thereof be taken away, their whole Chriſtian faith be called in queſtion.* For I aſſure the Reader, that afore this Coun-

k Quand.4.d.16 pro.15.

l Verb. Confeſſio.n.1.

m Bellar. de effect. ſacram. c.25.

Councell, which was but fiftie yeares ſince, the ſacrament of Penance was neuer knowne where it was ordained, though as learned Papiſts had the matter in hammering, as any were at Trent, as I will preciſely make demonſtration.

8 For one ſort of them,[n] the Canoniſts eſpecially, thinke it was taken vp by *cuſtome or tradition of the Church, and not by any authoritie of the Scripture.* And thoſe Schoole-men alſo incline to this opinion,[o] that haue written how *Chriſt ordained it not.* The ſecond opinion is, that it was ordained by God, and ſo is *de iure diuino.* But by what authoritie was it made knowne and propounded to vs? [p] Some ſay, by *tradition*, without any Scripture. Scotus [q] writeth, that *either we muſt hold it to haue bene publiſhed by the Goſpell: or, if that be not ſufficient, it muſt be ſaid that it is a poſitiue law publiſhed by Chriſt to his Apoſtles, and by them to the Church, without any Scripture, as the Church holdeth many other things reuealed vnto her by word of mouth, without all Scripture.* And Peresius [r] ſaith, *The naked and cleare maner of this ſacramentall inſtitution, touching the ſubſtance and circumſtances thereof, ſtandeth onely vpon diuine tradition, which the holy martyr Clemens reaueled from the mind of Saint Peter, whom he dayly heard.* But others ſay, it is contained in the Scripture, written: but they are not agreed where; and therefore let it be enquired where it is written? Some ſay, in the old and new Teſtament both. For Galatine [f] ſaith, *the Iewes had confeſſion.* And Waldenſis [t], that *Chriſt commanded it not, but confirmed and ſupplied the ancient cuſtome thereof vſed in the old law.* Neuertheleſſe others deny this, and ſay, Chriſt appointed it in the new Teſtament But in what place I maruell? The Ieſuite following [u] the Tridentine Councell and [x] the Ieſuites, ſaith, in the 20. of Iohn. [y] Others ſay, the 16. and 18. of Matthew, when Chriſt gaue the keyes. [z] Others ſay, at his laſt Supper, when he ordained the Euchariſt. [a] Others, Luk. 6. and Mark. 3. when he created his Apoſtles. [b] Others thinke it was not ordained all at once, but by parts, and at ſeuerall times; the which opinion Victoria [c] thinketh the moſt probable: for he ſaith, *The Doctors agree not touching the time when Chriſt gaue the keyes: there is no certaintie, but onely that they had them.* All this excludeth

n Gloſſ. de pœnit. d 5 in pœnitentia. Panor omnes vriuſq; de pœnit. & remiſſ.
o Alexan. 4 q. 8. m. 2. art. 1. & q. 17. m. 3. art. 2. Bonauent. quẽ refert Fr. Ouãd 4. d. 16. pro. 2.
p Roſell. verb. confeſſio 2. n. 1. Orbel. 4. d. 17. q. 1.
q 4. d. 17. q. 1. Idem Ianſen. concord. c. 147.
r De tradit. part 3. conſid 3.
ſ De Arcan. l. 10. c. 3.
t Tom. 2. c. 140
u Seſſ. 6. c 14. & 14. c. 1.
x Bell. Suarez. Greg. Valent. Baron. *in places where they handle this queſtion.*
y Antidiagm. Colon. p. 108.
z Dom. Soto. quem refert Ouand. 4. d. 16. pro. 15.
a Armachan. & Armen. l. 11. c. 14.
b Tho. 3. part. q 84. part 7. & Sent. 4. d. 22. q. 2. art. 3. ad 3. §. Ad 3. quæſtion.
c Relect. 1. ſect. 5. n. 10.

deth the 20, of Iohn, though the Prieſt you ſee alledge it confidently.

9 By all which, the Reader may ſee what an vncertaine deuice the ſacrament of Popiſh penance is, whoſe inſtitution cannot be found: and he may iudge to what ſmall purpoſe the Ieſuite alledgeth Scripture, when his owne ſide is ſo variable and vncertaine touching the ſame, and can agree vpon no Scripture in the preſent controuerſie, that ſhould infallibly decide it among themſelues.

§. 59. Or if it ſhould pleaſe God to ſend any one in an extraordinary manner, it appertaineth to his prouidence to furniſh him with the gift of *miracles*, as he did our Sauiour Chriſt, or ſome ſuch euident token, that it may be plainly knowne he is aſſuredly ſent of God: otherwiſe the people ſhould not be bound to beleeue him, but might without ſinne reiect his doctrine and teaching, according as our Sauiour ſaid of himſelfe, Ioh, 10. *Si non facio opera Patris mei, nolite credere mihi.* And Ioh. 15. *Si non feciſſem opera in eis, quæ nemo alius fecit, peccatum non haberent: If I had not done workes among them, that no other hath done, they ſhould not haue ſinned:* to wit, in not beleeuing. Nay, vnleſſe there were ſome euident token of this extraordinary miſsion, (as there is no ſuch now in theſe new men) the people ſhould now, an ordinarie courſe being ſet downe by our Sauiour, as I haue proued, ſinne in beleeuing any thar ſhall come and tell them, that he is *extraordinarily* ſent of God, if he teach contrary to the doctrine that by ordinary Doctors and Paſtors is vniuerſally taught: though it ſhould happen the liues of thoſe Paſtors ſhould at any time be not ſo commendable, or be euidently bad: ſtill remembring that ſaying of our Sauiour, *Super Cathedram Moſis ſederunt Scribæ & Phariſæi; omnia ergo quæcunque dixerint vobis, ſeruate & facite, ſecundùm verò opera eorum nolite facere.* Math. 23. 1. Conſidering that alſo of Saint Paul, Gal. 1. *Si quis vobis euangelizauerit præter id quod accepiſtis, anathema ſit: Let him be accurſed.* So that ſince the people hath receiued from their ordinary Paſtors that doctrine which hath deſcended by tradition, from hand to hand, from Chriſt and his Apoſtles themſelues (according to that of Saint Auſtine, lib. 2. contra Iulian. *Quod inuenerunt in Eccleſia, tenuerunt: quod didicerunt docuerunt, quod à patribus acceperunt, hoc filijs tradiderunt: That which they found in the Church, they held, &c.*) whoſoeuer he is that ſhall euangelize any thing oppoſite to this, whether he ſeeme to be an Apoſtle or an Angell, and much more if he be another, to wit, one of theſe new men, who faile (to ſay no more) very much from Apoſtolicke perfection, and Angelicall puritie of life: according to Saint Paul *anathema ſit:* yea ſuch a one as not onely bringeth not this Catholicke or generall receiued doctrine, but bringeth in a new and contrarie doctrine, we ſhould not according to Saint Iohn, Epiſt. 2. ſalute, or ſay once *Aue* to him: and much leſſe ſhould we giue credite to his words, or

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vſe him as a rule of our faith, or perferre his teaching before the teaching of the Catholicke Church.

The Anſwer.

1 And is it true, that if God ſend any one in an *extraordinary* manner, it appertaineth to his prouidence to furniſh him with miracles, or the people ſhould not be bound to beleeue him? How is it ſaid then of Iohn Baptiſt, [a] that was thus ſent, that *he did no miracle, yet all things that he ſpake of Chriſt were true?* And what will the Ieſuite ſay to his [b] maiſters, that ſo ridiculouſly haue put it in print, that *albeit in the Acts of the Apoſtles it be ſaid, that ſignes and wonders were done by the Apoſtles, yet there is no ſigne reported that was done by any but by Peter: the reſt of the Apoſtles therefore either did none at all, or almoſt none, and very ſlender in compariſon of thoſe which Peter did. And as the Fathers ſay, Iohn Baptiſt did no miracles, leſt any thing ſhould be diminiſhed from Chriſts authoritie, ſo may it be ſaid of Chriſts vicar Peter.* A groſſe and a greaſie conceit, and ſwimming with blaſphemie, yet the Ieſuite muſt ſup it off, becauſe ſo skilfull cooks haue giuen it him: but when he hath done, good reaſon he recant his preſent aſſertion, and bind not the Proteſtants to that which the Apoſtles themſelues wanted, in a manner, all but Peter. It is incredible how ſucrrilouſly the Papiſts behaue themſelues in this point of miracles: [c] *Not one of theſe new Goſpellers was euer able ſo much as to cure a lame colt, or a halting bitch:* and yet, when they will flatter the Pope, they ſhame not to write, that all the Apoſtles did as little.

a Ioh 10.41.

b Boz. ſign. eccl. 18. c 1. Bar. an. 3. 34. n. 274.

c Staph. apol. part. 1. Hoſius, confeſſ. Polon. c. 92.

2 But I will anſwer the Ieſuite directly to the point: that ordinarily it appertaineth to Gods prouidence to furniſh with miracles ſuch as riſe vp in an *extraordinarie* manner, whether it be to abrogate, or alter, the ancient doctrine of his Church, as our Sauiour, and his Apoſtles were furniſhed. And I grant that if Luthers calling were anſwered by vs to be *meerly extraordinarie*; or if he had preached *(per impoſſibile)* againſt the *Catholick* Church, or ancient doctrine continued in all ages; the Ieſuite had made a good paſſage againſt vs: but he did none of theſe things.

things, His calling was not *extraordinary* in that kind which reuealeth new doctrine not knowne before, as Christs and the Apostles was; onely the externall gouernment of the Church being corrupted and oppressed by the Papacy, and declining from the ancient integritie that was in the beginning, he vsed that calling which he had, & *extraordinarily* bent it to the preaching of reformation. I say *extraordinarily*, first, because it was not so visibly done in those ages. Next, the corruptions against which he dealt were ordinarily embraced in the outward practise of the world. Thirdly he vsed his calling giuen him in the Papacy to another end then they meant that gaue it him. Lastly, considering those times, his eyes, in an extraordinary measure and manner, were opened to discerne the truth, and God enabled him with extraordinary gifts. In all other things, which are properly extraordinarie, he differed from the Apostles. For neither did he reueale new doctrine, nor want all vocation of men, nor was taught immediatly by reuelation. In which case he needed no miracles, but it was sufficient for him to proue his doctrine by the Scriptures.

3 Whereupon the people were bound to credite him, as far as he taught according to the Scriptures, for they are a token sufficient. And though our Sauiour required no man to beleeue him but vpon the euidence of his *workes*, yet that was because his place was *meerely extraordinarie*, which Luthers was not; whom our Pastors succeeding, they haue the same libertie to proue their calling by the doctrine they teach, and not by miracle. The ordinarie course set downe by Christ was not that which the Papacie practised, but the same, for substance wherein Luther came; the practise of the Papacy being a corruption that incroched vpon that course: against which if Luther preached, he taught nothing contrary to the ordinary doctrine of the true Church, but contrary to the Papacie that oppressed the Church. Which Papacy, if it could be proued to be the true Church, then according to S. Paule, Gal. 1. *Let him be accursed that speaketh against it*, and as S. Iohn speaketh, Epist. 2. *Let no man salute* such a preacher, or giue credit to him.

4 Let our aduersaries therefore take notice of their errors.

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in this point, and diligently mark where they lie. First, they assume their Papacie to be the *ancient* Church, and the doctrine therof to be the faith holden, taught, and *alway* deliuered in the same; which is false and confuted. Then they assume again, that all men preaching against this their Papacie, preach against the *Church*, and so consequently are not to be credited, vnlesse they haue the gift of *miracles*. Thirdly, they inferre vpon this, that therefore all our Pastors are vnlawful. The which conclusion standing vpon so weake grounds, can be of no more credit then the grounds are whereupon it standeth: all which I haue shewed to be false in their owne places where they were to be handled. Let them proue theirs to be the Church, and shew that what Luther taught against them, he taught against the Church, and then it will be true that no man should preferre his teaching before them, and not before. Besides, we make not our Pastors the *rule* of our faith, but ground our selues & them on the Scripture, which is the rule.

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§. 60. And surely me thinkes, though there were none of these euident proofes which I haue brought out of Scripture, yet euen reason it selfe would teach, that we ought to giue more credite to the vniuersall companie of Catholickes, which haue bene in all times, and are spread ouer the Christian world in all places, then to any one priuate man, or some few his fellowes. It is a prouerbe common among all men, *Vox populi est vox Dei, that which all men say must needs be true.* And contrariwise, to a particular man, or his priuate companie that will oppose themselues against this generall voice of all men, like Ismael, of whom it is said, *manus eius contra omnes, & manus omnium contra eum*, Gen 16. it may well be obiected, which Luther confesseth was obiected to himselfe by his owne conscience, or rather principally by the mercie and grace of God almightie, seeking to reclaime him (while there was any hope) from his errors: *Num tu solus sapis? Art thou onely wise?*

The Answer.

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1 The Protestants will readily yeeld, that *we ought to giue more credite to the vniuersall companie of Catholickes that haue bene in all times spread ouer the world in all places, then to one priuate man, or some few his fellowes*, as the Iesuite requireth: but when they haue done, they will tell him again, that he and his faction

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is not that *companie*, nor Luther and themselues those *priuate men*. I grant the Papacy was spread ouer the world, as the frogs were spread ouer all Egypt, and the multitudes great that followed it: but *the Catholicke* company is not defined by that; as Luther and we are not proued to be priuate men, either because we were but a few, or because we stood opposed to the Church of Rome.

2 But the next point is false, *Vox populi est vox Dei*; it should be, *Vox populi Dei est vox Dei*; but then the Iesuite will be troubled to assure vs, that he and his people are this *populus Dei*. They are[a] *populus & turbæ, gentes & linguæ*. But that will do thē no good, maruell if it condemne them not. But yet he hath englished his *vox populi* false. For *all men* say it not, that Papistrie is the truth, but as I haue shewed, in all ages *many* haue misliked it, and at this day do, and most heauily complained vnder the burthen of it, and long wished for the reformation that God wrought in Luthers time. Who opposed himselfe I grant against many, but not against *All*, in his time; and much lesse against *the generall voice* of ancient times, which saw not the Papacie. And the obiection mentioned by Luther, to haue bene made vnto him in his minde, when he began against the Pope, was not any worke of Gods spirit to reclaime him from his error, which was none; but it was the temptation of the flesh, that set before his eyes what iudgement the world would giue of his doings, which alwayes pleadeth for the multitude, and stumbleth at the little flocke of Christ. The which thought, his heart apprehending, but not following, his case was all one with[b] Moses and[c] Ieremie, that were not a little troubled when God would send them, so few against so great multitudes. Luther wanted neither the diuel nor men to hinder him.

a Apoc. 17. 15.

b Exod. 4. 1. 10.
c Ier. 1. 6.

§. 61. Luthers words be these: Præfat. de abrogand. Missa priuata ad fratres August. ord. in Cœnob. Wittenberg. *Quoties mihi palpitauit tremulum cor, & reprehendens obiecit fortissimum illud argumentum: Tu solus sapis? Tot ne errant vniuersi? Tot secula ignorauerunt? Quid si tu erres, & tot tecum in errorem trahis damnandos æternaliter? How often, said he, did my trembling heart pant, and, apprehending me, did obiect that most strong and forcible argument:*

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Art thou alone wiſe? Haue there ſo many vniuerſally erred? Haue ſo many ages bene blinde, and liued in ignorance? what rather if thou thy ſelfe erre, and draweſt ſo many after thee into errors, who for this cauſe ſhall be damned eternally? This did almightie God obiect to Luther; and this may well be obiected to any priuate man, or any few, that leauing the Kings ſtreete, or beaten way of the Catholicke Church, will ſeeke out a by path, as being, in their conceit, a better, and eaſier, and more direct way to heauen: to them I ſay, may be ſaid; *Are you onely wiſe? Are all the reſt in former ages fooles?* Haue you onely after ſo many hundred yeares after Chriſt found out the true faith, and the right way to heauen? Haue all the reſt liued in blindneſſe, darkneſſe, and errors? And conſequently, are you onely them that pleaſe God, and ſhall be ſaued? (*Sine fide impoſſibile eſt placere Deo: without the right faith it is impoſſible to pleaſe God, Heb.* 11.) And were all the reſt, ſo many millions of our forefathers and anceſtours, many of which were moſt innocent and vertuous liuers, and ſome of which ſhed their bloud for Chriſt his ſake, were, I ſay, all thoſe hated of God? And did al thoſe periſh? were all thoſe damned? ſhall all theſe endure vnſpeakeable torments in hell for euer? O impious, cruell, and incredible aſſertion!

The Anſwer.

1 Luthers words, alledged, were nothing elſe but a ſuggeſtion wherby Satan laboured to hold him ſtill in ignorance, by putting feare into his heart, when he ſhould conſider the generalitie & antiquitie of the errors, againſt which he was to deale; and the poore conceit that the world, ouergrowne with the ſaid errors, would haue of him. [d] So ſaid Ieremy; *O God, thou haſt deceiued me, and I am deceiued. Thou art ſtronger then I, and haſt preuailed againſt me. I am in deriſion all day long, and the whole people mocketh me.* The which to be the ſence of his words, appeareth by looking into the place. And if Luther had not apprehended the motion in this ſence, it had bene ſmall diſcretiō for him to reueale it. Beſides there is nothing in the words ſufficient to induce any man of reaſonable vnderſtanding, to Papiſtrie; which is a certaine token that Gods Spirit did not ſuggeſt them to draw him thereunto. For if the Papacie were the truth, God would moue men thereunto by ſuch reaſons as were effectuall. Here is the argument that [e] the Pagans vſed in defence of their idolatrie, word for word: *If long continuance may bring authoritie to religions, our faith made to ſo many ages, muſt be obſerued; and let vs follow our forefathers who happilie haue*

d Ier. 20 7.

e Symmach. relat. apud Prud. & Ambr.

followed theirs: but who ſeeth not the weakeneſſe of ſuch kind of reaſoning?

2 Moreouer, ſuppoſing that which the Ieſuite ſaith might be obiected, to *priuate men, leauing the beaten way of the Catholicke Church, to ſeeke out a by-path of their owne*: yet we deny the Papacy to haue bin that *beaten way*, or the religion of the Proteſtants any *by path*. It was, I grant, much troden, & bare worne with trauell: but let all Papiſts take heed of that, and be well aduiſed who were the trauellers. [f] For *wide is the gate, and ſpacious is the way that leadeth to deſtruction, and many there be that go it*. Other high way then this we haue forſaken none. But when the Church of Rome led men out of that way wherein Chriſt and his Apoſtles walked, & the whole primitiue Church after them, into a new way of her owne, ſo craftily miſleading them, that few, in compariſon, ſaw the error; the reſt, whom God directed, had good reaſon to call them backe againe into the true way of the Church; which though it were much growne vp and made difficult, for want of vſe, yet it was the old way ſtill, for all that, whereinto God himſelfe calleth men: [g] *Stand by the wayes, behold and ſee, and aske for the old paths, which is the good way, and walke therein, and you ſhall find reſt to your ſoules.*

[f] Mat. 7 13.

[g] Ier. 6. 16.

3 The which thing when Martin Luther and our fathers did, they found out no *new way* of their owne, but opened the old, which the Papacy had forſaken. Neither do we thinke *they onely* were wiſe, and *they onely* found the true faith: but acknowledge the ſame wiſdome and the ſame faith to haue bene in all ages before them, as I haue ſhewed. Onely as that company, how great or how ſmall ſoeuer, which embraced our religion, is diſtinguiſhed againſt the other which liued and died in the practiſe of Papiſtrie: ſo we ſay confidently: it *onely* was wiſe and in the right way, and it *onely* had the true faith and pleaſed God: leauing the other ſide to his iudgement that beſt knew what they were.

4 And whereas the Ieſuit vrgeth the matter touching our forefathers ſo importunatly; *Were ſo many millions of our anceſtors, many whereof were innocent and vertuous liuers, and ſome whereof ſhed their bloud for Chriſts ſake, were all theſe hated of God?*

God? did all theſe periſh? were all theſe damned? I anſwer, not one of them periſhed that was thus qualified, but they were vndoubtedly ſaued euery mothers ſonne of them that liued thus *vertuouſly*, and *innocently*, *ſhedding their bloud* for Chriſts ſake. But is the Ieſuite, or any man ſo fantaſticall as to thinke theſe millions were Papiſts? What, Tridentine and Ieſuited Papiſts? when the moderne Papacy, complete as it is, is not yet an hundred yeares old, but yonger then Martin Luther himſelfe? But whoſoeuer they were that ſo followed the corruptions of the Church of Rome, that they liued and died in the practiſe of all the points thereof, and hated and perſecuted the faith contrary thereunto; we ſay as Saint Paul doth, [h] They periſhed, *becauſe they receiued not the loue of the truth that they might be ſaued; and therefore God ſent them ſtrong deluſions to beleeue lies, that they might all be* DAMNED *which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.* And for ſo much as the State of the Papacy, the Pope and his religion, is Antichriſt: we ſay, all that obeyed the ſame are eternally damned. For the Scripture teacheth, [i] *That if any man worſhip the Beaſt and his image, and receiue his marke in his forehead or in his hand, the ſame ſhall drinke of the wine of the* WRATH *of God, and ſhall be tormented in* FIRE *and* BRIMSTONE. And this aſſertion is neither *impious*, *cruell* nor *incredible*, becauſe God hath ſpoken it: whoſe iuſt iudgement regardeth not multitudes, if they liue in hereſie and idolatrie, refuſing and perſecuting the truth offered them, be they neuer ſo great and frequent: as it ſpared not the old world, or Sodome, or the Iewes in the wilderneſſe, or the Gentiles that knew not God, whoſe number farre exceeded thoſe of the Romane Church.

h 2. Theſſ. 2. 10

i Apoc. 14. 9.

5 Againe, for a further anſwer to this queſtion, *Were all our forefathers, liuing vnder the Papacie damned?* we muſt diſtinguiſh. For the errors of the Church of Rome are of two ſorts: Some capitall and ſubſtantiall, not onely contrary to the fundamentall articles of our faith needfull to ſaluation, but alſo hindring the meanes and way which God hath appointed, partly without, partly within our ſelues, for the bringing vs thereunto. Of which ſort are the giuing Gods honour to ima-

ges, iuſtification by workes, merits, the aboliſhing of the Scriptures and preaching, and ſuch like. Some are not ſo principall, but conſiſt onely in the deniall of ſmaller truths, like the *hay and ſtubble*, which Saint Paul [k] mentioneth, that is built vpon *the foundation*; and of their owne nature, other circumſtances remoued, deſtroy no article of faith: as prayer for the dead, pilgrimages, faſting dayes, vowes, and all thoſe cuſtomes that ſtood onely in rites and ceremonies. Againe, it is one thing to hold an error wilfully and obſtinately, ioyning the profeſſion thereof with the hatred and perſecution of the truth: and another thing to erre ignorantly, being ſeduced by ſuch as teach him, with a minde notwithſtanding alway readie to embrace the truth, whenſoeuer he ſhall be further enlightened. Theſe diſtinctions being premiſed, I anſwer, that in al the time of the Papacie the moſt people erred in the latter kinde, the greater errors being either not generally receiued, or not diſtinctly knowne by the people. As for example, in the dayes of king Henrie the fifth, Waldenſis noteth, that the merite of workes, was little knowne. And although, by reaſon they wanted teaching, they erred in many things, and followed the cuſtome of the times, yet againe they ſaw and miſliked many things; and when they died, becauſe they miſtruſted the preſent courſes, they would renounce all confidence in Saints, croſſes, images, merits, & ſuch like, & cõfes, they looked to be ſaued by Chriſt alone; which is a ſigne that ſuch held the foundation. Beſides, they ſaw into many things that then were done, and in their iudgement, condemned them, carrying a minde alway ready to be taught, though the ſtreame of time carried thẽ away. [m] Thus Domitius Calderinus, a learned man, when he went to Maſſe, had an vſuall ſaying, *Let vs go to the common error*: and all ſtories are full of things ſhewing this to be true. They ſaw the Popes tyrannie, noted the couetouſneſſe, pride, and ambition of the Clergy; they eſpied the packing of their Prieſts and Friers, they groned vnder innumerable grieuances which they could not redreſſe, & very few among them held Papiſtrie in forme. Whereupon neither hath the Ieſuite any reaſon to ſay all were Papiſts, ſuch as himſelf; neither are we bound to condemn thẽ all:

k 1.Cor.3.12.

1 Sacrámental. tit.2.1 7.

m Illyric.catal. tom.2.p.867.

all: but as S. Cyprian [n] ſaith in a certaine epiſtle, *If any that went before vs, either of ignorance or ſimplicitie, hath not obſcrued that which the Lord commanded: his ſimplicitie, through the Lords indulgence may be pardoned. But we, whom the Lord hath taught and inſtructed, cannot be pardoned.* Out of which words we ſee what to iudge of ſuch multitudes as erred of ignorance, and went after the Pope, [o] as Dauids ſubiects did after Abſolom in his rebellion, *in their ſimplicitie knowing nothing.* As for the reſt that both erred in the foundation, and hated the truth, as our aduerſaries in our countrey this day do; blaſpheming the way of God, hating inſtruction, ſtopping their eares againſt the word that we offer them, and carying themſelues obſtinately and maliciouſlie againſt vs, and ſo dying in the armes of the whore of Babylon: we ſay, without impietie, they are gone to eternall fire, according to that which God in his word hath reuealed.

n Epiſt. 5.

o 2 Sam. 15. 11.

N.B.

§. 62. Nay ſurely I am rather to thinke that you are vnwiſe, who pretending to trauell toward the happie kingdome of heauen, and to go to that glorious Citie, the heauenly Ieruſalem, will leaue the beaten ſtreete, in which all thoſe haue walked that euer heretofore went thither: who by miracles, as it were by letters ſent from thence, haue giuen teſtimony to vs, who remaine behinde, that they are ſafely arriued there: you, I ſay, are vnwiſe that will leaue this way, to aduenture the liues, not of your bodies, but of your ſoules, in a path found out by your ſelues, neuer tracked before. In which whoſoeuer haue gone yet, God knoweth what is become of them, ſince we neuer had letter, or miracle, or euident token or any word from them to aſſure vs that they paſſed ſafely that way: I may account you moſt vnwiſe men, that will aduenture ſuch a precious iewel as your ſoule is, to be tranſported by ſuch an vncertaine and moſt dangerous way. I muſt needs thinke, that ſince there is but one way, and that the way of the Catholicke Church is a ſure and approoued way, you are very vnwiſe that leaue it.

The Anſwer.

1 They are vnwiſe that leaue the way of the Catholicke Church; and they are no wiſer, but the very ſame, that follow the way of the Romane Church; becauſe the Romane is not the Catholicke Church. And therefore we that haue left it, and the waies thereof, that we might trauell towards the hea-

uenlie Ieruſalem, reioyce in the goodneſſe of God that hath called vs to this mercy, and daily craue of his heauenly maieſty that he will continue vs therein to our liues end, though Papiſts call vs to follow them. Whoſe *miracles*, as [a] I haue ſhewed, giue no teſtimonie that any man in the Popiſh religion, euer came to heauen. The miracles of Chriſt, and of his Apoſtles, and of the Primitiue Church, belong not to them but vs, in that our faith is the ſame that theirs was that did them. The reſt contained in the Legends and Indian newes, which are all that Papiſts can properly challenge, are the deluſions of Satan, and forgeries of men. And ſo the diuell and the Frier playing the carriers, loded their packe-horſe with ſuch ſtuffe: and becauſe the Pope payed them well for the deuice, they made ſillie Papiſts, ſuch as the Ieſuite is, beleeue, they came from their friends in heauen. This therefore is no ſure way to finde the truth, vnleſſe it be certain that theſe miracles were ſent indeed, and then as certaine that they which ſent them died in the preſent Popiſh religion.

a Digreſſ. 44.

2 As for our ſelues, we are not ſo deſtitute of *letters* and tokēs, as the Ieſuite pretendeth; ſent vs, not from men that are departed, but from God that gaue them entertainment, whoſe certificate to vs, is [b] more worth then all the miracles of the world, becauſe he ſent it vs by his owne Sonne, that beſt could tell who arriued in his Fathers houſe. And theſe letters are the Scriptures. *God our King* ([c] ſaith Macarius) *hath ſent the diuine Scriptures, as it were* LETTERS, *vnto vs.* And Saint Auſtin ſaith, [d] *Theſe are the* LETTERS, *which are come to vs from that Citie, whither, like pilgrims, we are trauelling.* So that as long as by theſe Scriptures we can iuſtifie our faith, we haue LETTERS from heauen ſufficient to aſſure vs, that all which embrace and obey the faith we profeſſe, are ſafely arriued in the kingdom of heauen. This is the reaſon why the Pope forbiddeth his people reading of them, leſt thereby they ſhould know ſo much: and knowing it, ſhould forſake him and his lying miracles.

b 2. Pet. 1. 19.

c Hom. 39.

d Enarr. Pſal. 90. conc. 2.

§.63. I muſt thinke, that ſince the Catholicke Church is, as I haue proued, the light of the world and rule of faith, the pillar and ground of truth: that you

you leauing it, leaue the light, and therefore walke in darkenesse; forsaking the true faith, and therefore are misled in the mist of incredulity into the wildernes of misbeliefe. Finally, hauing lost the sure ground of truth, fall into the ditch of many absurdities, and must needs be drowned in the pit of innumerable errors. And erring thus from the way, the veritie, and the life, which is Christ residing, according to his promise, in the Catholicke Church, must needs, vnlesse you wil returne to the secure way of the same Catholick Church, incurre your own perdition, death, and endlesse damnation of body and soule, from the which sweete Iesus deliuer vs all, to the honour and perpetuall praise of his name. Amen.

Laus Deo, & beatæ virgini Mariæ.

The Answer.

1 The Church of Rome is not the Catholick Church, but the seate of Antichrist: and therefore what danger soeuer there be in forsaking the Catholicke, yet there is none in refusing the Romane Church. Nay [t] all such as will be saued must forsake it. And they that will abide therein shall finde by experience at the last, that all the inconueniences which the Iesuite saith belong to such as leaue the Catholicke Church, will fall vpon them. And therefore blessed be God the Father of lights who hath restored among vs the publicke Ministerie of the Gospell, for the calling of his people out of the damned errors of the Romane Sea, into his owne Church. And let the earth reioyce and euery child of God therein, and giue him thankes, who hath made the light of his Church to breake out, whē the tyranny of the Church of Rome had thought to haue smothered it in *eternall darkenesse, and with the innumerable errors that* it bred, to haue *seduced, misled, and drowned* it *for euer*; whereby mankinde should haue *incurred perdition, death, and endlesse damnation of body and soule.* And let my deare countrimen know, among whom & vnto whom I write these things, and for whose sake I wil expose my selfe to the vndiscreet fury of seducers, and many seduced; refusing no paines or dutie that may tend to the enlightning of their consciences and confirming of the vndoubted faith of Iesus Christ, wherof I am called to be the meanest Preacher that liueth among them: LET

[t] 2. Cor. 6. 17. Apoc. 18. 4.

THEM I SAY, AND ALL THE PEOPLE OF OVR LAND, WHOM THESE HAPPY DAIES HAVE RECLAIMED FROM THE CHVRCH OF ROME, COVNT THIS THEIR CHIEFEST HAPPINES, AND WEARE IT AS THEIR CROWNE, that God hath thus made them partakers of his Gospell: when the other side, euen vnder their eyes, lie plunged in ignorance of minde, error of faith, and vileneſſe of conuerſation, ſo horrible and prodigious, that it needeth teares to bewaile it rather then a pen to report it. In recompence whereof let them be CONSTANT AND FAITHFVLL to the end, and continue in the things that they haue learned; making no queſtion but our faith, which could bring ſo viſible a *Reformation* of manners into our countrey, ſo certaine *Knowledge*, ſo vnſpeakeable *Comfort* into our minde; which could bring the light of Gods own *Word*, the maieſtie of elder *Times*, the reuerend countenance of the *Firſt* antiquitie, and the perpetuall teſtimony of our *Aduerſaries* themſelues, for her iuſtification; wil ſaue their ſoules, if they will obey it. For want of which obedience they may, and ſhal periſh eternally, when the faith it ſelfe is in no fault. And let them LABOVR WITH LOVE AND LENITY TO REDVCE AGAIN THEIR SEDVCED NEIGHBOVRS, bearing with their frowardneſſe, and praying inſtantly for their conuerſion, if at any time it may pleaſe God to releaſe them of their errors, and to giue them the knowledge of his truth, by deliuering them from the Romane *Emiſſaries* which haue made them their wards, that they might poſſeſſe them, & prey vpon them And let them finally, with faithfulneſſe and inſtance, pray God for the ſtate wherein we liue, ſo pitifully vexed with the diſcontent & fury of thoſe that call themſelues Catholicks; who if they had any dram of religion or cõſcience in them, would not thus practiſe to make their owne deare countrey, a theater of ſuch tragedies as the world neuer ſaw before. But our ſinnes are the cauſe of theſe things, and therefore let euery man eſchuing his owne euill, ſeeke that way to confirme himſelfe, and the Church wherein he liueth, in the fauour of God, that he may ſhew mercy and peace in our dayes. Amen.

FINIS.

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